



*Methodist Episcopal Church. Board of
Foreign Missions*

SEVENTIETH ANNUAL REPORT

OF THE

Missionary Society

OF THE

METHODIST EPISCOPAL CHURCH.

For the Year 1888.

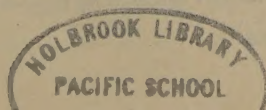


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New Jersey, Troy.
New York,

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Genesee, Sweden,
North'n New York, Wyoming.
North India,
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 North Dakota, Upper Iowa,
 North-west Iowa.
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Appropriations for 1889.

1. Foreign Missions.

1. AFRICA:

For the work.....	\$2,500	
For Contingent Fund.....	500	
For repairs to Monrovia Seminary.....	1,800	
All at the disposal of Bishop Taylor.....		\$4,800

2. SOUTH AMERICA:

For existing work.....	\$35,210	
For educational work.....	7,750	
For property in Buenos Ayres, at the disposal of the Board..	10,000	
		\$52,960

3. CHINA:

(1.) Foochow: Mexican dollars, 24,890; estimated.....	\$19,414	
(2.) Central China: For the work.....	35,662	
“ For property at Kiu-kiang.....	2,233	
(3.) North China: For the work.....	38,051	
“ For claim of Dr. Crews, at disposal of Board.....	259	
“ For double parsonage at Peking.....	5,000	
(4.) West China: For the work.....	3,700	
“ For re-enforcements, at the disposal of Board..	3,700	
		\$108,019

4. GERMANY:

For the work.....	Marks, 85,607; estimated,	\$20,460	
For interest on Berlin debt.....	“ 2,510; “	600	
For debts.....	“ 36,750; “	8,740	
For additional instruction in Mission Institute.....	“ 2,092; “	500	
			\$30,300

5. SWITZERLAND:

For the work.....	Marks, 24,431; estimated,	\$5,840	
For debts.....	“ 16,732; “	4,000	
			\$9,840

6. SCANDINAVIA:

(1.) Norway.....	Crowns, 52,239; estimated,	\$14,000	
(2.) Sweden, including Finland.....	“ 93,537; “	25,068	
(3.) Denmark.....	“ 31,302; “	8,362	
			\$47,430

7. INDIA:

(1.) North India: For the work.....			\$70,500
“ For purchase of property in Agra.....			1,000
(2.) South India: For native work, on duplication principle.....	Rupees, 8,152; estimated,		2,853
For unconditioned work among natives.....	“ 44,705; “		15,647
For Transit Fund.....	“ 7,143; “		2,500
(3.) Bengal: For work, on duplication principle.....	“ 7,286; “		2,550
For unconditioned work.....	“ 37,286; “		13,050
For Transit Fund.....	“ 4,000; “		1,400
For salary and house-rent, H. Jackson.....	“ 3,714; “		1,300
			<hr/> \$110,800

8. MALAYSIA:

For unconditioned work.....	Rupees, 2,857; “	\$1,000	
For native work, on duplication principle.....	“ 8,571; “	3,000	
For Transit Fund.....	“ 7,142; “	2,500	
			\$6,500

9. BULGARIA AND TURKEY:

To be distributed and administered by the Board.....	\$19,220	
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10. ITALY:

For the work.....	Lires, 225,000; estimated,	\$45,000	
For re-enforcements, at disposal of the Board, not exceeding.....	2,000		
			\$47,000

11. MEXICO:	
For the work.....	Mexican dollars, 68,494; estimated, \$50,703
For property at the disposal of the Board.....	" " 1,000; " 741
For property at Cortazar, at disposal of the Board.	" " 750; " 556
	<hr/> \$52,000
12. JAPAN:	
For salaries.....	\$27,250
For current expenses.....	20,616
For schools.....	4,300
For Transit Fund.....	2,000
For dormitory for Aoyama school.....	4,500
For outgoing and support of principal.....	1,500
	<hr/> \$60,166
13. KOREA:	
For the work at disposal of the Board..	Mex. dolls., 21,473; estimated, \$16,104
14. LOWER CALIFORNIA:	
For the work.....	\$1,000
<hr/>	
Total for Foreign Missions.....	\$566,139

CONTINGENT APPROPRIATIONS:

To South America, for property in Buenos Ayres, to continue appropriations for 1888 if not used before January 1, 1889.....	\$10,000
To North India, for work on estates of Mr. Ingraham, conditioned on special contributions for the same.....	\$1,000

II. Missions in the United States, not in Annual Conferences, to be administered as Foreign Missions.

1. Arizona: for work, \$7,000; for schools, \$500.....	\$7,500	Columbia River (Swedish)...	\$900
2. Black Hills.....	5,525	Louisiana (Swedish).....	750
3. California German.....	4,675	Minnesota (Finnish).....	400
4. Indian Territory.....	2,700	New York (Swedish).....	1,000
5. Nevada.....	3,400	New York East (Swedish)...	2,400
At the disposal of the Board for schools.....	850	New York East (Norwegian)..	1,700
6. New Mexico (English).....	6,200	New England (Swedish) of which \$600 is for new work	3,400
At the disposal of the Board for schools, not exceeding..	1,000	New Eng. Southern (Swedish)	1,300
7. New Mexico (Spanish).....	12,000	Norwegian and Danish.....	8,500
At the disposal of the Board for schools, not exceeding..	1,700	North-west Swedish, of which \$500 is for McKeesport....	9,500
8. North Pacific German.....	4,500	South'n California (Swedish).	700
9. N.-west Norwegian and Danish	2,800	Wilmington (Swedish).....	300
10. Utah.....	9,100	Total.....	\$37,740
For schools.....	7,950	3. GERMAN MISSIONS:	
For Scandinavian work.....	5,390	Central German.....	\$5,000
For Scandinavian schools....	1,632	Chicago German.....	4,000
11. Wyoming.....	4,800	East German.....	6,000
Total.....	\$81,722	Northern German.....	3,200
		North-west German.....	3,900
		Southern German.....	6,000
		For ext. of Conference year.	769
		Saint Louis German.....	4,000
		West German.....	7,000
		Total.....	\$39,869

III. Domestic Missions.

1. WELSH MISSIONS:		4. FRENCH MISSIONS:	
Northern New York.....	\$400	Central Illinois.....	\$800
Rock River.....	600	Louisiana, at disposal of resident Bishop.....	1,350
Wyoming.....	500	New Hampshire: for New Hampshire, New England, and Troy, at the disposal of the Board.....	3,000
Total.....	\$1,500	New England Southern.....	800
2. SCANDINAVIAN MISSIONS:		New York.....	1,200
Austin (Swedish).....	\$3,250	North-west Indiana.....	400
California (Norwegian).....	1,000	Total.....	\$7,550
California (Swedish).....	1,870		
Colorado (Swedish).....	500		

5. CHINESE MISSIONS:			Florida.....	\$2,500
California.....	\$7,500		Georgia.....	2,500
New York.....	1,000		For ext. of Conf. year.....	462
Oregon.....	1,000		Holston.....	4,500
Total.....	\$9,500		Idaho.....	3,600
6. JAPANESE MISSIONS:			Kansas.....	1,800
California: for work in Cali- fornia.....	\$4,545		Kentucky.....	5,000
For work in Sandwich Isl- ands, to be administered by the Board.....	1,000		Lexington.....	3,500
Total.....	\$5,545		Little Rock.....	3,250
7. AMERICAN INDIANS:			Louisiana.....	5,500
Central New York: For On- ondaga.....	\$446		Michigan, for frontier work..	5,100
For Oneida.....	178		Minnesota.....	3,300
Columbia River.....	1,069		Mississippi.....	6,000
Detroit.....	624		Missouri.....	4,000
Genesee.....	400		Montana.....	10,000
Michigan.....	624		Nebraska.....	2,800
Northern New York.....	624		New Hampshire.....	1,100
Puget Sound.....	357		North Carolina.....	3,600
Wisconsin.....	178		North Dakota.....	3,500
Total.....	\$4,500		North Nebraska.....	5,800
8. BOHEMIAN AND HUNGARIAN:			North-west Iowa.....	3,600
East Ohio.....	\$1,000		North-west Kansas.....	7,000
Pittsburg.....	1,250		Oregon.....	2,000
Rock River.....	1,500		Puget Sound.....	5,750
Total.....	\$3,750		Saint John's River.....	3,500
9. ITALIAN.			Saint Louis.....	5,500
Louisiana.....	\$700		Savannah.....	3,000
New York.....	1,000		For ext. of Conf. year.....	404
Total.....	\$1,700		South Carolina.....	5,400
10. VARIOUS FOREIGN POPULATIONS:			Southern California.....	6,500
Philadelphia.....	\$4,000		South Kansas.....	2,250
11. ENGLISH-SPEAKING:			South-west Kansas.....	6,000
Alabama.....	\$3,400		Tennessee.....	3,150
For ext. of Conf. year.....	588		Texas.....	4,250
Arkansas.....	6,500		For ext. of Conf. year.....	326
Austin.....	6,000		Vermont.....	1,200
For ext. of Conf. year.....	923		Virginia.....	5,000
Blue Ridge.....	5,000		Washington.....	2,200
California.....	4,500		West Nebraska.....	9,500
Central Alabama.....	3,400		West Texas.....	4,250
For ext. of Conf. year.....	588		For ext. of Conf. year.....	605
Central Missouri.....	3,150		West Virginia.....	5,000
Central Tennessee.....	4,000		West Wisconsin.....	4,000
Colorado.....	9,100		Wilmington: for work in Vir- ginia.....	1,400
Columbia River.....	5,500		For work in Dorchester Co.	400
Dakota.....	12,750		Wisconsin.....	4,000
Delaware.....	850		Total.....	\$263,064
Detroit, for frontier work.....	6,000		CONTINGENT APPROPRIATION:	
East Maine.....	1,500		For building a church in "Chinatown," San Fran- cisco, conditioned on a spe- cial contribution by some person.....	\$10,000
East Tennessee.....	2,800		IV. Miscellaneous.*	
For ext. of Conf. year.....	568		1. Contingent Fund.....	\$25,000
			2. Incidental Expenses.....	30,000
			3. Office Expenses.....	25,000

* Expenditures from the *contingent fund* are made only for missions, never for administration (Art. XI, Constitution). The *incidental fund* of last year was expended as follows: namely, interest and annuities, \$14,218 53; printing, \$1,283 98; Bishops' traveling expenses to missions, \$3,007 02; traveling expenses of returned missionaries, visiting Conferences, conventions, etc., \$2,811 28; taxes and legal expenses, \$1,315 30; postage, telegrams, gas, exchange, express charges, periodicals, repairs, and sundries, \$4,272 23; missionaries returned, superannuated, widows of, etc., \$1,451 70; General Missionary Committee expenses, \$1,767 50; Woman's Foreign Missionary Society, \$400; property expenses in Italy, \$2,400; 277 scholarships in North India, \$2,040; total, \$35,257 54. Office expenses are for salaries, traveling expenses, stationery, etc., of the office.

4. For disseminating Missionary information.....	\$10,000
5. For payment of one quarter of Dalles claim.....	6,000
Total.....	\$96,000

Recapitulation.

I. Foreign Missions.....	\$566,139
II. Missions in the U. S., etc....	81,722
III. Domestic Missions:	
Welsh Missions.....	\$1,500

Scandinavian Mis'ns.....	\$37,470
German Missions....	39,869
French Missions.....	7,550
Chinese Missions....	9,500
Japanese Missions....	5,545
American Indian....	4,500
Bohemian and others	9,450
English-Speaking ...	263,064
	<hr/> \$878,448
IV. Miscellaneous	96,000
V. For outstanding drafts.....	77,691
Grand Total.....	<hr/> \$1,200,000

Apportionment of Moneys

TO BE RAISED DURING THE YEAR 1889.

CONFERENCES IN UNITED STATES.		MISSIONS IN THE UNITED STATES.	
Alabama	\$500	Arizona	\$750
Arkansas	900	Black Hills	500
Austin	1,500	California German... 500	
Baltimore	42,000	Indian Territory.... 30	
Blue Ridge	500	Nevada.....	750
California	9,000	New Mexico (Eng.).. 500	
Central Alabama.... 500		“ (Spanish)..... 200	
Central German.... 10,000		North Pacific German 500	
Central Illinois.... 19,000		North-west Norwe- 300	
Central Missouri... 500		gian and Danish.. 600	
Central New York... 24,500		Utah.....	100
Central Ohio..... 12,500		Wyoming.....	
Central Penn'a.... 35,500			
Central Tennessee 900			
Chicago German.... 5,400			
Cincinnati..... 29,000			
Colorado	5,000		
Columbia River.... 2,500			
Dakota.....	3,500		
Delaware.....	2,600		
Des Moines..... 15,000			
Detroit.....	16,000		
East German..... 6,500			
East Maine..... 3,000			
East Ohio..... 28,500			
East Tennessee.... 1,000			
Erie.....	15,500		
Florida.....	1,000		
Genesee.....	20,500		
Georgia.....	500		
Holston.....	3,000		
Illinois.....	28,500		
Idaho.....	600		
Indiana.....	15,000		
Iowa.....	11,500		
Kansas.....	7,000		
Kentucky.....	4,000		
Lexington.....	700		
Little Rock.....	400		
Louisiana.....	1,500		
Maine.....	6,000		
Michigan.....	16,000		
Minnesota.....	18,000		
Mississippi.....	1,000		
Missouri.....	4,500		
Montana	\$1,500		
Nebraska	5,000		
Newark.....	32,000		
New England..... 27,500			
N. Eng. Southern.. 15,000			
New Hampshire... 8,500			
New Jersey..... 29,500			
New York..... 57,000			
New York East.... 57,000			
North Carolina.... 800			
North Dakota..... 2,500			
Northern German.. 2,800			
North Indiana.... 15,500			
North Nebraska.... 3,000			
North'n New York. 19,000			
North Ohio..... 15,500			
N. W. German ... 3,700			
N. W. Indiana.... 12,500			
N. W. Iowa..... 5,000			
N. W. Kansas..... 3,500			
N. W. Swedish ... 5,000			
Nor'n and Danish.. 3,000			
Ohio.....	25,700		
Oregon.....	3,500		
Philadelphia..... 62,000			
Pittsburg.....	23,000		
Puget Sound..... 1,700			
Rock River..... 28,000			
Saint John's River. 600			
Saint Louis..... 9,500			
Saint Louis German 7,000			
Savannah..... 1,000			
South Carolina.... 4,200			
S. E. Indiana.... 12,500			
Southern California. 5,000			
Southern German .. 3,000			
Southern Illinois.. 11,000			
South Kansas..... 5,250			
S. W. Kansas..... 4,750			
Tennessee..... 1,500			
Texas.....	2,000		
Troy.....	24,000		
Upper Iowa..... 16,000			
Vermont.....	7,500		
Virginia.....	1,400		
Washington..... 4,000			
West German..... 4,600			
West Nebraska.... \$2,000			
West Texas..... 1,500			
West Virginia.... 6,600			
West Wisconsin ... 6,000			
Wilmington..... 22,000			
Wisconsin.....	10,000		
Wyoming.....	20,500		

FOREIGN MISSIONS.

Bengal.....	\$300
Africa.....	120
South America.... 150	
Foochow.....	360
Central China..... 120	
North China..... 450	
West China..... 100	
Germany.....	2,000
Switzerland..... 600	
Denmark.....	700
Norway.....	1,200
Sweden.....	4,000
North India..... 750	
South India..... 300	
Malaysia.....	50
Bulgaria and Turkey. 100	
Italy.....	300
Mexico.....	750
Japan.....	200
Korea.....	25
Lower California... 10	

Annual Report

OF THE

TREASURER AND ASSISTANT TREASURER, NOVEMBER 1, 1888.

CONFERENCES.	Receipts from Nov. 1, 1886, to Oct. 31, 1887.	Receipts from Nov. 1, 1887, to Oct. 31, 1888.	Increase.	Decrease.	Disbursements from Nov. 1, 1887, to Oct. 31, 1888.
Alabama.....	\$246 25	\$425 70	\$179 45	.....	\$3,725 00
Arizona.....	429 00	530 00	101 00	.....	7,485 65
Arkansas.....	682 42	870 62	188 20	.....	6,746 50
Austin.....	755 20	1,315 05	559 85	.....	11,175 00
Baltimore.....	37,721 11	38,674 29	953 18	.....	.....
Bengal.....	.....	.....	.....	.....	18,973 53
Black Hills.....	251 95	163 00	.....	\$88 35	5,470 88
Blue Ridge.....	10 00	299 07	289 07	.....	4,818 75
Bulgaria.....	100 19	69 40	.....	30 79	20,630 09
California.....	7,074 77	7,556 30	481 53	.....	24,238 67
Central Alabama.....	6 00	92 15	86 15	.....	4,000 00
Central China.....	23 91	23 20	.....	71	41,864 69
Central German.....	7,752 64	7,860 87	108 23	.....	5,150 00
Central Illinois.....	16,545 84	16,356 55	.....	189 29	1,250 00
Central Missouri.....	194 55	215 07	20 52	.....	2,875 00
Central New York.....	18,463 88	18,122 07	.....	341 81	700 00
Central Ohio.....	17,030 34	16,824 65	.....	205 69	.....
Central Pennsylvania.....	34,106 14	35,449 17	1,343 03	.....	.....
Central Tennessee.....	427 67	457 75	30 08	.....	4,560 00
Chicago German.....	3,783 00	3,962 00	179 00	.....	3,600 00
Cincinnati.....	27,321 59	25,588 26	.....	1,733 32	.....
Colorado.....	3,992 20	4,959 77	967 57	.....	12,725 00
Columbia River.....	1,809 15	1,244 50	.....	564 65	7,795 00
Dakota.....	2,411 35	3,237 94	826 59	.....	13,262 50
Delaware.....	2,125 78	2,461 19	335 41	.....	1,123 75
Denmark.....	843 43	751 12	.....	92 36	12,488 60
Des Moines.....	19,160 16	17,783 28	.....	1,376 88	.....
Detroit.....	12,831 90	13,949 13	1,117 23	.....	8,220 00
East German.....	6,771 00	7,184 00	413 00	.....	6,500 00
East Maine.....	2,521 26	2,533 40	12 14	.....	1,625 00
East Ohio.....	21,844 23	22,120 14	275 91	.....	375 00
East Tennessee.....	37 00	426 00	389 00	.....	2,275 00
Erie.....	13,702 24	14,031 71	329 47	.....	.....
Florida.....	481 13	525 75	44 57	.....	2,425 00
Foochow.....	217 39	271 00	53 61	.....	18,130 16
Genesee.....	17,731 90	18,515 46	783 56	.....	662 50
Georgia.....	189 40	171 40	.....	18 00	4,080 00
Germany.....	1,188 45	1,118 20	.....	70 25	34,959 29
" Amer. Bible So. Appro.	.....	.....	.....	.....	6,500 00
Holston.....	1,123 67	1,524 35	395 68	.....	4,825 00
Idaho.....	590 94	25 00	.....	565 94	4,000 00
Illinois.....	27,758 46	25,252 80	.....	2,505 66	.....
Indiana.....	7,565 75	6,742 75	.....	823 00	.....
Indian Territory.....	32 00	30 00	.....	2 00	2,999 00
Iowa.....	10,205 80	9,193 00	.....	1,012 80	.....
Italy.....	70 00	124 86	54 86	.....	54,327 94
" Amer. Bible So. Appro.	.....	.....	.....	.....	200 00
Japan.....	10 05	149 55	139 50	.....	57,233 60
Kansas.....	5,526 42	6,177 83	651 41	.....	1,950 00
Kentucky.....	2,945 41	3,056 15	110 74	.....	5,125 00
Korea.....	.....	.....	.....	.....	15,072 00
Lexington.....	426 09	445 47	19 38	.....	3,102 50
Liberia.....	2 50	.....	.....	2 50	15,180 93
Little Rock.....	249 75	269 60	19 85	.....	3,437 50
Louisiana.....	626 12	714 10	87 98	.....	8,728 55
Maine.....	4,382 53	4,764 93	382 35	.....	.....
Mexico.....	10 00	418 78	408 78	.....	60,723 76
Michigan.....	12,226 96	12,481 87	254 91	.....	6,866 00
Minnesota.....	12,895 15	11,862 87	.....	1,032 28	8,725 00
Mississippi.....	764 70	672 60	.....	92 10	6,722 00
Missouri.....	3,242 10	3,209 88	.....	32 22	4,250 00
Montana.....	1,403 75	1,132 03	.....	271 72	14,675 00
Nebraska.....	4,624 63	4,219 61	.....	405 02	3,074 00
Nevada.....	599 57	530 15	.....	19 42	5,550 00
Newark.....	32,651 12	34,380 93	1,729 81	.....	.....
New England.....	22,927 04	22,262 24	.....	664 80	3,625 00
New England Southern.....	11,036 08	11,330 45	294 37	.....	2,500 00
New Hampshire.....	7,456 17	7,660 31	204 14	.....	1,843 75

TREASURERS' REPORT—Continued.

CONFERENCES.	Receipts from Nov. 1, 1886, to Oct. 31, 1887.	Receipts from Nov. 1, 1887, to Oct. 31, 1888.	Increase.	Decrease.	Disbursements from Nov. 1, 1887, to Oct. 31, 1888.
New Jersey	\$27,179 55	\$28,351 84	\$1,201 49		
New Mexico English	235 00	88 70		\$146 30	\$8,350 00
New Mexico Spanish	200 00	200 00			14,750 00
New York	42,799 81	42,463 14		336 67	
New York East	44,586 24	44,365 04		215 20	4,850 00
North Carolina	348 00	412 00	64 00		8,445 00
North China	384 85	456 34	101 49		51,059 86
North Dakota	2,187 55	2,260 89	73 34		9,942 50
Northern New York	15,429 44	13,110 62		2,318 82	1,400 00
North German	2,868 28	1,945 00		418 28	2,925 00
North India	756 55	456 71		299 84	77,953 53
North Indiana	9,600 19	11,591 55	1,991 36		
North Nebraska	2,424 36	2,426 25	1 89		5,750 00
North Ohio	11,902 94	10,322 38		1,580 56	
North-west German	2,446 55	2,347 75		98 80	8,825 00
North-west Indiana	9,011 40	9,276 17	264 77		
North-west Iowa	4,629 74	5,540 39	910 65		4,000 00
North-west Kansas	2,208 08	2,059 25		148 83	8,405 00
North-west Swedish	4,551 17	4,941 80	390 63		9,775 00
Norway	1,087 42	1,106 65	69 23		15,010 83
Norwegian and Danish	2,418 64	2,453 61	34 97		8,125 00
Ohio	22,587 86	21,279 60		1,307 76	
Oregon	2,963 07	2,834 60		128 47	5,850 00
Philadelphia	62,850 00	59,000 00		3,850 00	
Pittsburg	19,210 82	19,187 73		23 09	1,000 00
Puget Sound	1,554 50	1,746 50	192 00		8,799 75
Rock River	26,084 55	26,183 85	49 30		1,787 50
Saint John's River	463 15	644 04	180 89		3,050 00
Saint Louis	7,743 51	8,463 86	719 85		5,690 00
Saint Louis German	5,419 75	5,620 40	200 65		4,500 00
Savannah	718 56	902 55	183 99		3,150 00
South America		526 74	526 74		50,707 56
South Carolina	2,842 07	3,182 21	340 14		5,140 00
South-east Indiana	6,815 40	7,268 94	453 54		
Southern California	4,205 29	7,404 13	3,198 84		8,906 25
Southern German	1,880 00	1,274 00		106 00	8,000 00
Southern Illinois	8,511 74	6,941 25		1,570 49	
South India		280 00	280 00		29,308 48
South Kansas	8,743 31	4,986 05	1,287 74		2,600 00
South-west Kansas	4,869 50	4,620 78		248 72	6,225 00
Sweden	8,715 08	8,513 91		201 17	29,865 37
" Amer. Bible So. Appro.					25 00
Switzerland	545 08	565 70	20 62		11,460 84
Tennessee	587 35	69 00		518 35	2,625 00
Texas	1,087 73	699 05		388 68	5,000 00
Troy	22,111 74	19,397 48		2,714 26	
Upper Iowa	14,601 95	14,007 63		594 32	
Utah	542 00	601 35	59 35		26,369 33
Vermont	5,389 82	5,481 75	91 93		1,350 00
Virginia	850 64	1,088 83	182 69		5,719 50
Washington	2,279 50	1,559 00		720 50	3,142 25
West China	85 00	100 00	15 00		3,084 73
West German	3,447 00	3,490 00	43 00		6,750 00
West Nebraska	1,425 82	1,281 00		144 82	9,750 00
West Texas	1,003 35	715 00		288 35	5,350 00
West Virginia	4,881 60	4,649 29	267 69		3,945 75
West Wisconsin	4,279 45	4,775 22	495 77		4,000 00
Wilmington	20,499 77	22,691 75	2,191 98		2,250 00
Wisconsin	7,548 91	7,103 84		445 57	4,003 50
Wyoming	17,436 76	20,028 00	2,591 24		275 00
Legacies	35,843 78	*41,983 67	6,139 89		
Sundries	76,743 22	+23,476 19		53,276 03	
Incidental Expenses					35,257 34
Office Expenses					22,087 70
Publication Fund					7,416 22
Total	\$1,044,795 91	\$1,000,581 24	\$39,585 51	\$73,800 48	\$1,163,171 08

Total Disbursements to Foreign Missions, \$624,280 79; to Domestic Missions, \$474,178 83.

* Of this amount \$7,286 53 is from lapsed Annuities, † Of this amount \$5,891 51 is income from Mission Building, and \$6,575 is from the American Bible Society.

AUDITS.—The accounts of the Treasurer were carefully audited by the Auditing Committee at New York, and those of the Assistant Treasurer were carefully audited by the Auditing Committee at Cincinnati, and certificates of their correctness respectively attached in due form. The above table is a summary of these accounts.

Monthly Statement

Showing the condition of the Treasury for each month of the fiscal year from November 1, 1887, to October 31, 1888.

TREASURER'S ACCOUNT.						ASSISTANT TREASURER'S ACCOUNT.						COMBINED STATEMENT.				BALANCES.
Date.	Balance on hand on the first day of each month.	Treasury in hand on the first day of each month.	Receipts.	Disbursements.	Balance on hand on the first day of each month.	Treasury in hand on the first day of each month.	Receipts.	Disbursements.	Total Receipts.	Total disbursements.	State of the Treasury on the first day of each month.					
November, 1887.	\$153,545 85	.....	\$0,885 09	\$64,748 22	\$7,464 85	.....	\$410 75	.....	\$10,295 84	\$64,748 22	\$106,557 82					
December, 1887.	100,998 02	.....	11,066 72	100,245 65	8,359 80	.....	2,076 84	.....	13,163 56	100,245 55	19,472 83					
January, 1888.	26,255 94	.....	8,879 58	106,826 87	6,788 11	.....	291 09	.....	9,170 67	105,826 87	77,183 37*					
February,	.....	.....	18,057 21	65,087 80	988 72	.....	1,449 28	.....	14,506 44	65,087 80	127,714 23*					
March,	.....	.....	167,184 98	110,124 21	4,165 51	.....	13,660 68	.....	150,795 66	110,124 21	57,042 78*					
April,	.....	.....	67,887 47	128,988 49	10,794 69	.....	27,421 08	.....	271,446 49	128,988 49	85,415 22					
May,	.....	.....	8,691 94	98,381 24	6,196 34	.....	1,823 68	.....	10,518 62	98,381 24	2,417 50*					
June,	.....	.....	7,107 00	79,885 42	7,512 02	.....	1,233 82	.....	8,340 82	79,885 42	73,965 10*					
July,	.....	.....	7,156 42	114,205 27	4,546 90	.....	1,702 85	.....	8,859 80	114,205 27	179,311 07*					
August,	.....	.....	6,742 64	77,445 78	5,966 21	.....	3,239 18	.....	9,951 82	77,445 78	216,775 03*					
September,	.....	.....	51,872 11	53,805 08	5,620 97	.....	141,736 70	.....	198,608 81	85,805 08	138,971 30*					
October,	.....	.....	129,639 74	132,501 55	29,888 01	.....	140,253 47	.....	269,388 21	132,501 55	1,579 64*					

General Statement for the Year.

RECEIPTS.		DISBURSEMENTS.	
Received by Treasurer New York from Nov. 1, 1887, to Oct. 31, 1888.	\$665,978 87	Cash in Treasury, November 1, 1887.	\$161,010 20
Assistant Treasurer at Cincinnati	385,302 87	Excess of Disbursements over Receipts.	162,559 84
Total.	\$1,000,381 24	Bal. Treasury in debt, October 31, 1888.	\$1,579 64
Total	1,163,171 08	STATE OF THE TREASURY, NOVEMBER 1, 1888.	
Excess of Disbursements over Receipts	\$162,559 84	Treasury in debt in New York	\$31,945 92
		Cash in Treasury in Cincinnati.	80,866 28
		Net debt of Treasury.	\$1,579 64

* The heavy-faced type indicates that the Treasury was in debt to this amount; the light-faced type indicates the balance in the Treasury.

Missionary Receipts of the Methodist Episcopal Church, 1888.

Missionary Society.....	\$1,000,581 24
Woman's Foreign Missionary Society	206,308 69
Woman's Home Missionary Society	59,551 59
Bishop Taylor's Missions	26,593 99
Total.....	<u>\$1,293,035 51</u>

Missionary Appropriations of the Methodist Episcopal Church, 1889.

Missionary Society.....	\$1,200,000 00
Woman's Foreign Missionary Society	230,401 00
Woman's Home Missionary Society	120,000 00
Bishop Taylor's Missions (estimated by average of last 4 years).....	38,000 00
Total.....	<u>\$1,588,401 00</u>

Building and Annuity Accounts.

FROM NOV. 1, 1887, TO OCT. 31, 1888.

METHODIST PUBLISHING AND MISSION BUILDING.

The gross income from rents of the Methodist Publishing and Mission Building from November 1, 1887, to October 31, 1888, was	\$38,117 52
There was paid on joint account.....	15,249 53
Leaving net proceeds of rent.....	<u>\$22,867 99</u>
One fourth of this belongs to the Missionary Society.....	\$5,717 00
Interest received on current account.....	174 51
Paid into General Treasury October 31, 1888.....	<u>\$5,891 51</u>

ANNUITY BONDS.

The total amount of these bonds outstanding on the 31st of October, 1888, was, for cash received, \$209,816 10. Bonds have also been issued for property conveyed to the Missionary Society, but not yet sold, on which annuities amounting to \$3,000 are paid. Twenty thousand dollars additional has been received from an estate and included in the annuity account, interest on which is to be paid perpetually into the treasury of the Society. Of the first amount mentioned, \$9,635 is credited to certain Conference Societies, but comes at once back into the treasury; interest on \$15,000 is paid to two schools in our foreign mission work, leaving \$185,181 10 as the amount issued on the lives of individuals, on which all obligations of this Society cease on the death of the donor or donors. On the death of an annuitant the amount of the bond is credited in the receipts of the Society. During the past year \$7,286 53 was paid over from such lapsed annuities.

SEVENTIETH ANNUAL REPORT.

THE Missionary Society of the Methodist Episcopal Church has completed its seventieth year ; seventy years of marvelous growth and development ; seventy years of many conflicts and of glorious victories.

It is a remarkable fact that while the Society has attained this age it is only within a few weeks that its first missionary has died. The Rev. Ebenezer Brown, who was appointed by Bishop George to labor among the French population in New Orleans in 1819, died at his home in Baltimore on the 3d of January, 1889. When he went forth to his work the Society had just been organized ; but he lived until its receipts had gone beyond \$1,000,000 per annum, and until the initial work with which he was identified had expanded into well-established missions among all the great foreign populations and the destitute English-speaking people of our country, and into missions in Africa and Asia, in Europe and South America, with thousands of converts.

The first Annual Report of the Society, made April 17, 1820, gratefully acknowledges the receipt of \$823 04. The seventieth records the receipt during the year ending Oct. 31, 1888, of \$1,000,581 24.

While in the review of the past there is abundant reason for thanksgiving and praise to God there is also some disappointment in our failure to realize the \$1,200,000 asked for and appropriated by the General Missionary Committee last year. Our Missions at home and abroad hailed with joy the increase which was made in the appropriations to the various fields, and which enabled them to open new work where there was urgent demand and greatly to strengthen the older work in all departments.

But when the receipts were all in and the fiscal year had closed, and the Treasurer had only received a little over a million of dollars, instead of the \$1,200,000 appropriated, so that once more quite a heavy debt rested upon the treasury, the

General Committee found itself confronting a very serious problem. Various reasons could be assigned for the failure of the Church to meet the appropriation. The great excitement attending the presidential campaign, absorbing public interest and demanding large expenditures ; the failure of the crops in some portions of the country ; the depression of manufacturing interests and of general trade in other regions ; and various other causes were suggested as accounting for the fact. But the fact remained, and the Committee decided that it could not go beyond the \$1,200,000 in its appropriations, including the amount necessary to meet the outstanding drafts of the treasury. On the other hand, it was clear that to appropriate any less sum would involve certain disaster in many of our Missions where very promising new work had been taken up and was being successfully prosecuted. So the Committee once more asked for \$1,200,000, and confidently appealed to the Church to raise that amount during the current year.

This of course means a large reduction on the amounts appropriated to the various fields last year, amounting in the aggregate to about \$80,000.

It is a little singular that the General Committee was called upon to make this reduction at the very time when better and more encouraging reports were coming from nearly all the Missions than ever before. North India, one of our older fields, sent tidings of 2,000 baptisms and of gracious outpourings of the Spirit in many places ; Japan reported an increase of over 1,200 members and probationers, and wonderful awakenings and the opening of new doors of opportunity in every direction ; China came with urgent demands for means to meet the new educational opportunities that were presenting themselves ; South America came with many words of good cheer, and presenting better openings for Protestant Christianity than ever before. The Scandinavian countries, with Germany and Switzerland, reported revivals of religion, greater friendliness among the people, better facilities for evangelical work ; Mexico, with over 2,000 members and probationers—an increase of 369 during the year—asked for men and means to take up new places, all ready for our occupancy ; even Bulgaria, concerning which field there has been so much

doubt in times past, brought an encouraging report of actual conversions and of grand openings. So, over the whole foreign field, and as well in the domestic work—among Germans and French, and Scandinavians and Italians, Bohemians and Welsh, Chinese and Japanese, and no less in needy portions of the West and South among English-speaking people, it was the same report of wide-open doors, of new opportunities, of providential calls.

It does seem strange indeed that at such a juncture it was necessary to call a halt, and instead of meeting the increased demand, and measuring up to the new opportunities, to actually retrograde in our appropriations.

Last year our Report said: "Already there have come back from nearly every Mission letters expressive of the great delight the missionaries experienced when they learned that the representatives of the Church, in General Committee assembled, had given evidence of strong faith in God and the Church by ordering an advance all along the line."

And now, because the advance was made, new positions taken up, and the battle pressed with increased vigor, the necessary reductions come with saddening and depressing effect upon the Missions. From all our great fields come letters filled with regret and sorrow. Many promising openings cannot be entered for lack of funds. The loud call for Christian educational advantages in Japan, China, India, and other fields, can only be met in a very partial and meager degree.

We appeal to the Church to honor to the full amount the draft made by its chosen representatives. They could not, in conscience, make it less. In view of the providential demands it was with sadness they felt obliged to keep it within the amount appropriated. Let every presiding elder see that his district fully meets its share! Let every pastor prayerfully, earnestly, with determination, see that his charge comes up to the line, or goes beyond it! Let every godly man and woman throughout the entire Church take a due share in the glorious work, so that not a cent shall be lacking on the 31st of October next.

The Woman's Foreign Missionary Society has been, in

even greater degree than ever before, a powerful adjunct to our work in every foreign field. The high character, the consecrated spirit, and the self-denying labors of its representatives have elicited the highest admiration and commanded the profoundest respect of all who have been witnesses of their work. We rejoice that it was able to report the receipt of over \$206,000, and to appropriate over \$230,000 for the new year.

The Woman's Home Missionary Society is proving a most valuable auxiliary in the home field, and is rapidly taking up the various classes of work opening before it in all parts of the country. It made appropriations amounting to \$120,000.

The work on the new Mission-house is being prosecuted with energy, and before the next report is due it is expected that the Society will have its home in the elegant and capacious building which is to occupy the corner of Fifth Avenue and Twentieth Street. An able and judicious committee is in charge of the building, which will be an honor to Methodism. Our publishing as well as our missionary interests will be concentrated in the ample quarters which are there being provided.

The losses which the Board of Managers has sustained by death during the year have not been as numerous as during the previous year; but they have been such as to be severely felt.

The first who was called away, in June, 1888, was

Mr. HIRAM M. FORRESTER,

concerning whom the Board made the following record:

Resolved, That we sincerely mourn our loss, the loss of one of the wisest of counselors, one of the truest and most devoted friends of missions, one of the most faithful to attend to every duty assigned to him, a bold and independent advocate of whatever he believed most for the good of the missionary cause, a man of unflinching integrity, a friend and brother beloved; the record of his fidelity and usefulness among us cannot easily be effaced, either from the history of this Society for nearly two score of years or from the yet more enduring tablet of our affections.

Mr. JOHN ELLIOTT

was called to his heavenly home Dec. 4, 1888. Concerning him his brethren of the Board make this record:

His modest deportment, his suave manner, his thoughtful words, his ripe experience, and his cultured wisdom made him a most useful member of the Board and of its important committees. We make mention of his departure not only with sincere grief but with a deep sense of our serious loss. There are few men who inspire such unqualified confidence.

Brother Elliott has long borne the deserved reputation of a devoted Christian, as well as the honored characteristics of an exemplary citizen. Thus a twofold eminence graced his name and will perpetuate his memory. He will long be remembered among his late brethren and associates with sincere admiration of his character and deep regret for his departure.

But the Board was destined to meet a more than usually severe loss before its Annual Report should be made up. Its regular meeting, January 15, 1889, was held under circumstances of great sadness, for on the morning of that day our beloved Treasurer,

Mr. JOHN M. PHILLIPS,

had been called away from our midst. The Board made the following record concerning him :

He filled so large a space in his various relations, both to the Society and the Church, that we pause with concern and anxiety for the future as we contemplate the vacancy his death occasions. So severe a loss has seldom, if ever, occurred to the temporal affairs of the Missionary Society and to those of our beloved Church.

With irrepressible emotion we have joined our resident Bishop in preliminary devotional exercises, and now with sorrowful hearts attempt a brief record that must terminate in our minutes the long and important proceedings of our Board connected with the name of our lamented Treasurer, John M. Phillips. No utterances can be too fervid touching his fidelity and competency in the custody and disbursement of millions of dollars that came to his hands as Missionary Treasurer and as Agent of the Book Concern at New York, or concerning his long-tried, inflexible honesty, and his superior business ability. No dollar was by him ever misapplied and no penny left unaccounted for. His reputation as a faithful steward, crowned by years of active and devoted service, is conspicuous for its perfect purity.

For ten years he has been our Treasurer and a member of the Board of Managers. There and in the committees his clear views, his wise suggestions, and his genial manners ever made him our valued, trusted, and cheerful colleague ; while the accounts and showings of our treasury—in some corporations so much the source of discussion and criticism—never, under the practiced charge of John M. Phillips, needed explication or perspicuity. The Board, the General Missionary Committee, the General Conference, and the Church at large, could read the pages of those important accounts with full understanding and complete satisfaction.

Beyond the duties of the treasury Brother Phillips has, with his associate, Dr. Sandford Hunt, given much intelligent thought and urgent service in devising the plan and superintending the erection of the new building on Fifth Avenue and Twentieth Street for the Book Concern and the Missionary Society. Much of his latest labor was given to that important enterprise. It is further cause of regret that his exemplary life should be ended before the new building—so much his pride and joy—could be finished.

We make this brief record of our departed Treasurer, sorrowing most of all that we shall see his manly face no more at his accustomed place in our Mission-rooms and that his helpful service for the Missionary Society he loved so well is forever closed.

The Rev. Sandford Hunt, D.D., was chosen as Treasurer, to fill the vacancy occasioned by the death of Brother Phillips.

Yet another death must be noticed—that of one of the members of the General Missionary Committee,

Rev. GEORGE S. HARE, D.D.,

who was elected at the last General Conference to represent the Second District, and who died at his home in Poughkeepsie, New York, January 9, 1889. Of him *The Christian Advocate* says:

Dr. Hare was a preacher of extraordinary ability and resources. He possessed in a high degree a rare combination of gifts which make a strong preacher. . . .

On the floor of the General and Annual Conferences Dr. Hare was a conspicuous figure. Generally correct in his judgment of measures which came under discussion, his rich and ringing voice, ready utterance, and sound reason, his knowledge of church law and history, contributed no small share toward the righteous settlement of difficult and perplexing questions. Faithful in every position, true to every trust, equal to every emergency, this noble servant of the Lord Jesus has done his work well.

Nor ought this record to close without mention of one other name, that of the

Rev. OTIS GIBSON, D.D.,

who died at San Francisco, January 25, 1889. One of the most faithful missionaries of the Board in the Foochow Mission from 1855 to 1865, he entered with great zeal in 1868 on the establishment of our Mission to the Chinese on the Pacific Coast, and for seventeen years rendered the most heroic service, under circumstances of difficulty and often of positive peril that only a brave and dauntless spirit was competent to meet. Stricken four years ago with paralysis, he lingered in Christian patience and resignation until his release was granted. His name will be held in high honor by a grateful Church.

FOREIGN MISSIONS.

AFRICA.

Commenced in 1833.

Organized as a Conference in 1836.

UNDER SUPERVISION OF BISHOP TAYLOR.

Appointments for 1888.

MONROVIA DISTRICT, C. A. Pitman, P. E.

Monrovia Station, D. Ware; *Robertsport and Talla Circuit*, A. H. Watson; *New Georgia Circuit*, J. W. Earley; *Johnsonville Circuit*, to be supplied; *Ghee Whrong*, to be supplied; *Paynesville Circuit*, C. A. Pitman; *Marshall Circuit*, to be supplied.

ST. PAUL'S RIVER DISTRICT, W. T. Hagan, P. E.

Upper and Lower Caldwell, H. B. Capeheart, J. H. Scott, Assistant; *Virginia*, to be supplied; *Brewerville Circuit*, F. C. Holderness; *Clay Ashland Circuit*, J. W. Cooper, G. W. Parker, Sup'y; *Millsburg and White Plains*, to be supplied; W. P. Kennedy, Sr., Supernumerary; *Robertsville Circuit*, A. L. Sims; *Arthington*, C. B. McLain; *Careysburg and Bensonville*, T. A. Sims, J. E. Clark, Assistant; *Brown Station*, R. Boyce.

BASSA DISTRICT, J. H. Deputie, P. E.

Paynesbury Circuit, E. L. Brumskine; *Upper Buchanan Circuit*, to be supplied; *Lower Buchanan Circuit*, to be supplied; *Carterstown Circuit*, to be supplied; *Gibboom*, to be supplied; *Edina Circuit*, to be supplied; *Bexley Circuit*, to be supplied; *Bullemtown or Farmington*, to be supplied; *Mount Olive Mission*, J. H. Deputie, J. P. Artis, Supernumerary.

SINOE DISTRICT, W. P. Kennedy, Jr., P. E.

Greenville and Lexington, W. P. Kennedy, Jr., P. E. Walker, Assistant; *Sinoe Mission*, J. W. Draper; *Louisiana and Bluntsville*, to be supplied; *Gibbey Mission*, J. W. Bonner; *Settra Kroo* (Bishop Taylor's work), B. J. Turner.

CAPE PALMAS DISTRICT, J. H. Deputie, P. E.

Mount Scott and Tubmantown, to be supplied; *Greeboe Mission*, to be supplied.

Missionaries in South Central Africa and the Upper Congo, Bishop Taylor's self-supporting work.

C. A. Ratcliff, C. L. Davenport, A. E. Withey, Joseph Wilks, C. W. Gordan, J. C. Teter, C. M. McLean, W. H. Mead, W. P. Dodson, W. R. Summers, E. A. Shoreland, L. B. Walker, J. H. Neuth, W. A. White, W. H. Arringdale, W. Rasmussen, Charles Laffin and H. Wright.

THE Minutes of the Liberia Annual Conference for 1888 make a fine pamphlet of 54 pages, to which we are indebted for the reports of the presiding elders given below. Bishop Taylor presided, quoting the 12th chapter of Romans from memory at the opening of the session. Rev. J. H. Deputie was chosen Secretary, and was also elected Delegate to the General Conference. The Lay Electoral Conference elected the Hon. J. F. Fuller as Lay Delegate.

The Conference acknowledged with gratitude the continued success of Miss Mary A. Sharpe in keeping up her work in Krootown amid many discouragements, and mentioned, as one of the results of her indefatigable labors, that the Roman Catholics had been obliged to close their church in the village.

Great appreciation was also expressed of the faithful evangelistic labors of Sister Amanda Smith in Cape Palmas District.

The Conference also manifested their cordial regard for Bishop Taylor. They say: "His sojourn in this benighted land has been a great benefit to Africa, and we commend him and his self-supporting missionaries to the care and keeping of God the Father, and pray that their lives and health may be precious in his sight."

The General Conference changed the name of the Liberia Conference to the "Africa Annual Conference," and gave it "the whole of Africa" as its boundaries. The General Missionary Committee made an appropriation of \$1,800 for repairs to Monrovia Seminary, and the Board of Managers has granted the request of Bishop Taylor to transfer the control of the Seminary at Cape Palmas to a local board of trustees, to be elected by the Africa Conference.

MONROVIA DISTRICT, C. A. Pitman, P. E.

Rev. H. B. Capehart was appointed to this charge at your last meeting and Rev. A. H. Watson his assistant.

This station has been faithfully administered as far as the brethren and pastors could contribute to that end. Brother Capehart, the senior pastor, has had very poor health during the year; but notwithstanding his physical condition and very hard times this old warrior has most nobly stood his ground. He is a worthy man and full of zeal for the Master, though it is manifest that the arduous labor required on the Monrovia Charge for the two years past has told on his failing health.

Brother Watson, assistant on this charge, has, I believe, rendered such service as was required of him.

The Sabbath-school in connection with this station has received its share of attention and is in a prosperous condition. Our Monrovia people show commendable and increasing zeal in this most indispensable department of church-work. The Sabbath-school interest is richly worth all the attention and diligence that can be given it.

Krootown. The great and good work commenced here by Sister M. A. Sharpe continues. She is untiring in her attention to this people, and she rejoices in the successes that have thus far attended her self-sacrificing efforts, in the conversion of some and in the increasing interest that they manifest for improvement in knowledge—the knowledge of the Scriptures, and the arts and habits of Christian civilization. Sister Sharpe has in general the moral support of the Monrovia Church.

The Monrovia Seminary, though not as yet completed, has been opened by Brother D. Ware under the recommendation of the Conference and appointment by the Bishop. He has been engaged during the year in teaching a school of forty-seven boys and girls. This he has done with commendable zeal under very embarrassing circumstances.

New Georgia. This station, as remarked in a former report, is next to Monrovia, the oldest station on this district. Brother J. W. Earley is in charge of this church. This charge is in about the same condition as reported at your last session, except that the new church was dedicated to the worship of God in March last. The Lord was present in power to accept the offering. Under the inspiration of their new house of worship the people have held their own; but the charge is not as progressive as is desired. The Sabbath-school has received the much-needed aid of that very efficient and zealous Sabbath-school worker, Brother J. B. Dennis, from Monrovia. Under his skillful and energetic management the school is receiving new life and vigor. He is engaged in a great and good cause, preparing men and women for the service of Africa. We pray that he may endure hardness and not abandon that beautiful field with its gracious possibilities.

Marshall. This is the next in order. This place was left to be supplied. Accordingly, I supplied it by the appointment of W. G. Mathis, a local elder of that place. Considerable dissatisfaction prevailed on this charge during the year, the cause for which it is not necessary here to state.

Suffice it to say that my presence on the charge had the effect of reconciling matters, at least in a measure. The church here has steadily held her own. In my last I reported that the Marshall brethren, "seeing the necessity of having their own place, have begun to erect a temporary building," etc. That "building" has been completed and dedicated, and, having obtained a home, with glad hearts they are setting to in earnest in building a house for the God of Israel. Marshall is an old and honored battle-ground. Here many of the fathers of this Conference labored and suffered, and some died. Marshall Methodists must awake to the dignity of their position. The Sabbath-school here is in a good and growing condition.

In my last I spoke of a wide-spread awakening among the local preachers on the subject of laboring among the heathen. I have seen nothing in the conduct of the preachers during the year to cause me to change my opinion. The calls from the heathen are now louder and more frequent.

The preaching-place dedicated at Powellsville last year, and of which I gave a short account, has proved, under God, to be a great center, attracting crowds of natives from the surrounding villages. The evangelistic Powell and his amiable wife, who is a helpmate indeed and in truth, assisted by the brethren at Marshall, are dealing heavy and well-directed blows at the citadel of the devil. Heathen gods, the ancient institutions of the Gree-gree and devil-bush and witchcraft, are falling, waning, dying.

I witnessed a scene at our third quarterly meeting at Powellsville such as I had never before beheld. At one of the services, after the benediction had been pronounced, not less than two dozen of native women (heathen) crowded around the altar where I was standing with the brethren, and, singing a Christian song in their own language, they gave us their hands, declaring their determination to abandon their superstitious customs and to seek and find the Christian's God. Those were women, not girls. I was reminded of what I used to hear, when a boy, of Heddington and Robertsville revivals, and later, at the time of the mighty, gracious awakening at Mount Olive.

"Expand thy wings, celestial Dove,
Brood o'er our nature's night:
On our disordered spirits move,
And let there now be light."

There is a fine Sabbath-school at this place. Marshall is not dead.

Next I will review Johnsonville, or Kpehkepeh. This station was left to be supplied; but failing to find a suitable person I undertook the personal pastoral supervision of it. I did the best that I could; and that did not come up to the need of the work here; nor even to my desire. This point is of much importance. The Conference should give us a man for this place if possible. They are preparing to build, and need an energetic, zealous leader; a man that has a taste for labor among the uncultivated, who glories in the work of lifting up, who will both work with and for the people, taking a deep interest in the education of their children, who will attend to and take part in their Sabbath-school, etc.

We have here also a Sabbath-school, but poorly managed and no teachers, there being but one person in connection that can read, except a class that is just learning to read. Who fails to see the need here?

Jewhrong. This is the name of the town and country that Brother G. J. Hargraves was sent to open for a mission station among the Marbar natives, at his own request. Brother Hargraves had already made a commencement by establishing a little school which he was engaged in teaching, and was only waiting for the completion of a house for dwelling, when suddenly, on the 4th of June last, he was stricken down by death. I visited the station once, in company with Brother Hargraves, introducing him and explaining the nature of his work to the people, who seemed very glad to have such attention paid to them. Nothing since Brother Hargraves's death has been done for the station.

Brother Hargraves was a consistent Christian gentleman, a faithful minister of the Lord Jesus. His end was peace. He left a bereaved widow, who has since followed him. We trust that they have long since met in that beautiful country where the inhabitants never say, "I am sick."

Paynesville. The Conference was pleased at its last session to give me pastoral oversight over the Church here. We have abundant reasons to be grateful for the progress in civilization and the growth in religion that we continue to witness. We have here a fine growing Sabbath-school. Our greatest need is efficient teachers. Here, as in all the charges upon the district, we have revivals and some accessions, though small as compared with the previous year. The people are preparing to build another house of worship. Nearly all the materials are on hand. They deserve much praise.

Robertsport and Talla. B. K. McKeever has the care of this excellent charge. As usual in the history of this charge since my incumbency as presiding elder, and Brother McKeever as preacher in charge, every thing was moving on grandly in the direction of general church progress and spiritual growth and power until the month of August last, when I was shocked by the intelligence from the stewards of Robertsport that their pastor had, on the 14th of August last, left and gone to parts unknown, and requesting me, that the flock might not be scattered, to supply the vacancy at once, which I accordingly did by the appointment of Rev. J. M. Strother, local elder.

BASSA DISTRICT, James H. Deputie, P. E.

On Saturday after the adjournment of the last session of the Conference Bishop Taylor and I took passage on board the bark *Cardenas* and sailed for Lower Buchanan on the Bassa District. Upon our arrival Bishop Taylor immediately entered upon the work of looking up stations for self-supporting missions, and I entered upon the work of the district. Brother I. C. Copeland, who served the Church of Lower Buchanan last year, tendered his resignation and left the church without a pastor. I requested Rev. W. Brumskine to assist me in supplying this charge, and he kindly volunteered to perform the duties of preacher in charge during the year. The tem-

poral condition of this charge is very bad indeed. The church is in need of considerable repairs, and in fact it would be as cheap to build a new one as to undertake to repair the old one. The unsettled state of the organization of the African Methodist Episcopal Church in this place still gives trouble. We have a few here who are true to their integrity and are spiritually strong in the faith, and should not be abandoned. There is a great work to be done, and a good administrator of discipline should be sent to them.

At Upper Buchanan Rev. S. S. Herring, a local elder, served as pastor for the second year. Brother Herring is well advanced in years, and did well to keep the church together during the year, but the duties require the attention of an active preacher in charge, so that Brother Herring has felt like giving up the oversight.

I visited the charge in November and spent some time among the members, and I can safely say that many are growing in grace and in the enjoyment of the blessings of the higher life. The District Conference was held here on the 22d of November, and we had a very interesting session, after which religious services were held, and some sinners were converted, baptized, and received into the Church. On account of the low state of the foreign market for Liberian produce money is very scarce, and the amount contributed for the support of the pastor is very small.

The Edina Charge, under the pastoral oversight of Rev. H. C. Russ, a local elder, is in very good condition spiritually. The membership were complaining of cold times during a part of the year, but I am inclined to think the cause was the lack of sufficient faith in the promises. While holding the fourth quarterly meeting in this place the people of God came with their armor on, and God gave them great victory on the Sabbath.

The meetings were continued, during which time many sinners were convicted and converted, many backsliders reclaimed, many professed the blessing of sanctification, and when I left the place was full of the presence of the Holy Spirit comforting the hearts of believers. I have not received the report of the number received during this revival.

The financial condition of this charge is very bad. The preacher states that the charge will not give him a support, and he is afraid that he will have to give it up. Lime has been obtained to go forward with the work on the new church building commenced some time ago.

Bexley Circuit, under the watch-care of Rev. A. Morgan, has done well during the year. Large numbers have been added to the churches on this circuit, and many of the surrounding heathen tribes have heard the Gospel preached to them, and in hearing they have believed and have been adopted into the family of God, and to-day they are calling for teachers and preachers. But "how are they to preach unless they are sent?"

A Church Aid Society has been organized, and they are endeavoring to reach the heathen who have so long been in darkness. Bishop Taylor has

organized two mission stations near this circuit, and has secured the land and is now erecting two houses for the reception of his missionaries.

In the month of July the new church at Lincoln was dedicated.

This church was commenced about two years ago by Mr. S. Parker. At the time he began to get the material together neither himself nor any of his family made any profession of religion. I encouraged him all I could to go on with the building of the church, and had faith to believe that God would accept the sacrifice. One year ago last November God demonstrated his power to save on this circuit, and that man and his family (who were trying to get to heaven by good works alone) were convicted of sin, wonderfully converted to God, and now he is an active steward in the Church of God. His wife and children are new creatures in Christ Jesus, and his home is the resting-place of the weary itinerant traveler. I visited this new church in November last and there saw many sinners under conviction and praying for pardon. This is a large circuit and has only two local preachers to keep up the work of the church, and they receive but very little temporal support for their services. The harvest is great and the laborers are few.

The Paynesbury Charge, under the pastoral oversight of Rev. E. L. Brumskine, as I reported to you before, is composed principally of members from the Congo tribe. They are here among us, and they look to us for instruction. They are poor and need assistance. They have children who should receive instruction. They are members of the Methodist Episcopal Church, and they should be looked after. They are without a church and they have been trying to build for some time, and yet they progress slowly. Brother Brumskine cannot give the charge his entire time from the fact that the church cannot give him a support, and the Missionary Society will not do so. Now what is to be done? This charge should not be abandoned, and yet we need help to keep it up. A great revival of religion broke out among this people last November, and ten persons were converted to God.

Carterstown is made up with the same class of people, and is under the watch-care of Rev. F. A. Overton. They live in small settlements by themselves, where they can be near their farms, and they are very anxious to have Sabbath-schools, day-schools, and churches among them. They are not able to support these institutions of themselves, and they call on us for help, but we cannot do as we would, and without assistance ourselves we will have to abandon some of this work.

To this charge the new work at Gibboom has been connected. Brother Overton has done what he could to keep up the work. He is well advanced in years, and cannot endure the fatigue of traveling this hard circuit. The people of Gibboom are willing to do all in their power to support a man who will go there and preach and teach their children. They need an elder. I have not been able to get there during the year, and the members have not had the benefit of the sacrament of the Lord's Supper during this period. The long distance that I am from the place renders it

very uncertain as to opportunities to get there and back. We need men, and we need more means.

Bullemtown (or Farmington, as now called), after the death of Brother J. W. Williams, was put under the pastoral oversight of Brother James E. Miller, a local preacher from the Bexley Circuit.

Brother Miller has labored hard upon this circuit. It is some distance from his home, and there is no house there in which to move his family. The amount paid him by the church is very small, not sufficient to meet his traveling expenses. He is trying to build a house of worship, and this is hard to do. In a country like this, where the "bug a bugs" are so destructive to churches and parsonages, very good material must be used, and a minister loses very much time building and repairing, and gets but little support. Brother Miller thinks this too important a station to be abandoned, and reports the spiritual condition of the charge as good.

Last but not least in importance is the Mount Olive Mission Circuit. Here I have performed the duties of a preacher in charge, and here I could find sufficient to keep me busy without the duties of a presiding elder. We have had no extensive revivals during the year, but there has been a steady growing in grace, and the spiritual interest is increasing. On account of the still scattered condition of the membership, many living away on their farms, it is very difficult to keep up our night-meetings; and yet I am glad to say that during the Conference year our meetings have all been regularly kept up, and with good congregations. As long as the trading system continues to hold out so many flattering inducements to our young men this station will have its drawback, as we cannot give our young men employment to keep them at home. We send them to learn trades, and then we are unable to employ them at home, and consequently we lose their influence on the station. With all these drawbacks Mount Olive is a beacon of light, and the influence emanating from this place is being felt far and near, both in our church and temperance work.

We have made and burned the brick, cleared off the ground, and are now waiting for the time to go forward with our new church.

Our Sabbath-schools throughout the district are well taken care of. The native work is increasing in interest, but we have no encouragement to extend our borders.

SINOE DISTRICT, W. P. Kennedy, Jr., P. E.

The work of the Lord on the Sinoe District is still encouraging. We cannot boast of so many scores being added to the church, yet we rejoice that she is holding her own, and we also rejoice to know that a perfect peace prevails; quiet and harmony pervade the bosoms of all, especially the officials.

Greenville. During the past year, between the months of April and August, a spiritual drought seemed to have generally prevailed. The church betook itself to earnest fastings and prayers daily for about four weeks. God was graciously pleased to regard our fastings, hear our prayers, and in mercy stooped to answer. The church was abundantly

refreshed and revived, the laborers amply rewarded, the drooping ones cheered, the mourners in Zion comforted. Many precious souls were brought from darkness unto light, and are now clothed in their right mind, rejoicing in hope of the glory of God.

The local ministry on this charge, consisting of the Rev. Z. B. Roberts, local elder, Brothers Allen Peal, John L. Fuller, and Jesse E. Knouldon, render quite efficient and satisfactory service. I believe these brethren are doing what they can for the advancement of the Messiah's kingdom. On Sabbaths they are not idle, Brothers Fuller and Knouldon being directed together to labor at an adjacent fish town among the fish tribe. Brothers Peal and Ledlow, an exhorter, across the Sinoe River, in a very large fish town. Brother Roberts, a most vigilant, acceptable and efficient Sabbath-school superintendent, has charge of our Sabbath-school, assisted by Brother H. B. Brown, exhorter, and Sister S. E. Harris, both assistant superintendents. Our prayer and class meetings, as well as other worship, are regularly attended. I cannot boast of a very large number at all times, as many of our Methodist people in Liberia do not care much about class-meetings.

Our Sabbath-school, under the superintendency of Brother Roberts, is in a healthy condition, but it can be made more so.

Louisiana and Bluntsville Circuit. Rev. Murry Raily, a local deacon, has pastoral charge.

The church is still progressing, growing daily in the love and knowledge of our Lord and Saviour Jesus Christ. During the year the enemy of our souls did not fail to rally his strong forces against the Lord's people in Louisiana. He made mighty charges, threatening destruction, but he was repeatedly repulsed. This people are not educated, nor do they possess much wealth; but they are really rich in faith. It is to be regretted that there is no Methodist day-school in Louisiana for the benefit of the children of our church. There is a government-school, but we cannot expect much from such a school, in consequence of the payment being so bad and the impossibility of employing competent teachers for any length of time. We have a number of children in Louisiana, and most of them are members of the Methodist Episcopal Church. These must take the lead by and by. As Methodism grows here intelligence should also grow and spread. The church is not able to support a school, but if one under Bishop Taylor's plan was placed here it would prove a blessing unto the church and community. For this we will hope and wait and pray.

Lexington Charge. Many difficulties have attended the work here during the past year. At the beginning of the year there seemed to have been in existence some misunderstanding between Brother Draper, the pastor, and the membership, which was soon settled. Brother Draper afterward preferred a station among the heathen. I accordingly consented, and gave him the privilege of selecting his field of labor among the natives anywhere he chose on the Sinoe District. (His work will be spoken of hereafter.) I then took charge of Lexington myself, with Brother P. E. Walker, my assistant. Little or nothing has been done here this year.

I am sorry to say that we have not been enabled to hold any regular service in Lexington for six months or more, in consequence of no house of worship. Our membership has been wandering hither and thither from place to place, holding class-meetings and prayer-meetings wherever they could, but we are pushing on slowly and hoping for a better future, God helping us. We expect ere long to have our church completed. Notwithstanding the sad condition of the temporal affairs on this charge the membership are still courageous and strong in the faith of the Lord of hosts.

Gibbeytown. This is a Kroo or fish town under the pastoral care of Brother J. W. Bonner. I cannot say that much has been effected here. Much cannot be effected on native stations without a missionary resident. I believe we have men who are members of this Conference who have really devoted themselves to the work and are willing to go wherever their Master orders them; but, alas! who will give them a crust of bread? Who can tell the suffering condition of the poor Methodist itinerant in Liberia? O, how often they say, "The foxes have holes, the fowls of the air have nests, but the poor suffering man of God has not where to lay his head!" O that the Church could awake into a true sense of its duty! O that friends abroad could only know our true condition, and our great anxiety for the upbuilding of the cause of Christ in this dark land! Brethren, let us continue to pray that the cloud will soon break in blessings on us.

Brother Bonner, I believe, does all he can, having no mission-house on his station, nor means to build one. He goes there on Sabbaths, preaches to the people, and has Sabbath-school. With no aid at all he has succeeded in building a small thatch house for worship.

Sinoe Mission. This mission field has a wide scope under the pastoral care of Rev. James W. Draper, as has already been referred to. Brother Draper preferring this field to the Lexington Charge, for very good reasons, I removed him during the year. Brother Draper is a very faithful laborer, a man who has fully consecrated himself to God and the work, and has concluded to spend and be spent in the service of his Lord and Master.

A few weeks before he came up to Monrovia I had the pleasure of visiting his station in company with himself, wife, and daughter, and, from what I saw and could gather, a great work could be effected here. I believe we have the right man in the right place. From an interview held with one of the leading chiefs of Sinoe County on that day and since I have all reasons to believe that Brother Draper will succeed.

Our District Conference, held last November, raised for him twelve dollars. The attention of the churches on the Sinoe District is being turned somewhat toward the heathen. Brother Draper, a chosen vessel of the Lord, is a true son of the soil, was a trader, but abandoned his trade. He will receive, if faithful, from the King of Glory an abundant reward. Brother Turner is laboring still at the Settra Kroo, under Bishop Taylor's plan. I have not visited Kroo, hence I cannot say much about it, but from what I gather he is going ahead. In the latter part of April we had the

pleasure of having our beloved Bishop, with Sister Amanda Smith, pay us a short visit. His few days' stay in Sinoe were quite beneficial to the entire county, not only to Methodists, but to all denominations. He was untiring in his labor of love. He visited all the stations and preached at each. He also visited some native towns.

We hope that after his return from the General Conference he will be enabled to spend some three or four months on this district with us.

CAPE PALMAS DISTRICT, James H. Deputie, P. E.

It was my painful duty to report to you at the last session of the Conference that I had not visited Cape Palmas once during that Conference year; but I have done better this year, having visited this interesting field twice and held there the first and fourth quarterly meetings. I had the pleasure of Bishop Taylor's assistance at the first quarterly meeting on this district, and during the series of meetings held, in which the Bishop took a very active part.

The Lord was with us, and that to bless. Here we met also that devoted servant of Christ, Sister Amanda Smith, who has been doing a great work in Cape Palmas, and in her holiness-meetings many are giving testimony of the fact that they are in the enjoyment of the blessing of the higher life. Sister Smith has also gone out among the surrounding heathen and spent much time in teaching them the way that leads to God. Her bodily strength was not sufficient for her zeal, and she was compelled to take a trip down the coast to recuperate. Bishop Taylor spent some time in this section of the country, made a tour up the Cavalla River, and came near losing his life in the Cavalla bar. He traveled the Kroo Coast as far as Sinoe, and negotiated with the natives along the coast to open mission stations among them. On my second trip to Cape Palmas I saw from the deck of the steamer these mission-houses standing as a beacon of light awaiting the arrival of the self-sacrificing missionaries to come and teach these long-deluded heathen the better way.

During this year the Rev. William Bowen has had charge of the Mount Scott and Tubman Circuit. In his administration so far he has done well. I found the charge in a very good condition. Brother Bowen has the assistance of a large and active official board, which has rendered him great assistance during the year. As Brother Bowen is only in deacon orders he is not able to give to his flock the sacrament of the Lord's Supper; and there was no elder near him until the arrival of the little band of missionaries for Bishop Taylor's work on the Cavalla River. The long distance I am from this district makes it very difficult and expensive to reach, and there is no certainty as to steamers stopping there.

There are three fine Sabbath-schools connected with the church among the Americo-Liberians, and they celebrated their anniversary during my late visit there. It rained the fore part of the day, which to some extent interrupted the exercises, but I have not seen it excelled since I have been in the country, and I have had the opportunity of witnessing some grand anniversaries.

On the 6th of November the missionaries for Bishop Taylor's work, who sailed out of New York October 1, were safely landed in the settlement of Harper, Cape Palmas. I had the pleasure of welcoming them to these shores and of introducing them to many of the friends of Cape Palmas. We spent a week together in revival-meetings and Bible readings, and the Lord was with us.

Through the membership of the church a day-school has been commenced, and they have employed a young man (Mr. A. T. Woods) as principal. This school needs some assistance from the Board, as the people are unable as yet to keep up the interest against so much opposition in that place. In order to perpetuate the interest of the Methodist Episcopal Church in the Cape Palmas District we must educate the people. Bishop Ferguson, with his able-bodied young men, is laying a foundation for a grand and good work in that field, and while there is abundant room for all to labor for the advancement of the Redeemer's kingdom in this benighted land the time is upon us when the work demands "able men, such as fear God, and men of truth," to take charge of the work. We need a good day-school in Harper.

ST. PAUL'S RIVER DISTRICT, W. T. Hagan, P. E.

Caldwell. This is the oldest circuit and charge, and has been under the pastoral care of Brother T. A. Sims. At the last quarterly meeting, held there in December, the Lord met with us in mighty power, to the joy and comfort of his people.

On Sabbath evening four individuals came forward for prayers, a portion of whom professed conversion. The people seemed to have been greatly refreshed.

Nothing more than raising a small amount has been done toward the church to be built in Upper Caldwell. There are two Sabbath-schools on this circuit, reported to be in good condition.

Virginia Charge is under the pastoral care of Rev. Andrew Snorton, a local deacon. He rendered service during the last year as well as could be expected. I visited this charge twice and held the second and fourth quarterly meetings, and took a general survey of the charge. A little unfortunate excitement prevailed about the middle of the year, but it has subsided; and from all I could see and learn peace and order were restored, and the charge is in tolerably good condition spiritually. The Sabbath-school is alive.

Brewerville Charge. Brother F. C. Holderness has had the oversight of this charge, and has rendered very efficient service. It is moving on still, both spiritually and temporally. It has been visited with refreshing showers, and several have found peace and pardon from sin. It has made some fine accessions to its ranks. This charge is in good spiritual condition. There are two churches and two Sabbath-schools connected with this charge reported to be in good condition.

Clay Ashland and Lass Town Circuit, Rev. G. W. Parker, preacher in charge, is still alive, and moving on gradually. Satan, true to his cause,

attacked this charge fearfully in the month of April, possibly to avenge himself for the good impression made at the last session of the Annual Conference. He aimed his missile at the head of the preacher, knowing that if the head be affected the whole body will be weakened. The attack startled the district, but as soon as I could get a committee together in the month of May the matter was promptly investigated, and after three days of patient inquiry the brother was acquitted, etc. The Lord truly knows how to deliver those who are his.

There are three preaching-places on this circuit and two Sabbath-schools in good condition. Brother Parker has not enjoyed very good health this year, but his work has been kept up regularly by the aid of local preachers. Death has visited and removed some of the members of the charge.

Millsburg and White Plains Circuit was left at the last Conference to be supplied. That task gave me some anxiety, because of a rival spirit I found extant there. After consulting with some of the brethren of the Conference I assumed the pastoral charge for the year and served the church gratis.

I used the amount that was appropriated for the benefit of the church building. Sisters C. A. Steward, Nancy Robertson, A. D. Brull, D. A. Wright, E. M. Kennedy, M. A. Gross, and E. P. Mitchel (all members of this church), raised fifty dollars and placed it at my disposal, to which I added twenty-five dollars and ordered the iron roofing. The ladies presented this roofing to the trustees and building committee gratis, who had already gotten the rafters and joists out, and went right to work and leveled the wall, and on the 10th of January Brothers McLean and Boyce went down with me to Millsburg. We framed and put on the roof by three o'clock Saturday.

Millsburg Methodist Episcopal Church is up again and roofed. This encouraged the brethren to go ahead and finish it as soon as possible. Our Sabbath-school connected with this charge is not in very good condition, owing to the fact of the church being down. We hope soon to see a better state of things.

Robertsville Charge. Brother A. L. Sims has been in charge of this station, and has rendered very efficient service. It was my privilege to visit the charge in September, when I held the third quarterly meeting, which was largely attended by the members from Millsburg and Arthington. There is one Sabbath-school in pretty good condition. This charge is principally made up of Congoes and other natives, who, to the best of their ability, show that they are endeavoring to exemplify the religion of Jesus Christ. They need a more substantial church building.

Arthington is still moving on gradually. Rev. C. B. McLain, presiding elder, has labored very faithfully, and with great acceptability. I am of the opinion he is the right man in the right place. I held two very fine quarterly meetings at Arthington. I made three visits there, and was much pleased.

Careysburg and Bensonville, Rev. J. W. Cooper, Presiding Elder. The

charges on this circuit are about the same as all the other churches on this district spiritually. No revivals at either place during the year.

At Careysburg a new church building has been put up, inclosed, floored, and the doors and windows are hung, etc. It was formally dedicated November 22, 1887, with impressive services.

The building is thirty-five by twenty-four, and twelve feet corner posts of good durable timbers. Three sisters (members of the church), A. E. Hagan, N. A. E. Sims, and S. E. R. Bryant, bought and presented to the trustees and building committee one ton of iron roofing, which covered the church building.

The school-house, eighteen by twelve, is built on the same lot, out of the lumber of the old church, and is the first school-house built on the district. Much credit is due those sisters for their liberality and earnestness to have a good church to worship God in. May their example (and that of the Millsburg sisters) be copied by many others! This has been a year of church building and repairs, and with but a very few exceptions there are pretty good church buildings on the entire district.

At Brown Station Brother R. Boyce has charge, and has done the very best he could under the circumstances. One native man professed to be converted, and was accordingly received on probation. We look forward hopefully for more such developments or results. This is a signal of God's favor to the work of his servant. The chief man, Amos Brown, is preparing to build a more substantial structure for church and school purposes, as well as to build up the town near by where this station is situated.

The subject of education is still as it was last year—that is, so far as the opening of schools is concerned. But the subject has been brought to the notice of the Quarterly Conference of each charge and station during the year, and at all of the four Quarterly Conferences committees were appointed to take this subject in hand, to plan, and raise funds to build school-houses, etc., with the co-operation of the several pastors. Our plan was to organize day-schools on each charge, to be supported by the members and followers of the church. One such house has already been built at Careysburg, and it is hoped that a day-school will soon be opened there, as well as on every other charge on the district.

STATISTICS OF AFRICA.

NAMES OF CHARGES.

NAMES OF CHARGES.		No. of Probation- ers.	No. of Full Mem- bers.	No. of Local Preachers.	No. of Deaths.	Children Baptized.	Adults Baptized.	No. of Churches.	Probable Value.	No. of Parsonages.	Probable Value.	Paid for Building and Improvem'ts.	Paid on Old Indebtedness.	Present Indebt- edness, etc.	Current Expenses, etc.	No. of Sabbath- schools.	No. of Officers and Teachers.	Scholars of all ages.	Collections for Missions.	Board of Educa- tion.	Ministerial Sup- port.	Ten-Cent Collec- tions.	
Monrovia Station.....	28	325	4	9	7	..	..	2	\$8,100	..	..	\$72	..	..	\$72	2	44	225	\$3 63	\$1 18	\$414	\$13 83	
Robertsport and Talla Circuit.....	6	146	2	3	6	..	..	2	2,020	..	..	..	..	..	30	2	20	95	63	..	..	130	5 75
New Georgia.....	6	48	1	3	2	..	..	2	300	..	..	..	\$5	..	14	1	7	30	..	..	..	25	50
Paynesville Circuit.....	8	67	..	..	..	..	1	1	500	..	..	..	..	..	24	1	14	60	..	..	..	40	20
Johnsownville.....	..	50	..	..	..	..	..	1	25	..	..	..	..	..	..	1	1	30	..	..	..	..	..
Marshall Circuit.....	..	79	..	..	..	..	..	2	400	..	..	..	..	..	..	2	15	60	..	..	..	..	..
Caldwell Circuit.....	..	216	..	..	..	..	..	2	1,000	..	..	80	..	\$16	2	2	10	180	..	..	..	..	..
Virginia.....	2	82	3	3	1	..	..	2	1,000	..	..	115	..	11	3	2	18	41	..	..	..	..	..
Breweryville.....	2	82	1	2	2	..	..	2	800	..	..	44	..	2	12	2	16	60	..	..	..	..	..
Clay Ashland Circuit.....	4	69	4	2	1	..	..	2	2,000	..	..	98	..	13	3	2	16	74	..	..	..	..	..
Millsbury and White Plains.....	..	84	3	1	1	..	..	2	1,500	..	..	10	..	43	1	1	5	55	..	..	..	..	..
Arthington.....	..	60	2	4	3	..	..	1	125	..	..	..	..	..	..	1	3	12	..	..	..	..	..
Robertsville.....	2	12	1	..	..	..	..	1	30	..	..	..	..	..	..	1	5	35	..	..	..	..	..
Robertsville.....	2	24	1	..	..	..	..	1	30	..	..	..	..	..	..	1	5	35	..	..	..	..	..
Careysburg Circuit.....	2	192	3	6	12	..	..	2	2,700	..	..	1,000	..	75	16	2	16	140	..	..	..	..	..
Brown Station.....	1	80	2	1	..	..	..	1	30	..	..	..	..	..	..	1	6	48	..	..	..	..	..
Mount Olive Circuit.....	1	169	2	2	1	..	..	1	400	..	..	..	..	..	..	1	10	188	..	..	..	..	..
Edina Circuit.....	13	169	3	3	8	12	..	1	..	..	..	..	..	..	2	2	10	10	4 00	7 00	..	..	..
Bullemtown.....	2	25	1	2	9	..	..	..	..	..	..	..	..	..	..	1	6	28	..	..	..	..	..
Bexley Circuit.....	7	131	3	2	9	..	..	..	2,500	..	..	..	..	..	..	1	10	186	..	..	..	..	..
Upper Buchanan.....	7	66	3	5	..	..	..	1	300	..	..	9 49	..	415	14	3	82	136	..	..	..	..	..
Lower Buchanan.....	1	24	2	1	..	..	..	1	250	..	..	..	..	..	..	1	10	50	..	..	..	..	..
Paynesbury Circuit.....	18	40	2	..	4	4	4	1	20	..	..	2	..	..	12	1	7	47	..	..	..	..	..
Gilboon and Carterstown.....	..	68	..	..	..	..	..	2	139	..	..	..	..	..	5	1	10	80	..	..	..	..	..
Greenville.....	20	150	4	2	8	..	..	2	800	1	..	40	..	..	6	2	7	47	..	..	..	..	..
Lexington.....	..	25	1	1	1	..	..	1	25	..	..	20	..	..	25	2	15	175	..	..	..	..	..
Louisiana Circuit.....	..	60	1	1	1	..	..	1	50	..	..	75	..	..	..	2	15	38	..	..	..	..	..
Mount Scout Circuit.....	27	339	7	6	24	1	1	2	6,000	..	..	298	..	..	38	2	59	395	..	..	..	..	..
Grand Total.....	161	2,641	60	60	91	36	38	..	\$31,044	1	\$150	\$3,229	\$655	\$655	\$322	40	376	2,342	\$7 63	\$8 18	\$1,184	\$70 36	

SOUTH AMERICA.

English work commenced in 1836. Spanish house-to-house work commenced in
1864. Spanish preaching commenced 1867.

UNDER SUPERVISION OF BISHOP WARREN.

Missionaries from the United States.

Charles W. Drees,	Thomas H. Stockton,
Charles W. Miller,	John F. Thomson,
John M. Spangler,	Thomas B. Wood.

Traveling Preachers Furnished by the Mission. Elders.

Joaquin Dominguez, Daniel Armand Ugon.

Deacons (Elders elect.)

Lino Abeledo,	Antonio Guelfi,	Andrew M. Milne,
Rudolph Gerber,	George P. Howard,	William Tallon.

Deacons and Elders Elect.

Juan C. Correa, Francisco Penzotti.

Deacons Elect.

Francisco J. De Lemos, Juan Villanueva, Robert Weihmüller.

Probationers.

William T. Robinson, George G. Froggatt, Juan Robles.

Licensed Preachers.

Ramon Blanco,	Silvio Espindola,	Ignacio Poza y Merino,
Jose M. Castro,*	Luis Ferrarini,	Benson A. Prichard,
Justo Cubiló,	Albert M. Hudson,	James Triggs,
Juan Escande,	Cárlos Lastrico,	Remigio Vasquez,
	G. H. C. Viney.	

Exhorters.

José Añon, José M. Cubiló.*

Wives of United States Missionaries.

Mrs. C. W. Drees,	Mrs. J. M. Spangler,	Mrs. J. F. Thomson,
Mrs. C. W. Miller,	Mrs. T. H. Stockton,	Mrs. T. B. Wood.

* Deceased.

Missionaries of the Woman's Foreign Missionary Society

Miss J. M. Chapin, Miss L. B. Denning, Miss M. E. Bowen
Miss Eleanora LeHuray, Miss Minnie Z. Hyde.

APPOINTMENTS FOR 1887—88.

C. W. DREES, *Superintendent.*

Buenos Ayres, 1st charge, T. H. Stockton. *Buenos Ayres Circuit*, J. F. Thomson. *Rosario, 1st charge*, J. M. Spangler. *Rosario, 2d charge*, J. Robles. *Rosario Circuit*, R. Gerber. *San Carlos Circuit*, R. Weismüller. *Entre Rios Circuit*, L. Abeledo. *Parana River and Corrientes Circuit*, to be supplied. *Mendoza*, to be supplied. *Montevideo, 1st charge*, G. P. Howard. *Montevideo, 2d charge*, C. W. Miller. *Montevideo-Aguada Circuit*, A. Guelfi. *Canelones Circuit*, C. Lastrico. *Colonia Circuit*, to be supplied. *Central Uruguay Circuit*, W. Tallon. *Tacuarembó Circuit*, F. J. de Leemos. *Rio Grande Circuit*, J. C. Correa. *Paraguay Circuit*, J. Villanueva.

President of Theological School, T. B. Wood. *General Agent of American Bible Society*, A. M. Milne. *Agent of American Bible Society in Peru*, F. Penzotti.

APPOINTMENTS OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

Rosario, Misses J. M. Chapin, L. B. Denning and M. E. Bowen. *Buenos Ayres*, Miss E. Le Huray. *Montevideo*, Miss M. Z. Hyde.

OUR mission in South America was founded in 1836, and is the second foreign mission established by the Methodist Episcopal Church. There have been times when our wisest men have had grave doubts as to the propriety of continuing in that field, but faith in its future has always triumphed over doubt, and recent developments have indicated the wisdom of the policy pursued.

The establishment of missions by our Church in Roman Catholic countries has been disapproved by many wise and good men, upon the ground that heathen people have greater need of our ministrations.

It is doubtful, however, whether there is not as much ignorance, superstition, and vice, among exclusively Roman Catholic populations in some countries as can be found in large portions of heathendom. Besides, it would seem that there is special reason why we should occupy South America. It is the southern hemisphere of the American Continent, and our future relations to its population are destined to be very important in a commercial point of view. There is no doubt

that our already growing commerce with that country will be greatly increased at no distant day. In the place of reaching South America by way of Liverpool we will take a palace-car at New York and go through to that country without change by way of Mexico and Panama. A more intimate commercial relation with that country will render Protestant missionary-work still more important. South America has a greater claim upon the United States religiously than she has upon England or any other country, because of her geographical position ; and to that claim we should generously respond.

Our present position has been won by many years of earnest self-sacrificing toil. Some of our most eminent ministers have toiled there. The names of John Dempster, William H. Norris, Dallas D. Lore, Goldsmith D. Carrow, William Goodfellow, and Henry G. Jackson are associated with the earlier struggles of our mission in that country and enshrined in the affections of the Church in both hemispheres.

The present toilers, among whom should be mentioned ex-superintendent Thomas B. Wood, D.D., and the present superintendent, Charles W. Drees, D.D., are all able and devoted servants of God and worthy of the entire confidence of the whole Church.

South America has long been dominated politically and spiritually by the Roman Catholic priesthood, and it is not strange that it should have been a hard field to cultivate.

Much good seed has fallen upon the hard way-side, the stony ground, and among thorns, where no harvest has been gathered. Thank God, portions of this field have been thoroughly broken up, and may now be regarded as good ground which already brings forth, some thirty, some sixty, and some a hundredfold. The report of Dr. Drees, which follows, shows that times of refreshing are already at hand :

The publication of the very able and complete report prepared last year by Dr. Thomas B. Wood renders it for the present occasion unnecessary to enter upon any general description of this field, or retrospection of the history of the mission.

It will be proper, however, for the present writer to briefly enumerate some of the features which have specially impressed him upon coming hither from another field similar and yet so widely different.

The features referred to are :

1. The nations of the future in this Southern Hemisphere are still in an early formative stage. Protestant Christianity is here at the right point of time, just at the beginning of what will be regarded as the new era in the development of these peoples.

2. The immense immigration which is bringing two hundred thousand souls a year to these shores. The Protestant element in this immigration is not inconsiderable, and creates here and there all through these lands points of vantage. The Roman Catholic element, torn away from early associations and almost utterly neglected here, becomes peculiarly susceptible to evangelizing agencies.

3. The absence of that type of fanaticism which propends to violence, and the prevalence of an inquiring and tolerant spirit which makes it possible in almost any place, on very slight announcement, to secure a hearing for our cause.

4. The comparatively slight hold which the Roman clergy have over the masses of the people, due in part, doubtless, to inability or indisposition to multiply its agencies and activities to keep pace with the growth of population.

5. To hasten the enumeration—the vastness of the field, the great variety of the elements to be wrought upon, the ripeness of the opportunity, the promise of rapidly accumulating results.

THE YEAR'S WORK.

Turning to a review of the year now closing we find abundant cause for rejoicing.

It has been a year of united, harmonious, enthusiastic, and faithful labor on the part of the whole body of workers.

The spiritual results may well fill us with joy. After carefully collecting the data it appears safe to record at least 176 genuine conversions. In nearly all our leading congregations special religious interest has been noted, and personal testimony to the power of Christ to save was never clearer. The Holy Ghost has come upon many of our workers in renewed power, and our faith anticipates the fuller outpouring for which we pray.

The development of self-support continues, and should be ground of encouragement to the home Church. A few facts may here be brought together to illustrate what has been accomplished in this regard :

1. Four pastoral charges entirely self-supporting in the strictest sense ; namely, First Church, Buenos Ayres ; Rosario and Carcarañá, Central Santa Fé Circuit, and San Carlos Circuit.

2. The following charges contribute directly and specifically to pastoral support considerable sums ; namely, American Church, Montevideo, Montevideo Circuit, and Rosario Circuit.

3. With almost no exception all minor charges for expenses of worship are borne by each congregation.

4. School income for the year ; namely, Montevideo schools, \$1,700 ; Buenos Ayres schools, \$1,200 ; Porto Alegre schools, \$1,600 ; Assumption school, \$750.

5. Special donations. In Mercedes, cash contributions to church-building, \$1,600; in Paraná, land valued at \$4,000; in Las Heras, a church-lot; in the Aguada, Montevideo, a building lot; in Poronga, a building-lot.

6. This is but a partial enumeration. Active committees for co-operation have been organized, as in Durazno and Florida, where church organization is as yet impossible. Self-support is urged upon all our official boards as soon as organized.

The aggregate of moneys collected in the field for all purposes will not for this year fall below \$26,000, gold.

There are found in the older portions of this work all the elements of vigorous church life and of aggressive action against the powers of darkness. These are eminently *working* churches. The number of Sunday-schools and other meetings sustained by volunteer workers without any thought of compensation, and often begun without waiting for pastoral initiative, is very noticeable. The people go every-where preaching the Gospel, and hence new converts are constantly coming into our churches.

The number of languages regularly employed in connection with the operations of this mission indicate its character. Spanish, Portuguese, English, German, French, and Italian are used in stated services, to say nothing of the work of at least one colporteur who speaks fluently the Guarani tongue.

Leaving this hasty summary of general features we would submit the following somewhat detailed description of the present aspect of the work under its several divisions:

BUENOS AYRES.—The year closes with our work in this, the central point of the mission, in excellent condition.

First Charge.—This *mother church* of the mission has entered upon the second half of her first century of history under very favorable auspices. There has been a large increase in attendance upon Brother Stockton's ministry, never more acceptable than now. There have been additions to the membership by letter and professed conversion. The financial interests of the church, which is entirely self-supporting, have been liberally sustained by the generosity of the membership and friends of this work. Collections for missions, church extension, and American Bible Society have given testimony to the sympathy of the people for these causes. The Sunday-school Missionary Society continues its activity, enlisting the young people in behalf of the world's conversion. The Young Men's Association has developed its organization and conducted successfully its efforts in bringing out the best intellectual and moral activities of its members. A Sunday-morning prayer-meeting for young men has been sustained with increasing interest throughout the year, and from its hour of sacred communion several of the young men, full of consecrated zeal, go into the central and other Sunday-schools to work for the Master.

The increase of English-speaking people in suburban places is giving rise to an urgent call for the establishment of preaching services. Hence the inauguration of such services and of Sunday-schools in Belgrano and

Lomas de Zamora. In this work Brother Stockton has had the efficient co-operation of Brother W. T. Robinson, A. M. Milne, and James Triggs as preachers, and of Brothers Ballantyne, Bradford, and others as Sunday-school superintendents. For six months fortnightly preaching was afforded to the English residents in Quilmes.

There is an urgent call for the establishment of a Seamen's Bethel, and also of religious services for other English-speaking residents of that portion of the city known as La Boca, or the Port. A large number of English and American sailors frequent this port, and the extensive system of docks now in process of construction gives employment to many English workmen and others.

Buenos Ayres Circuit.—This work includes all our operations in the city and province of Buenos Ayres except the English work. This widely-extended circuit is under the care of Dr. John F. Thomson, whose earnest and efficient ministry has long commanded wide influence for good. Only a few salient points can be here touched upon. Of the spiritual work of the year Dr. Thomson writes as follows :

When Bishop Fowler was among us he gave us clearly to understand that the most conclusive and gratifying evidence of the progress of our missions would be sought by our Church authorities in the number of genuine conversions. Had the Bishop omitted to say this it should nevertheless be the constant conviction of every minister called of the Holy Ghost to preach the Gospel.

“ Possessed of this idea, and full of the grateful impressions received during the last Annual Meeting, we returned to our field with the brethren of Buenos Ayres Circuit prepared to seek that divine grace which should aid us to proclaim the glad tidings with new enthusiasm and to earnestly invite sinners to come to Jesus. The brethren laid siege to the throne of grace, seeking increase of zeal and of faith. God did not turn a deaf ear to these petitions, but revealed himself to us as the ‘God of Israel.’ The result has been a year of special blessing, the most prosperous which our Church in Argentina has ever known, both in a spiritual and a temporal sense ; and this in spite of certain restrictions and inconveniences which will be removed when God shall please.

“ We began the year 1888 with *two weeks* of prayer, holding meetings at 7 A. M. and 8 P. M. each day. In the month of August we held another series of special services, which, in view of the interest manifested, were continued for three weeks. During these meetings, accompanied by Brothers Blanco and Ferrarini, I made hundreds of visits to families living in large tenement-houses, speaking with them of salvation through Christ, leaving tracts with such as could read and inviting all to our services.

“ As an evidence of the divine blessing it may be said that 70 persons have been received into full membership in the Church in January, April, and September ; two night-schools have been opened for boys and girls deprived of the opportunity of going to school by day ; the Sunday-schools have received a new impetus ; there has been a general spiritual revival over the whole circuit.

"Special mention should be made of our Free School, established in the Paseo de Julio, and the excellent work it has for years been doing. Established by two faithful Christians, Eduardo Níedt and Ramon Blanco, it was strongly supported by the generous aid of Brother Frederick Fletcher. It has sent out a large number of youths with the rudiments of a secular education and the solid foundation of Christian training. About 30 boys have acquired sufficient knowledge and skill as type-setters or telegraph operators to make their way honorably in the world.

"I should not fail to mention the self-denying work of Brothers Hudson and Antonio Blanco in Saraudi Street, where a center of living evangelical influence has been maintained to the great profit of children and adults.

"Our people continue to deserve the old-time reputation of the Methodists. They 'die well.' I have never known a company of Christians who have more fully learned how, through the grace of God in Christ, to pluck out the sting of death, and I sincerely confess that, as in years past so in that just closing, I have received precious lessons which I expect never to forget. Our brethren are victorious over death. And it happens not infrequently that the death of one believer brings to a new life several sinners.

"I would say also that, though it is rarely seen in Protestant communities, yet in Buenos Ayres Circuit the case frequently occurs of the conversion of people of very advanced age. Brother Ferrarini was, in the hand of God, the means of the conversion of a patriarch of a hundred years of age; and one of the most touching testimonies heard in our August series of meetings was from the lips of a brother who was born of the Spirit after passing his seventieth year.

"During the year I have solemnized 52 marriages, baptized 64 children, 342 sermons have been preached by myself and others, nearly 300 children have been under instruction in three day-schools, and nearly 400 in the six Sunday-schools of the Circuit. About \$7,000 Argentine currency have been collected for various purposes."

In addition to this statement a few points should be mentioned.

In Barracas, southern part of the city, the little chapel has been put in repair and services re-opened, without much progress to be reported as yet.

In La Plata an eligible site has been secured on which to build a chapel.

In Mercedes the work has been placed under the immediate care of Brother Espindola, who is rapidly developing into an efficient worker. The church building is nearly ready for dedication and is acknowledged to be an ornament to the town. We have had, as hitherto, the invaluable support of the personal influence and generous material aid of Mr. Nicholas Lowe and his noble wife, a princess in our Israel.

Chivilcoy has been revisited several times during the year, and is found ready for occupancy.

A visit of Dr. Thomson to Pigue, near Bahia Blanca, was gratefully received by a little group of isolated Protestants. A long report would be needed to present in detail all the activities of our work in the city and province of Buenos Ayres. The extent and importance of the field are

indicated by the fact that this city alone contains a population of about 500,000 souls. The province is rapidly developing its agricultural resources, and numerous colonies are being established. Surely it is none too soon to secure that which has largely occupied our thoughts during the year—a site for mission-building which shall provide a place of worship for the Central Spanish Congregation and facilities for other operations of the mission. This seems now to be accomplished, and will greatly stimulate our people in their activity and self-denial in behalf of the cause.

Rosario and Carcarañá.—When one year ago Brother J. M. Spangler was appointed to the English work in Rosario, with the hope that his charge would become self-supporting, the result was deemed very problematical. The issue has, however, been far better than we feared. The little band of faithful people gathered about the new pastor, spiritual life and power began to show themselves, attendance upon the preaching rapidly increased, the Sunday-school, under the efficient care of B. A. Prichard, Esq., continued to grow, the prayer-meetings took on a new phase, pastoral visitation attracted attention and sympathy, personal effort with the unconverted brought souls to Christ, the testimony of new converts was heard, a visit to the important village of Carcarañá resulted in an invitation to hold stated services for the benefit of English and American families there resident, and in the course of a few months the charge constituted at a venture assumed the entire support of the pastor.

This has involved no little self-sacrifice and personal labor. The people in general belong to the class of salaried employés, or wage-workers. Only a very few have independent resources. But all have labored earnestly and enthusiastically, and the Lord's blessing has been upon them.

It is to be remembered that Brother Spangler went to a prepared field. The faithful spiritual work of Brothers George Viney and B. A. Prichard had opened the way, and these and other brethren stood by to aid the newly-appointed missionary.

There have been 16 conversions, the church membership has been more than doubled, 20 children have been baptized. There have been collected for all purposes \$2,667 Argentine currency.

At Carcarañá the pledge has been given to build a church which will cost not less than \$10,000. "The spiritual interests of the church are in a prosperous condition. Many of our members are hungering and thirsting after righteousness. Our prayer-meetings are always well attended, and we have every reason to expect that in the future the Lord will do great things for us in Rosario."

Rosario Circuit, Spanish Work.—Brother Juan Robles succeeded to the appointment of Brother Penzotti on the transfer of this minister to Peru. The operations have been maintained steadily, though without notable increase. Preaching services and prayer-meetings have been maintained in the old chapel and also in the school-building of the Woman's Foreign Missionary Society. Two Spanish Sunday-schools are also maintained. During a portion of the year the columns of a leading daily newspaper were open to Brother Robles, and his communications, intensely

evangelical and practical in tone, well conceived and well expressed, were widely circulated. A number of the articles were reprinted in Paraguay with approval.

The growth of Rosario is one of the marvels of this country. Its population and commercial importance are rapidly increasing. Its people are enterprising and liberal, but also extremely indifferent to the claims of religion. The field is a difficult one and evokes great interest in the mission. Special prayer is needed for our work in that place.

Central Santa Fé Circuit.—This is Brother Rudolph Gerber's old work among the German and Swiss agriculturists scattered through the colonies along the Central Argentine Railroad for about forty miles west of Rosario.

Brother Gerber has been called to suffer the separation by death from his noble and faithful wife. She left a glorious testimony, and her stricken husband has borne his burden with heroic fidelity and resignation. Brother Gerber has gifts and graces which peculiarly fit him to do a widely-extended work among the German-speaking settlers in these countries. The superintendent has been very desirous to find means of sending him to the United States for a year's experience in contact with our German Methodism, with opportunity for study. This would open to him new spheres of usefulness and give him needed knowledge, experience, and adaptation for the organization of German Methodism in South America.

For the past year the work of the Central Santa Fé Circuit has been without special incident, and the most important fact to be noted is that of the rapid development of the German work in the city of Rosario, which now demands most of the preacher's time. Brother Gerber's work is entirely self-supporting.

San Carlos Circuit.—The work of this charge continues in care of Brother Robert Weihmüller. He ministers in German, Spanish, and French, to communities of various nationalities and ecclesiastical affiliations. The early part of the year was characterized by great difficulties, growing, in part, out of lack of harmony among the divergent elements to which our work is addressed, and in part out of prejudice against the character and aims of our mission. Brother Weihmüller, dependent upon the people for support, passed through a period of great trial. But his patience, self-denial, courage, and faith proved more than equal to the occasion. During the latter part of the year there has been a steady improvement in the situation, and the permanency of the work seems assured.

Entre Rios Circuit.—This charge comprises the entire province of Entre Rios, the region bounded by the Uruguay and Paraná rivers. The center of the work is the beautiful city of Paraná. The meetings begun here in a hired house have continued with increased attendance till the place is too small to accommodate the congregation.

An American gentleman for some time a resident of Paraná has given to the mission a valuable piece of ground in the edge of the present town, but in a position which will become a center of population. This property

is now worth about \$4,000, and is likely to yield nearly if not quite sufficient resources to secure a church building which will be a lasting memorial of the sainted mother of the donor.

Rapid journeys have been made by Brother Abeledo, the preacher in charge, to many places in the province, where little groups of people recognize their connection with our mission, and call for more adequate provision for their spiritual wants.

The up-river districts of both the Paraná and Uruguay are fields which invite the continuance of the pioneering work which has to a limited extent been done in former years, and also during that just closed. Vast tracts of fertile lands are being opened to colonization, and are attracting immigrants whose spiritual wants must be neglected unless our mission stretches out its hand to them with the bread of life. That Church which now lays hold of the nascent communities in the Master's name will prepare for herself a future of great influence and prosperity.

Mendoza.—Early in the year a very eligible property was secured in this important city. It comprised a well-situated lot on which stood a large hall erected by an Italian mutual aid society. This building is of very suitable dimensions for a church, and is now, after needed remodeling of the façade and interior finishing, almost ready for dedication. This enterprise has favorably attracted public attention, and interest in our cause has been awakened. Brother Borsani has continued to do faithful work, and is still actively engaged in looking after the little flock. Brother Joaquin Dominguez, an ordained minister transferred to us from the Anglican Communion, has been appointed in charge of the work. We hope ere another year shall have passed to be able to report excellent results from the activities instituted in this most interesting field.

Mendoza is destined to be a most important inland center. It is the emporium of a most fertile region lying close under the Cordillera, and abundantly watered. It is on the frontier of Chili, and the point of junction between the Eastern and Transandine railways. The climate is most healthful and delightful. From Mendoza as a center, San Juan northward, and San Luis eastward—both provincial capitals—can be easily reached.

Cordova.—The next important center which our mission should aim to occupy should be this ancient seat of culture and ecclesiastical influence. Circumstances now seem favorable had we but the men and money with which to take this important onward step.

Montevideo.—The year opened under a new arrangement, dividing this city and suburbs into two circuits. To Brother George P. Howard was assigned the old center, with secondary points in Cuareim, San José, and Municipio Streets, while the Aguador Circuit, newly created, was placed in Brother Antonio Guelfi's charge. These brethren have worked harmoniously in adjusting the interests of the work to the new plan. They have been assisted with great efficiency by a noble band of lay workers, among whom are Brothers Juan Escande, Justo Cúbito, Angel Cherezola, Domingo Foladori, Enrique Gonzalez, Francisco Verdez, and others.

The group of lay workers in this field are a standing and eloquent testimony to the fruitfulness of the seed sown in years past.

Without entering into further details it may be said that the year has been marked by a notable revival of interest and activity on the part of the Church. A number of clear cases of conversion have been witnessed. Just at the close of the year Brother J. M. Castro, long a useful worker, passed away after a lingering and painful illness, leaving a good testimony. The schools, fourteen in number, with an enrollment of about 800 pupils during the year, have continued under Brother Guelfi's care doing work that has merited the approval of many persons not otherwise drawn to our work. Señor Pedro P. Diaz, moved by his interest in this department of our work, has donated a lot in a new portion of the city as the site for school and chapel.

The English Work at Montevideo.—Brother Miller writes: "Reviewing the labors of the past year we see much to encourage us, though the progress achieved has not been great. We cannot report any permanent advance in the attendance on the services. This is accounted for by the removal of a large number of English families from the city. While the tide has been against us, such has been the interest in our services and such the faithfulness of the few workers left us that we have not lost courage. The preaching of the Gospel has been effective; some have been convinced of sin and have sought and found peace; others are now concerned about their souls. Seven have been received into full communion. The interest in the services at the reading-room has been well sustained. Sailors are frequent participants, and in some cases have in other parts of the world given testimony to blessings here received."

It may be added that the little company of worshipers have contributed generously toward Brother Miller's support.

Brother Miller has been giving attention to the Spanish language and will soon be sent out into the field to engage directly in the work of evangelization.

Colonia Circuit.—The work in this field and the relations between our mission and the Waldensian community remain as stated in last year's report.

Canelones Circuit.—Brother Lastrico's work on this circuit was interrupted during a considerable portion of the year, but the work has not been abandoned and is just now in process of reorganization under the care of Brother Garcia, Brother Lastrico being transferred to another field.

Central Uruguay Circuit.—Porongos, now called Trinidad, continues to be the center of this field and residence of the missionary. The school has been placed under the care of a thoroughly competent teacher, leaving Brother Tallon free to do the work of an evangelist all through Central Uruguay. The principal points in the field thus far compassed are Porongos, Durazno, Florida, San José and Mercedes. In all these places except San José, which still refuses to hear the word, large and attentive audiences gather upon each announcement of services to be held. The

ease with which a respectful hearing can be secured for the preaching shows an absence of fanatical intolerance and a spirit of inquiry which constitute an open door for the Gospel.

Recently the superintendent, accompanying Brother Tallon, arrived at Durazno at about half past three o'clock in the afternoon. It was found that the notice of service to be held that night had miscarried, so that no one knew of the coming of the preachers. A little slip was at once printed, through the kindness of the proprietor of the printing-office. This printed announcement was circulated at about five o'clock, and at eight a fine audience of ladies and gentlemen from the most influential people of the place gathered, in a ball-alley transformed into a place of meeting, to listen with respectful attention to a discourse delivered by this writer.

In Florida this experience was repeated on the following evening with the notable difference that no ladies were present.

In Porongos spiritual results are beginning to be gathered out of the general public interest awakened by Brother Tallon's ministry. Here, as every-where, is exemplified the truth of the words so often emphasized by the Master, "Many are called, but few chosen." Out of the multitude of those who hear with interest and approval the exposure, so trenchantly made by the preacher, of the errors and abuses of the Romish system, and the setting forth of a pure Christianity, many "make light of it" or go "away sorrowful" when the claims of God are urged upon their own hearts and consciences.

Steps are being taken to build a much-needed chapel in Porongos, and to establish schools and regular evangelistic work in Durazno and Florida, which are destined to become important centers of work.

Tacuarimbo Circuit.—Brother Lemos, despite his "often infirmities," has labored faithfully through the year, to be prostrated with sickness at its close. In San Fructuoso the discord regnant in the community on account of political questions has been a hinderance to the Gospel. Still there are a few names in San Fructuoso of those who love the praise of God more than that of men. Brother Lemos has extended his influence from Paso de los Toros to Piedro Sola, Anoyonalo, Cerro Largo and other places. The field is large, the population sparse, and results not such as can be easily counted up. The failure of Brother Lemos's health will probably compel a change of workers in this northern circuit of Uruguay. We long to see more laborers in the field as well as to have resources more adequate to the improvement of the openings offered to us.

Paraguay.—The work in this field has continued as last year under the care of Brother Juan Villanueva. The circuit work comprises preaching and other church services in the city of Assumption, with periodical visits to the German colonies of Altos and San Bernardino and to the town of Paraguari, the present terminus of the only railway of the country. The attendance upon the preaching in Assumption and the spiritual interest awakened have advanced during the year, notably so since Brother Villanueva's return from the session of the Annual Meeting.

The work among the German colonists presents some peculiarly interesting features. The people in general understand almost as little of Spanish as Brother Villanueva of German, and yet they come from long distances and in considerable numbers to attend upon his ministry. In the meeting they sing the grand old hymns of Luther and at times one of their number offers prayer in the language of the Fatherland, and then all listen to the preacher while he preaches rather by the eloquence of an earnest and affectionate manner and of manifest spirituality than by intelligible words. Twice during the past year, in connection with the semi-annual visit of the superintendent, preaching in German has been afforded them; in the first instance by Dr. Wood, and in the second by Brother Gerber, of Rosario Circuit.

Brother Villanueva's journeys to that field have a romance all their own. They lead him to the edge of a beautiful lake named Ipacaray, a little larger than the Sea of Galilee, and, like it, subject to sudden storms. Our brother has been more than once on the point of shipwreck in crossing this body of water.

The influence acquired by this faithful minister—the only Protestant pastor in Paraguay—is extending rapidly among the colonies newly established and will tend to preserve the faith of these isolated evangelical communities and make them tributary to the work of the enlightenment and salvation of the nation.

The school in Assumption, under the care of Miss Juana Villanueva, has held its own in public estimation and patronage, despite much opposition.

Priestly denunciation from the pulpit, the secret influence of the confessional, organized societies for the purpose of house-to-house propaganda against us, have all been employed in vain. Friends have been raised up to defend the cause; some souls have been enlightened; much good seed has been sown which will bring forth seasonable fruit.

Paraguay is wakening into new life. The outward appearance of the people, at least in the capital city, is improving, new aspirations are being aroused, but the moral and spiritual condition of the masses remains as for so long in the past. Ignorance of the simplest fundamental truths of religion, the most degrading superstition, blind subjection to an ignorant and corrupt priesthood, disregard of the claims of truth and virtue—these are characteristic of the people in general. Few indeed are those who have risen to a higher level, and these confess the need of something better than Romanism as the religion of their country, and hail with pleasure our work.

Our mission in Paraguay greatly needs re-enforcement. The opportunity is great and the present juncture very favorable. The initial struggle has been fought and the victory won. Now must we follow up the conquest.

We are looking with interest upon the condition of the numerous Indians of Northern and Western Paraguay. They are still pagans, and of a most degraded type. An attempt is just now making on the part of a little company of English missionaries to establish work among them.

We regard the effort with sympathy and anticipate that a providential call may come to us to do likewise.

Rio Grande de Sul.—This province comprises the southernmost portion of the Brazilian Empire. In climate and production it belongs to the temperate rather than to the tropical zone. A large portion of the population is made up of European immigrants or the immediate descendants of such. Liberal sentiments prevail to a considerable extent and create an atmosphere at once favorable and unfavorable to evangelistic effort.

A peculiar interest attaches to this portion of our field from the fact that the emancipation decrees have created a numerous class of freedmen whose intellectual, moral, and social condition may well excite our sympathies. If the problems arising out of emancipation in North America were and are of serious and vital import, the analogous problems in Brazilian social life are more difficult of solution. The religious nature of the slave in North America had come largely under the influence of a true faith and a genuine spiritual life, and religion has proven a mighty safeguard in the development of the race in freedom. In Brazil the condition was very different. Romanism did nothing to elevate the negro under slavery, nothing to accomplish his emancipation, and will be little disposed to undertake and powerless to accomplish his moral and spiritual regeneration under freedom.

The first effects of emancipation under such conditions are most lamentably visible in idleness, vagrancy, crime, and social impurity, which, without the restraints of enforced toil, threaten to overwhelm society in the larger cities and towns of Brazil. What can stem this tide and save these millions if not the Gospel of the Lord Jesus?

Here is work for a freedmen's aid society! At its recent session our Annual Meeting addressed itself to the study of this problem by appointing a committee to report upon the duty of this mission to the freedmen and the uncivilized Indians of our widely-extended field.

A gift of money, not large, but very precious, was placed at the disposal of the mission for freedmen's work by that mother in our Israel, the widow of the late venerable Dr. Aaron Wood, of Indiana, and mother of Ex-Superintendent Wood, of this mission. Who will add to this fund until it shall be sufficient, and inaugurate active work upon the line indicated?

The work in Rio Grande de Sul has continued during the year now closing under the care of Juan C. Correa, assisted by Vicente Brando and a number of assistant teachers.

The central station, the city of Porto Alegre, a thriving town of fifty-five thousand inhabitants, has absorbed most of the time and efforts of the workers, though influence has been exerted in the city of Rio Grande and in the Italian colony of Doña Isabel.

School work.—Three day-schools have been maintained in Porto Alegre, with an enrollment of 221 pupils of both sexes. The excellent results obtained in the advancement of the pupils and the elevating moral influences observed by the public have won for our mission the confidence and support of a large number of people. More than \$1,600, gold, have

been received from the small fees willingly paid by the parents. The schools are widely advertised as *Evangelical*, and are known as *Protestant*. They are thoroughly Christian and missionary. Religious exercises of singing, prayer, and reading of the New Testament are daily held. Special religious instruction is regularly given.

A night-school is held during seven months of the year with three sessions weekly. It was opened to women and had an enrollment the past session of 52—*all slave women*. Surely here is testimony to the possibility of awakening aspiration in the long-oppressed race.

In the school-work, as in other lines of activity, much has been due to the faithful service of Miss Cármen Chacon, formerly a pupil in the Montevideo schools.

Two Sunday-schools are in operation, with an aggregate average attendance of seventy persons. Through the agency of the Sunday-schools a large number of Portuguese tracts and periodicals have been put into circulation.

The patronage for our day-schools and attendance upon our Sunday-schools has been drawn from both the native and foreign-born population.

Preaching services.—These have been maintained in the houses occupied by two of the schools, but it has been found impossible to secure any regular attendance of the general public, owing to the smallness of the rooms and their inadequacy to the purposes of public assembly.

The prevalence of liberal sentiment and of predisposition to inquiry would secure a large hearing to our cause if a suitable place of meeting could be secured. This, then, is the most urgent want of that central station. Arrangements have now been made to establish systematic work in the Italian colony before referred to. The people are anxiously awaiting the arrival of Brother Lazzare, who speaks their language and has gone forth with earnest zeal, bearing precious seed.

A German or German-speaking missionary would find a grand field in Rio Grande. The city of Porto Alegre has a German population variously estimated at from five to eight thousand, while whole districts of the province are occupied by Germans, mostly Protestant. Very many of these are as sheep having no shepherd. Under proper pastoral care they would form an element of great value in the evangelization of Brazil.

Venezuela.—We have spoken of the regular sessions of a Sunday-school conducted under the auspices of this mission from February to June of the current year by Brother H. D. Osuna, in the city of Caracas. The attendance varied between 15 and 30. No further details have been received, but enough data are before us to give assurance of the open door that still awaits us. The opportunity will pass away from us unless speedily improved. The American Bible Society has been beforehand with us by sending an able and efficient representative into that field in the person of Dr. H. M. Patterson, of the Methodist Church, South.

The West Coast.—It is proper that we should refer to this portion of the field in so far as it has been worked by members of this mission. Brother Francisco Penzotti having been appointed Bible Society Agent,

with head-quarters to be at Lima, set out for his field about the close of 1887. He was long detained in Arica by the delay in opening Peruvian ports after the cholera scourge. While actively and successfully prosecuting his Bible work he also opened Spanish services in Arica, arousing general interest and winning public approval, which was manifested by a large attendance at the meetings and by the grant of the public school building in which to preach. Here is an opening for aggressive evangelistic work which our Church ought not to neglect.

Brother Penzotti passed on to his new place of residence much regretted by those in Arica and other places who had profited by his message. On leaving that town he sent to us an earnest appeal to follow up this work.

In Peru, where he now resides, this experience has been repeated. Meetings have been instituted in Lima, hearts are found responsive, and there is a loud call for help. Under date of November 3 Brother Penzotti writes: "I am very happy in this new field, and I have reason to be, since both in the Bible work and in the preaching the Lord gives me prosperity. As I said in my former letter, as soon as I arrived here I sought to bring the people together, and from that time have held three meetings each week. The attendance and interest have constantly increased. For some weeks past the place of meeting is entirely filled, as there are seats for only about 60 persons. Both the people and myself are very sorry that I am compelled to leave them so frequently as I must in going into the interior and to Northern and Southern Peru, as I must soon do in the prosecution of my work in promoting the circulation of the Bible.

"It is a great pity we have not here an ordained preacher. The interest awakened is true and vital, and we ought not to neglect it. Clerical influence here is great and the constitution not very favorable, but there is no insurmountable obstacle to the work."

In a later communication Brother Penzotti reports several conversions, which have been followed by genuine reformation in such wise as to cause a remarkable impression in the homes of these new converts.

All this is but a beginning, but a slight anticipation of what may by God's blessing be accomplished if we are enabled to follow up this work.

From Bolivia several letters have been received during the year. It is hoped that systematic Bible work may be again carried into that country during the coming year.

W. F. M. SOCIETY'S WORK.

Of very much that might be reported we can only give the briefest summary.

Rosario.—Misses Chapin and Denning write as follows: "The two day-schools for girls under our care are in a prosperous condition. We have all the pupils who can be accommodated in the buildings we occupy, and could have many more if there were room. The greater number of

pupils pay a small monthly fee. The amount received is sufficient to pay the rent and other expenses of one of the schools.

"The girls whose home is with us have improved notably both in their studies and in spiritual life. Two have recently united with the Church.

"The Sunday-school held in our home has an attendance which ranges between 35 and 84 persons.

"The death angel has taken from our home one of the dear children, Maria Cingiali. We know that she has escaped the sorrows of this life to dwell in the 'Happy Land,' and we pray for preparation to join her there.

"Whole number of pupils, 250; boarding pupils and orphans, 20; receipts from tuition, etc., \$1,500, Argentine currency."

During the latter part of the year assistance has been given in the school by Misses Corbin and Hanlon, who came to us from the West Coast.

The recent arrival of Miss Mary E. Bowen, regularly appointed from the home society, greatly strengthens the hands of the ladies who have so long borne the burdens in Rosario.

Buenos Ayres.—Some months since the arrival of Miss Le Huray brought new life into the girls' schools in this city. Having already acquired an efficient knowledge of the language she was able at once to enter upon her work with her quiet, self-denying, earnest zeal. Two schools have been maintained during the year, with an enrollment of about 100 pupils. For some time a night-school for girls, kept at home during the day by cares laid upon them by the absence of their working mothers, was kept up. It is now suspended, but it is hoped it may be continued during the next winter.

Montevideo.—The Montevideo schools have already been referred to in this report. They are under the joint patronage of the Parent Board and the Woman's Foreign Missionary Society. Miss Minnie Z. Hyde, appointed to this field, has but recently arrived, and, assisted by Miss Corbin, will begin her work with the new school year.

CONNECTIONAL INTERESTS.

The Theological School.—Not much advancement has been made during the year in the development of this most important interest. Circumstances which space will not permit to explain here have thus far prevented the execution of the plan to open the school in this city. Meanwhile something has been accomplished by the continuance of the school in the Waldensian colony, under the care of Brother D. A. Ugon. Dr. Wood has co-operated in this work during about five months past, arousing general interest in the Waldensian community. About 35 pupils have been enrolled in the preparatory, normal, and academic grades, while a number of the young men referred to in last year's report have attended night sessions, pursuing studies looking toward the ministry. In the absence of any detailed report from those in charge of this work little more could be said as to work done in this department. There are excellent ma-

terials for future ministers to be found among the youth of the Waldensian colony; the Spirit of the Lord is calling others from different parts of our field to the same work. The efficient development of the ministerial training department requires the opening of the Theological school in some easily accessible place and under auspices which will appeal to all the varied elements comprised in our Church. We therefore trust that the plan for its establishment in Buenos Ayres may be carried out in the very near future.

The Mission Press.—Under the auspices of this department, which has been under the care of Brother W. T. Robinson, 37,700 copies, with 850,000 pages of religious literature, have been printed. These comprise *The Standard* (*El Estandarte*), a weekly religious paper of eight pages, an edition of the *Spanish Hymnal* in use in this mission, and 5,000 copies of the following tracts: *La Religion del Dinero* (A money religion); *La Importancia de la Biblia* (importance of the Bible); *Historiza de un Versiculo* (Story of a text, John iii, 16); *Nuevas para todo el Pueblo* (Tidings for all people); *Vuestro Esclavo para Siempre* (Your slave forever); *Un Esfuerzo Leal* (A sincere effort); *El Amor de Dios es Gratuito* (The love of God is free).

These publications have been hailed with delight by our people, who have shown great willingness to co-operate with this effort to spread the glad tidings.

These publications have been so managed as not to diminish the little fund secured by this writer when in the United States for the purpose of fitting out our own printing-office. The difficulty of securing a suitable place without excessive outlay for rent has delayed the installation of this office. Two good presses—one of them a gift from Mr. Thomas Lee, of Buenos Ayres—have been secured, and we hope to soon see them hard at work. Meanwhile we have had to hire our printing done at disproportionate expense and with many vexatious delays.

Many books from the Mexico Mission press and the American Tract Society's list have been put in circulation. There is a vast field for the influence of the religious press in these countries, and we shall spare no effort to enter upon it and sow the good seed broadcast.

Bible Work.—This work, generously supported by the American Bible Society, and conducted with unflagging zeal and the highest efficiency by our dear Brother Andrew M. Milne and his lieutenant on the West Coast, Brother Francisco Penzotti, has continued to be our invaluable precursor and ally in every field. The colporteurs are true evangelists, and work for the love of God and of souls.

We close this report with grateful recognition of God's goodness, and hope for the future of this mission. The remarks with which the corresponding secretaries introduced last year's report are very encouraging to workers in this field. They show that the history, present condition, and future prospects of the South America Mission are at last understood. Now let the Church rise to the splendid occasion and inaugurate a grand campaign for the conquest of this continent for Christ.

STATISTICS OF

CIRCUIT OR STATION.

	U. S. Missionaries.	Assistant Missionaries.	U. S. Missionaries. Wom. For. Miss. Society.	Other Workers of Wom. For. Miss. Society.	Other Ordain'd Preach'rs.	Other Unord'd Preach'rs.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the year.	Adults Baptized.	Children Baptized.	No. of Theol. Schools.	No. of Teachers in same.	No. of Students.
<i>I. Argentina Republic.</i>																			
Buenos Ayres—English work, 1st Ch...	1	1	..	..	1	6	1	130	14	600	400	600	400	15	..	30	..	..	..
Belgrano	75	25	75	25	..	..	..	..	..	..
Lomas de Zamora	75	25	75	25	..	..	..	..	..	..
Buenos Ayres: City and Province	2	2	1	8	1	2	2	6	185	166	700	400	75	..	64	..	..	..	..
Second Church	2	2	2	..	..	300	100	300	100	..	..	..	..	..	..
Pasco de Julio	3	..	..	3	..	30	15	30	15	..	..	..	..	..	..
Barracas	2	..	..	..	..	30	15	30	15	..	..	..	..	..	..
Mercedes	1	..	..	1	34	12	150	60	..	..	2	..	..	..	..
Chivilcoy	20	15	20	15	..	..	..	..	..	..
La Plata	20	..	20	..	..	..	..	..	..	..
Rosario and Carcaraná	1	1	..	..	2	1	40	55	250	75	16	20	..	..	20	..	..	..	..
Rosario Circuit: Calle Progreso, etc.	8	5	1	2	2	28	28	200	150	1	1	..	..	43	..	..	..	..
Santa Fé, Central: Rosario, etc.	1	..	..	62	18	695	160	..	..	..	..	85	..	..	..	..
San Carlos: San Carlos, etc.	1	..	1	7	20	500	70	..	..	..	..	31	..	..	..	..
Entre Rios Circuit: Parana, etc.	1	..	1	6	21	900	500	8	8	..	..	8	..	..	..	..
Mendoza Circuit	1	1	1	22	59	100	40	..	..	..	..	8	..	..	..	..
<i>II. Uruguay.</i>																			
Montevideo Circuit: 1st Church, etc.	1	..	1	7	8	5	116	58	600	420	8	8	27	..	..	..	..	..
Second Church	1	1	..	..	2	11	1	24	600	60	..	..	..	..	1	..	..	..	..
Agnada Circuit: Agraciada St., etc.	1	2	11	1	24	600	60	..	..	..	..	1	..	..	..	..
Canelones Circuit	2	..	1	2	15	300	180	..	..	..	..	..	..	..	..
Colonia Circuit	1	1	..	..	..	3	..	..	..	..	..	..	..	..	1	2	12	..	..
Central Uruguay Circuit: Trinidad	1	2	..	18	45	200	50	2	15	..	..	..	..	..	..	..
Durazno	150	100	..	..	..	..	..	..	2	..	..	..	..
Florida	60	80	..	..	..	..	..	..	..	..	..	..	..
Mercedes	90	100	..	..	..	..	..	..	..	..	..	..	..
Tacuarembó Circuit: San Fructuoso	1	..	..	2	6	20	15	4	..	..	..	..	..	..	..	..
Batovi	8	20	8	..	..	..	..	..	..	..	..	..	..
Arroyo Malo	9	20	9	..	..	..	..	..	..	..	..	..	..
Piedra Sola	1	21	47	20	21	6	..	..	..	..	..	..	..
Paso de los Toros	9	8	..	..	..	6	..	..	2	..	..	..	..
<i>III. Paraguay.</i>																			
Asuncion	1	2	1	16	15	100	40	6	1	..	..	..	..	..	..	..
Paraguay	40	20	2	..	..	..	..	..	..	..	..	..	..
Altos and San Bernardino	250	60	..	..	..	..	..	..	11	..	..	..	..
<i>IV. Brazil.</i>																			
Rio Grande Circuit: Porto Alegre	2	4	5	5	9	200	85	..	16	..	..	..	..	..	..	..
Pelotas	1	..	1	..	..	10	..	..	..	..	..	..	..	..	..	..
Dona Isabel	2	..	9	6	20	..	..	..	..	..	..	..	..	..	..	..
Yaguaron	1	..	1	..	10	..	..	..	..	..	..	..	..	..	..	..

RECAPITULATION

I. Argentina Republic	4	4	4	8	5	15	2	6	17	511	888	4,615	2,085	115	..	284	..	..	..
II. Uruguay	2	2	1	..	4	11	21	..	10	175	198	2,245	1,142	53	9	56	1	2	12
III. Paraguay .....	..	..	..	..	1	2	..	1	16	15	390	120	8	..	18	..	..	..	..
IV. Brazil .....	..	..	..	..	6	4	..	6	15	15	240	85	..	..	16	..	..	..	..
Total	6	6	5	8	9	33	29	6	34	717	616	7,490	3,332	176	9	319	1	2	12
Last year	5	5	2	32	8	37	53	3	28	546	724	7,450	4,355	..	8	304	1	1	10

SOUTH AMERICA.

No. of Day Schools.	No. of Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphans.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	Volumes Printed during the year.	Pages Printed during the year.
4	300	1	140	2		\$64,000	1		\$16,000			\$163	\$210	\$2,500	\$170	\$530		
		1	40				1											
		1	30				1							80				
1	50	3	100				4			\$500		80		250	800	700	7	850,000
2	200	1	200				1					88	170	1,000		1,200		
		1	15	1		3,000						6						
		1	55	1		8,000						30		250	1,100			
		1	60			2,000	1											
2	440	2	100 19	1		10,000	2	1		15,000		18	123	1,600		70		
		4	85				4					4	4	1,155				
		1	30				2					14	92	520		60		
		1	15	2		5,000	4					5	70	400	26	30		
		1	20	1		6,000	1					64	3	6	3,000	110		
5	501	5	204	1		35,000	4					19	205	1,590		225		
		1	75				2					36	43	550				
9	450	3	85				3					14	2	1,067		11		
1	15	1	15				6											
1	13						1		500									
1	34	1	45				1					18	57	660	250			
							1							22				
							1							30				
							1											
							1											
							1											
							1											
							1											
1	63	1	32	1		4,000	1					4	17	740		83		
							2							2				
3	233	2	70				2							1,325				

BY DISTRICTS.

9	990	19	890	19	9	\$98,000	22	1	\$16,000	\$15,500		\$467	\$672	\$7,761	\$4,596	\$2,700	\$7,700	\$50,000
17	1013	11	424		1	35,000	24	1	500			87	307	3,949	250	236		
1	63	1	32		1	4,000	3					4	19	740		83		
3	233	2	70				2							1,325				
30	2299	33	1416	19	11	*137,000	51	1	16,500	15,500		558	+998	+13,775	4,846	\$3,019	\$37,700	\$50,000
34	2132	37	1740	19	5	64,000	32	2	16,500	14,000	\$1,020	626	86	9,472	5,853	3,213		

* All moneys are here reduced to the common standard of United States gold. Several unimproved lots not included.
+ Includes contributions for relief of the poor.
† Includes income from schools.
‡ Includes sales from Book Depository, \$600. Sales of Bibles, etc., should be added to amount of \$3,800.
§ El Estándar, 500; Hymnal, 2,200; Tracts, 35,000.

CHINA.

Commenced in 1847.

THE great empire of China continues to present one of the most important and attractive fields for missionary enterprise in the whole world. While there are rumblings of discontent, occasioned by the unfriendly attitude of our Government toward Chinese immigration in this country, and while there is much reason to fear that the limit of patience and forbearance on the part of the Government and people of China has about been reached, and that resentment will be shown, our work has thus far continued without any serious interruption at any point. Our mission in West China has been re-opened under favorable auspices. The work in North China has made considerable progress, and both in that mission and in the Central China mission the call for laborers to enter new fields is loud and urgent. From the oldest mission, that of Foochow, there is also an earnest appeal for re-enforcements to enable the mission to occupy the cities of Hing-hwa and Ku-cheng with mission families. It is a matter of great regret that the General Committee felt unable, in view of the state of the treasury, to provide for these important advance movements. We hope that some portions of them may be carried out with the force now in the field; but we realize that it cannot be fully and efficiently done without an increase of workers for which there is at present no provision.

One remarkable event of the year has been the appearance in the General Conference of a native Chinese minister in the person of Sia Sek Ong, the delegate from the Foochow Conference. This esteemed brother, who was one of the four elders ordained by Bishop Kingsley in 1869, made an excellent impression both in the General Conference and in his visits among the churches. He was chosen to take part in the consecration of the Bishops elect, and his hand was among those

laid upon the head of Bishop Joyce in the solemn service. He was every-where welcomed as a beloved and honored brother, and it is hoped that the reports he will make to his Chinese brethren will be encouraging and inspiring to them in their work for the Master.

As the Report goes to press our latest news from the field indicates that the visit of Bishop Fowler is productive of excellent results, although we have definite accounts only of his visit to the North China mission. There can be no doubt, however, that in Central China and in the Foochow mission he has been hailed with equal pleasure, and his wise counsels and words of encouragement and faith have been equally helpful.

Heretofore one Bishop has had charge of the entire field in China; but at their late meeting the Bishops arranged that Bishop Foss should have charge of Foochow, Bishop Fowler of Central and West China, and Bishop FitzGerald of North China.

An important addition has been made to our Foochow work by the withdrawal of the English Church Missionary Society from the Prefecture of Hing-hwa, which will place the work heretofore in connection with that society under our care.

Great interest is manifested in our school work, especially in the collegiate schools of the three older missions—the Anglo-Chinese College at Foochow, the Fowler Institute at Kiu-kiang, and the Peking University. These schools all need liberal endowments, which we hope may soon be secured.

I.

FOOCHOW.

Commenced in 1847.

Organized as a Conference in 1877.

HEAD-QUARTERS, FOOCHOW.

BISHOP FOSS HAS EPISCOPAL SUPERVISION.

Inasmuch as Bishop Fowler, being detained longer than he had expected in North and Central China, found it necessary to postpone the Foochow Conference until November 29 it is

not likely that the appointments will be received in time for the Annual Report. The reports from the districts are subjoined.

FOOCHOW DISTRICT.—N. J. Plumb, Presiding Elder.

When appointed to this district last year by Bishop Warren there was some doubt as to the advisability of foreign missionaries being made presiding elders, after this position had been filled exclusively by native brethren ever since the organization of the Conference. The native presiding elders unanimously favored the change in the cabinet, and after due consideration the experiment was decided upon.

It is, of course, quite too soon to say that the question has been settled; but, as far as our experience goes, we think the step was in the right direction, and that for some time in the future this position will be held by foreign missionaries more frequently than it has in the past. During the year the district has enjoyed a fair degree of prosperity. For many years several of the circuits have been at a stand-still or decadence, and only an outpouring of the Holy Spirit can bring them into a really prosperous condition.

I have held all the quarterly meetings thus far in person except three during the hot season.

It has been my persistent plan to adhere to the Discipline as far as possible, but it has not been an easy matter to change the very objectionable practice of holding the Quarterly Conferences on the Sabbath, which largely prevails.

In some instances the circumstances have made it almost impossible to get the official members together on Saturday, and owing to the slow and unreliable modes of travel it is not always possible for the presiding elder to reach his appointment in time, although the members may be on hand waiting for him.

Tieng Ang Tong, the principal charge on the district, has been blessed with an unusual degree of harmony, in strong contrast with many preceding years. This has been due largely to the influence of the saintly and devoted pastor, Rev. Hū Yong Mi. When first appointed here there was a sad condition of bickering and lack of spirituality. The charge was divided into factions, each adhering to its leader, some of whom were not models of Christian charity or meekness.

Being very weak in body, he was much harassed by some who set themselves to oppose his efforts at settling dissension, bringing guilty parties to justice, and excluding unworthy members; but through patience and perseverance, and his noble life and strong faith in God, his efforts have been rewarded with a good degree of success, and Brother Yong Mi is to be congratulated on having made this, his last year, his best one. Owing to his poor health he was anxious to be relieved last year, and at the close of the Conference he was much surprised to hear his name read in the appointments for *Tieng Ang Tong* again.

Were it possible for him to do the work I should strongly plead for his continuance for the full term of five years; but we must release him. He has done grand service for the Church, and may well be allowed to spend the remainder of his days in quiet. No more honorable name, I am sure, has ever been entered upon the superannuated roll of Methodist ministers.

The charge has given him a generous support, and during the past few months an assistant has been employed by it. The collections are in advance of last year. The missionary money amounts to over \$200—one third more than last year. Of this, \$75 70 was given by the Sunday-school.

It is only fair to the other charges to say that, as usual, a considerable portion of this is contributed by the missionaries and other foreigners who attend here.

The membership has slightly increased, but is rather fluctuating. Several young men from the Anglo Chinese College and girls from the Boarding-school have been received into the Church.

At *Ching Sing Tong* the Church has had some prosperity. The pastor, Sia Sek Ong, has been away since spring, on his mission as delegate to the General Conference in the United States. During his absence Wong Seu Chiong, a local preacher, has efficiently supplied his place, attending his bookstore during the week and preaching on Sunday.

An interesting feature to be noted here is the experiment of a large bookstore for the sale of secular and religious books and Bibles on a self-supporting basis rather exceptional in the Foochow Mission.

It is only nine months since it was undertaken, and we cannot say what the result will be, but with favoring conditions the prospect of success is encouraging. At this point we have a very good girls' day-school taught by a former pupil of the Misses Woolston's Boarding-school.

There has been an increase in the membership, and the collections are a little in advance of last year.

Rev. Hū Sing Mi is the pastor of East Street, the only charge we have inside the city walls. He has not moved his family to the parsonage, but has attended the Sabbath services and done the usual pastoral work from his house, nearly two miles distant. No increase in the membership has been made, but in the contributions there has been an advance of more than half.

Dr. Carleton carries on dispensary work there, visiting once or twice each week, and a great number of women and children come for treatment, thus affording good opportunities for preaching.

The Yek Yong Circuit, one of the oldest, is composed of three classes. The pastor appears to be faithful, but not very efficient, and the work remains as it has for years, with little sign of life or prosperity. A girls' school was kept up for a while, but finally abandoned for want of pupils, and the want of pupils may have been owing to the inertia of the teacher, the pastor's wife.

The village of Yek Yong, twelve miles from the city, is the home of Sia

Kai Lwang, the father of Sia Sek Ong, our General Conference delegate, now so well known in the home Church. He has just passed away, and his death will prove a heavy blow to the Church there, as he was its main stay. He has long been very feeble, but was not sick when he died. At midnight, without a struggle, he ceased to live. He was a man of more than ordinary intelligence and influence in his village. He was very faithful as a Christian, and has doubtless gained his reward.

Hung Mwi, thirty miles up the river, seems destined to misfortunes. It had only partially recovered from its fires of tribulation of last year, and quite an interest had been awakened by the return of some of the lost sheep and the coming in of new inquirers, and a girls' school had been successfully carried on by the pastor's wife, when he was suddenly called home by the illness of his father. They tenderly cared for and nursed the father until his death, and then the loving wife and daughter was taken with the same disease and died in a few days, leaving the heart-broken young husband with one small child to return to his work. A faithful local preacher has stood in the breach, filling both the places of pastor and school-teacher, trying to hold together the almost disheartened ranks. To recover what had been lost was the first work of the pastor on his return, and the reports are favorable. The wife was a genuine helpmeet, and will be a sad loss to the sorrowing husband and the work. It will not be easy to find another teacher for the school.

In the civil district of Ming Chiang there are a number of small charges, divided into two circuits.

The oldest is Lëk-tu, where work was commenced more than twenty years ago by the heroic pioneer, Rev. Hui Yong Mi, who has left a deep impress on the people of that vicinity. His son is the present pastor. Owing to the almost constant emigration of members, to Foochow and other places to engage in business, it has been almost impossible for years past to reach any great increase in the numbers. Some interest exists at a village in the 4th Township, and the prospect is encouraging.

The chief item to be noted here is the plan, which we hope will soon be realized, of acquiring good substantial church property instead of the building which we rent, and which is very unsuitable for a church and parsonage.

A fine building-lot lies immediately adjoining, with a good wall, with granite foundation, and has been offered at a reasonable price. When it was proposed to purchase in an adjoining village, where there were more members, the friendly heathen neighbors opposed our leaving a place where we were so well known, assuring us that we would not be molested in the erection of the church and parsonage, as would likely be done at a new place, owing to the "Fung Shuy" notions of the people. This is the finest building-lot to be had anywhere, and it may be providential that no other is to be had at present. The final decision will probably be made in a few days, when I go up to hold the quarterly meeting.

The other circuit is composed of the 2d, 11th, and 15th Townships, where we occupy rented property. The work here is newer and more in-

teresting than at some other points. Many of the younger members manifest a deep interest in Bible study, and for want of time during the day walk long distances to the chapel and return at night, in order to study with the pastor.

One of the most faithful met with the heavy loss by fire of a new house he had just completed, but had not yet moved into. The heathen neighbors looked upon this as a retribution sent upon him for becoming a Christian, and he had to endure much ridicule and persecution from them. He has, however, patiently endured it all, and his whole family are members of the Church. His brother opened a boys' school, but a jealous heathen neighbor started an opposition one, which took about half his pupils, so that it has been hard to keep it up. Most of the neighbors are very friendly, and gladly listen to the gospel message.

Yong Taik Cheu is the faithful pastor, and is highly appreciated by his members. He has done excellent work there, but the poor health of his wife will not justify his return after Conference.

The Foochow Methodist Episcopal Mission Press and Publishing Department.—N. J. Plumb, Superintendent.

This is not the least among our evangelizing agencies. It sends out each year millions of pages of the word of God and Christian books which are scattered by colporteurs and ministers of the Gospel to the remote parts of the empire. The patronage which the press has received from many parts of China, especially from the North, is very flattering, inasmuch as there are mission printing establishments at or conveniently near these places.

We have received the new press ordered, but still the demand exceeds our ability to supply.

We have now in press large editions of Mandarin Scriptures, for Rev. S. Dyer, of Shanghai, and Rev. E. Bryant, of Tientsin, agents of the British and Foreign Bible Society, and also of tracts and sheets for the North China Tract Society, head-quarters at Peking. We have some work on hand for the American Bible Society, and expect soon to commence an edition of the Bible in Colloquial for the use of the three missions here. This will be a union version, and will be issued jointly by the American Bible Society and the British and Foreign Bible Society for the Agents, Dr. Gulick, of the former, at Shanghai, and Mr. Kennimore, of the latter, residing at Hong Kong. The Church of England Mission are having printed a large edition of their Prayer Book.

The press is consecrated to Christian work, and rarely are the type or presses used for any thing which is not in the direct line of aid to the work of the Church. In addition to stereotyping, introduced last year, a commencement has been made at type-casting, and we hope soon to be able to make our own type. A type-casting machine and mold have been purchased from the Shanghai Press, and we are having the mortises made as rapidly as possible. This will also prove a valuable addition to our facilities for making the press more efficient and useful. See statistics below.

THE "FOHKIEN CHURCH ADVOCATE."

Among the various publications sent out from the press none is more important in its sphere than the *Fohkien Church Advocate*. It is issued monthly, and is a very useful agency in our church-work, and extends its influence so much beyond the bounds of our own Church that we do not style it a denominational publication. The churches of Amoy, through Dr. Kip, take 40 copies, and we send to Rev. T. Barclay, of Formosa, 70 copies. The increase in the subscription list this year has made it necessary to issue one hundred copies more each month.

The Glad Tidings has been published for about twelve years, and is edited by two ladies, one from the American Board Mission. It is in the Foochow Colloquial, is illustrated, and the short articles are particularly adapted to the instruction of women and children. I notice, however, when I visit the country churches, that this little paper is read with deep interest by our preachers, and they in turn read and explain it to the public congregations.

This paper was started by the Misses Woolston, and since their departure six years ago has been prepared by Mrs. Plumb and Miss Newton on alternate months. It is doing an excellent work and deserves encouragement.

PRINTING DONE BY MISSION PRESS DURING THE YEAR.

	Volumes.	Leaves.	Pages.
Scriptures.....	1,186,000	6,350,000	13,700,000
Tracts.....	110,000	1,187,292	2,374,584
Sheets.....	11,470	....	229,580
	<hr/>	<hr/>	<hr/>
Total last year.....	1,307,470	7,537,292	16,304,164
	<hr/>	<hr/>	<hr/>
Increase.....	1,165,020	469,067	2,167,914

Anglo-Chinese College.—Rev. M. C. Wilcox, President.

This institution has been blessed with another prosperous year. The largest attendance at any time has been nearly ninety—an increase of about thirty over last year. The work of the students has been very satisfactory. In addition to the Chinese classics they have had such studies as arithmetic, geography, grammar, chemistry, algebra, geometry, etc. Had our teaching force been larger other branches would have been taken up. During the year the number of missionary instructors has never exceeded four—Rev. and Mrs. W. H. Lacy, Mrs. Wilcox, and myself, and I have been obliged to make several quite lengthy trips to my district. So it has been necessary to employ student-teachers for many of the lower classes. It is to be hoped that the recent accessions to our mission force will serve to strengthen the faculty of the college and yet leave others of us entirely free for the work of evangelization.

Too much cannot be said in praise of our dormitory, which came into use at the beginning of the spring term, and which has rendered possible a more careful oversight of the students, the good effects of which are already apparent. In this connection we must not fail to acknowledge the

generous deed of Rev. Nathan Sites, D.D., the senior member of this mission, who became responsible for nearly \$2,000, without which the \$2,500 appropriated by the Missionary Society would have been inadequate to build such a dormitory as the pressing needs of the college demanded.

Systematic religious instruction has been received with favor, and attendance upon the Sabbath services has become generally a matter of preference with the students, though the Monday church roll-call has not been dispensed with. The attendance of students at Sunday-school and prayer-meetings, though voluntary, has been unusually satisfactory. During the year quite a number have been converted, and one of the most devoted Christians was called to the better world. His life and death were a demonstration of the power of Jesus to save. At the close of the spring term an enthusiastic temperance meeting was held at the college, and nearly forty students pledged themselves to abstain entirely from opium, tobacco, and all forms of alcoholic drinks. Twenty or more had already taken the same pledge.

Four of our best and ablest young men have accepted license as exhorters. This indicates the probability of their becoming preachers. It is our hope and prayer that God will call to his work numbers of these young men who, in a sense, are becoming especially fitted therefor by acquiring knowledge that may be effectively employed in proclaiming certain truths relating to God, man, and the world, and in exposing the hollow absurdities of "Fung Shuy," and other forms of superstition and of science "falsely so-called," which underlie and pervade the various systems of heathenism.

We rejoice at the success of Rev. G. B. Smyth and of Rev. Sia Sek Ong, D.D., in their efforts to secure philosophical and other apparatus for the college. Our hearty thanks are due to Mr. H. B. Chamberlain, of Denver, Colorado, and to others who have thus remembered us, as well as to all who have in any way befriended this institution.

This college, if properly sustained, will, under God, prove an important factor in the Christianization of China. It is generally known that from time immemorial aspirants for culture or office have devoted long, long years to the parrot-like business of learning to repeat *verbatim et literatim* the wise (or otherwise) sayings of Confucius, Mencius, and other sages of antiquity. Hence the extraordinary conservatism which strenuously opposes the slightest departure from "old custom." But a brighter day for China is dawning. The Sun of Righteousness is about to rise. Gradually his rays are beginning to dispel the gloom of ages. Far and wide the voice of the gospel herald is heard. Western inventions are exerting a disenthraling influence. Those who in years to come would attain to official position—civil or military—must be something more than parrots. There is an increasing demand for men instructed in mathematics and the physical sciences—men who are practical rather than wholly theoretical. But *Christian* education is with us the great desideratum. The work of this college is to instill into these young minds and hearts "the truth as it is in Jesus," and at the same time to give mental training and useful

knowledge. Thus equipped these young men, whether entering the ministry or some secular profession or employment, may become centers of light and of power, ever exerting, as some of them already do, an elevating and saving influence.

Let me, then, request all friends of Christian education to remember in their prayers and benefactions our Anglo-Chinese College, which has already done so much good and which, with the divine blessing, has before it a career of untold usefulness.

KU-CHENG DISTRICT.—M. C. Wilcox, Presiding Elder.

Appointed a year ago to this district and re-appointed to the Anglo-Chinese College, I have found either position sufficient to tax the time and strength of one man. Consequently, I have been obliged to do much less for the district than the importance of the work demands. But I have held the first and fourth Quarterly Conferences and meetings, and made two other visits of shorter duration, relying on the native elders to supply my unavoidable "lack of service." It is pleasant, however, to report that the year's labors have been crowned with a good degree of success, that there has been no persecution and the people everywhere manifest an increasing friendliness, for all of which our gratitude is due to the "Giver of every good and perfect gift." As a rule the newer circuits have enjoyed the greater prosperity. One circuit is supported by the preachers and members of the district with a little foreign help. In a few weeks a good-sized church is to be dedicated on the Lo-kang Circuit. The members have done nobly in this enterprise.

We have unanimously asked for an appropriation to purchase land and to build a mission residence at Ku-cheng City, which is about one hundred miles nearly north-west from Foochow. Hence we hope before many months to have a family living at that central point of the district. Not long ago the Church Missionary Society of England built two houses at that city, and Rev. W. Banister and wife and the Misses Newcombe (two sisters) are now stationed there. Mr. Banister has urged us to appoint a missionary to reside there as soon as practicable. These devoted workers have received much encouragement since making Ku-cheng their headquarters.

Our mission premises within the city wall have an excellent site for a hospital and dispensary. I desire earnestly to plead that steps be soon taken for opening up this exceedingly important department of missionary work. At any rate a resident physician will be indispensable if children are to be taken to *live* at Ku-cheng; and nearly every one of our mission homes contains several of these precious ones. May God direct some earnest Christian physician in this direction, and may his rich blessing be upon this district and all its workers!

Report of Biblical Institute.—J. H. Worley, Principal.

Seven students were graduated last June. A more promising class was never sent out from the Institute. Six of them immediately took work under the presiding elders, and all will come up for admission to Conference.

Two years ago the standard for admission was raised so much that it was feared there would be difficulty in finding students who could pass the examination ; but at the last examination eight were admitted. This is one of the best classes ever received, well up in Chinese and having a thirst for biblical knowledge. Still there is great need of better facilities for training candidates for admission to the Institute. To supply this want arrangements have been made to establish one school of higher grade on each presiding elder's district, where those who may be hoping to enter the College or Biblical Institute can have better opportunity than at the day-school. The school heretofore known as the Boys' High School will be united with the Institute as a preparatory or normal department. The brightest boys from these district schools will be admitted to the normal department with a pledge to remain a certain number of years. After finishing this course they will be sent out as teachers in the day and district schools for two or three years. If then they have shown efficiency in saving souls, and feel called to the ministry, they will be admitted to the Institute. By this method a long-felt need in this important branch of the work, preparing candidates for the ministry, it is hoped, will be supplied.

Services are conducted by the students every Sabbath afternoon in both the general hospital and the hospital of the Woman's Foreign Missionary Society.

There is such a growing desire for reading outside the regular course that measures have been instituted to establish a reading-room. The students are constantly inquiring for works on certain subjects they wish to investigate. Catalogues of the different publishing houses are eagerly watched for any new book that may be issued.

A deep religious influence has prevailed throughout the year, and the responsibility and sanctity of the ministerial office are realized by the students as never before. They feel that without the Spirit's power all efforts will be futile, and in answer to prayer God is giving them the desire of their hearts.

There are now twenty-one students.

HOK-CHIANG DISTRICT.—J. H. Worley, Missionary in charge, Yek Ing Kwang, Presiding Elder.

The present has been another successful year, notwithstanding the many obstacles. The great persecution begun nearly two years ago was, through the persistent efforts of the United States Consul, satisfactorily settled several months ago. But two weeks later it broke out with increased violence, and several families have been driven from their homes, some escaping only with their lives. The most influential member was caught and seriously injured. During these months of severe persecution several families have joined the Church.

For a long time the chapel at Keng-kiang has been too small to accommodate the audiences, many being compelled to stand outside. On quarterly meeting occasions the Ancestral Hall has been used ; but now

there are prospects for a new church. The people subscribed several hundred dollars and the society has been asked for four hundred, which, if granted, will enable them to build a suitable place of worship.

The first chapel on Hai Tang Island was dedicated in 1885. There was great opposition to the construction of this building for fear it would destroy the luck of the surrounding country. The matter finally came before the native officials and United States Consul for settlement. All of those most active in this opposition, and others, in all over twenty families, have become Christians. This commodious chapel is now too small. They have subscribed \$250, and ask the Missionary Society for a like amount to enlarge it. The chapel at Sang Le is too small, and the people are pleading for help to enlarge or build new. The same cry for help comes from several other places which cannot be answered this year, as request has already been made for aid to build three chapels on the district.

Every circuit has prospered in some or all departments of work. The statistics of last year are unreliable, but, comparing the present with two years ago, there is great reason for thanksgiving and encouragement for the future.

HING-HWA DISTRICT.—Rev. W. H. Lacy, Missionary in charge; Hu Po-mi, Presiding Elder.

At the last Conference Dr. Sites was appointed Missionary in charge of this district; but when he left for the United States early in February the work fell to my care. It is a matter of regret that we have been in such urgent need of workers that this district has had but one short visit from a missionary during the year.

In some respects this is a most promising field, and we are in hopes that at the coming session of our Conference one of our number may be appointed as resident missionary. Such an one by living on the ground, and being freed from educational work at Foochow, can give his whole time to evangelistic labors and careful superintendence. Providence seems to have been preparing the way for the accomplishment of our hopes in relation to this work. The English Church Missionary Society, which has been occupying this territory conjointly with us, has decided to withdraw, that it may strengthen and consolidate its work in other parts of the province. They propose that we purchase their property and, so far as practicable, take up and continue their work. This will be a great advantage to us, as they have a small foreign residence in the city of Hing-hwa which can be occupied immediately. This plan will obviate the difficulties generally experienced when foreigners seek to purchase property or erect buildings in Chinese cities. Here our missionary can live at least temporarily, and while he is carrying on his work can quietly lay his plans for such purchases or erection of buildings as may be deemed necessary.

The arrival of a new missionary, Rev. T. Donohue, and the return of Brothers Sites and Smyth, whom we expect before Conference, will so reinforce the mission that this desired enlargement of our work will be possible.

For the successful carrying out of our plans it is very important that we have a doctor to settle there as soon as the resident missionary is appointed. Not only is this true because the medical work opens wide the door for evangelistic efforts, but Hing-hwa city is a tedious journey of several days from Foochow, and in this climate it is not wise to locate our families out of the reach of prompt medical assistance. We believe the Board will grant the appropriation for a medical missionary for this place, and we are praying that the Lord will touch the heart of some physician who may come to our relief.

Under the presiding eldership of Hu Po-mi this district is making steady progress. Although this brother has sometimes been called the Apostle Paul of the Conference, he has no sympathy with the teaching that the women should keep silence in the Church, and under his leadership the Christian women of one circuit have so far broken away from all Chinese customs as to maintain a service of their own in which God's word is regularly expounded from the sacred desk.

During the past year there has been considerable persecution of the Christians on this district. As the elder remarked in beginning his account of these troubles to me, "The devil has been very busy." These persecutions have been provoked chiefly by the refusal of the Christians to contribute money to defray the expenses of the idol processions. By the authority of the officials these Christians have been beaten and imprisoned, though uncondemned. In one instance, without further investigation than listening to the accusations of the heathen persecutors, a magistrate ordered a Christian to be beaten one hundred stripes. After he had received sixty blows the officer asked: "Do you enjoy this beating?" "Yes," the Christian replied. "Why, that is strange! Why are you pleased?" "I am glad to suffer for Christ's sake. I love him and trust in him." "Why do you not worship our gods?" the magistrate asked; "they will protect you so that you will not suffer if you serve them." The Christian replied: "I am sure that God loves me and I feel his love in my heart. He abides with me constantly." The magistrate was so moved by the earnestness and sincerity of the young man that he inquired more of this doctrine. He became convinced of the young man's innocence of the charges brought against him and ordered his accusers to be beaten in his stead. The Christian besought the magistrate that they might not suffer on his account, and if the beating must be done he wished to endure the blows himself. To this the magistrate would not consent, and while the accusers were suffering the one hundred blows, the Christian began to pray for his heathen enemies, asking, in the spirit of Stephen the martyr, that God would forgive them for their sins against him and his followers. All who were present were so impressed with the spirit of the Christians that they were ashamed of having brought accusations against them, and promised not to molest them in the future.

Many instances might be mentioned which, like this, show that the spirit of our great Leader animates the hearts of these converts from this terrible heathenism.

As the statistical reports from the Hing-hwa District last year were imperfect I have compared the last report with that of two years ago and find there has been a marked advance along important lines. In membership there has been an increase of 15 per cent., in probationers 27 per cent., in self-support 120 per cent., and in missionary contributions 165 per cent. The presiding elder reported over 100 baptisms during last year. Truly the Lord is blessing this work and owning it as his own. May he send forth many laborers to reap in these fields now white unto the harvest.

ING-CHUNG DISTRICT.—Rev. W. H. Lacy, Missionary in charge; Rev. Ngwoi Ki-lang, Presiding Elder.

My relations to this district commenced in February, when Dr. Sites left for America. It is the most southern district in the Conference, being about eight days' travel from Foochow.

Although there are but six circuits in this district, it is probably the largest in the Conference.

The work here is especially difficult, as the country is extremely mountainous and the dialect is so different from the Foochow as to be unintelligible to a native from this part of the province.

The annual reports from this district show that the work is steadily growing, and the persecutions which our Christians are compelled to suffer indicate that heathenism is being disturbed. The natural hostility of the heathen to the advance of the Gospel seems to be intensified here by the scattered condition of the Christians. Every report from the presiding elder tells of fresh outbreaks against the followers of the "Jesus religion," as they call it.

In his last letter to me, the elder says that unless we pray for God to interpose in their behalf, and seek protection from the consul here, the Christians will be compelled to permanently close their services.

In one village, where there were but ten Christians, some thirty or forty of the literati had banded together to prevent their having worship. They claimed there was a large guild behind them, with a thousand dollars available to prosecute and persecute them to death. At one time they interrupted the services, drove the Christians out, and held a feast in the house where the Christians worshipped.

One of the Christians was so severely beaten about the head that the blood flowed from the wounds. When spoken to comfortingly about it he replied: "I can easily endure this for Christ's sake, as they severely beat my Saviour." This little band of Christians, unable longer to hold service in their own village, now go regularly on every Sabbath to a village nineteen miles distant, and there, with a band of devout worshipers, receive God's blessing on their faithfulness. This is the material which is largely being used to build up the Church of Christ in China. When we have a missionary resident at Hing-hwa City it will bring this work within a few days' distance, and we shall then look for a more rapid extension of our work in this far-away and difficult district.

YENG-PING DISTRICT.--J. H. Worley, Missionary in charge; Pang Ting Hie, Presiding Elder.

This is one of the hardest districts, because it is difficult of access, requiring several days to reach the nearest point from Foochow, and because of the differences of languages, there being no less than four distinct dialects, and each different from the Foochow dialect. The people are not so much given up to idolatry as they are in some other places, but in their isolated mountain homes they are deaf to every thing beyond the affairs of every-day life.

A little advance has been made during the year on some important lines. From the first we have met with great opposition in Yeng-ping City. Some years ago a chapel was secured, but under pressure of the literati we agreed to give up the property after a certain number of years. Just before the expiration of the time the chapel burned down, and before another was erected the former owner was asked to refund the money and claim the property if he ever expected to do so. Being unable to raise the money himself, a subscription was taken and the property devoted to some public use. Doubtless many rejoiced that the "foreign devils" were expelled from the city.

The preacher who, with his family, had taken refuge in the home of one of the members, held services in this private house, and ere long a building on which the Government has a mortgage was offered to us. As it is not well adapted to our use we have decided to look farther before purchasing.

This great field has never had proper foreign supervision, but we are expecting that a missionary will be stationed in Ku-cheng, from which center Yeng-ping will be more accessible. This person, relieved from teaching, and devoting his whole time to evangelistic labors, will be enabled to visit the work several times a year.

APPOINTMENTS FOR 1888-89.

FOOCHOW DISTRICT.

N. J. PLUMB, Presiding Elder.

Ching Sing Tong, J. H. Worley, Chiong Taik Liong, Wong Seu Chiong. *Hok-ing Tong*, N. Sites, Hu Po Mi, Ting Tai Liong. *Hung-mwi*, Sie Seng Chang. *Kwi-hung*, Wong Hung Nwong. *Ming Chiang, Lek-tu and Ta-kau*, Hu Chaik Hang, Wong Te ki. *Ne-tu, Sek-ngo-tu and Sek-ek-tu*, Ling Seu Ing, Ting Nih Sing. *Sieu-liang Tong*, T. Donohue, Hu Sing Mi, Siek Sek Tiong. *Tiang Ang Tong*, Hu Yong Mi, Siek Sek Tiong.

Foochow University, G. B. Smyth, President. *Anglo-Chinese College of Liberal Arts*, G. B. Smyth, Dean; Mrs. Smyth, Mrs. Sites, Mrs. Plumb, Mrs. Lacy, and Mrs. Donohue, Instructors.

College of Theology, J. H. Worley, Dean; Sia Sek Ong, Assistant.

Book Concern and Publishing Agency, N. J. Plumb, Superintendent; Hu Sing Mi, Assistant.

Fokkien Christian Advocate, N. J. Plumb, Editor.

English Preaching, W. H. Lacy.

[Appointments continued on page 72.]

STATISTICS OF

CIRCUITS OR STATIONS.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Soc'y.	Native Workers of Wom. For. Miss. Society.	Nat.-Ordained Preachers.	Native Unord'd Preachers.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during Year.	Adults Baptized.	Children Baptized.	Theological Schools.	No. of Teachers in same.	No. of Students.
<i>Foochow District.</i>																			
Tieng-ang Tong.....	5	4	5	1	8	8	10	10	..	113	44	70	150	36	14	2	1	8	21
Ching-sing Tong.....	2	..	..	..	..	19	11	30	30	8	1	1	..	..	..
Hok-ing Tong.....	1	1	1	..	..	22	6	24	20	4	2	1	..	..	..
Kwi-hung.....	1	..	..	..	..	45	9	..	50	2	1	2	..	..	..
Hung-mwl.....	8	..	..	1	..	19	5	70	30	..	..	9	..	..	..
Ming-chiang Lek-tu.....	2	2	4	..	..	34	6	15	40	1	1	18	..	..	..
Ming-chiang Sek-ngo-tu.....	1	..	..	1	..	22	5	3	20	4	8	2	..	..	..
<i>Hok-chiang Dist.</i>																			
Hok-chiang City.....	2	3	..	..	..	52	14	78	70	10	1	2	..	..	..
Hal-kau.....	1	2	1	..	..	41	33	70	60	4	4	3	..	..	..
Ngu-ka and Song-liang.....	1	2	1	..	..	15	8	22	20	4	..	..	..	..	..
Ngu-cheng.....	1	6	1	..	..	81	188	270	250	15	8	3	..	..	..
Keng-kiang.....	1	2	1	..	..	123	96	220	190	14	5	2	..	..	..
Hai-u.....	1	2	1	..	..	69	60	120	110	8	..	..	..	..	..
Hai-yeu.....	1	1	1	..	..	61	50	100	100	11	1	1	..	..	..
Siek-keng.....	1	4	2	..	..	129	96	120	110	7	..	..	..	..	..
Sing-tong.....	1	4	2	..	..	111	87	190	170	12	4	3	..	..	..
Hai-tang.....	3	8	3	..	..	196	220	340	330	16	13	4	..	..	..
Kong-ing.....	2	..	..	..	..	83	36	70	60	4	..	..	..	..	..
<i>Hing-hwa District.</i>																			
Hing-hwa City.....	4	4	1	1	..	81	30	20	130	5	5	24	..	..	..
Hang-keng.....	1	2	1	..	..	31	2	5	30	2	3	13	..	..	..
Kwang-haiu.....	1	1	1	..	..	..	72	30	20	100	10	20	13	..	..	..
Kia-sioh.....	1	8	..	..	..	73	21	10	100	..	2	28	..	..	..
Pwo-hi.....	1	1	..	..	..	24	4	5	25	..	..	14	..	..	..
Ping-hai.....	1	2	..	..	..	49	5	3	50	..	..	32	..	..	..
Nang-nik.....	1	2	1	..	..	28	5	3	25	..	..	14	..	..	..
Sieng-iu City.....	1	2	1	..	..	88	19	10	90	5	16	26	..	..	..
Liang-kan.....	1	1	..	..	..	32	4	5	30	2	2	6	..	..	..
Sa-hiong.....	3	..	..	..	..	40	50	30	100	10	20	22	..	..	..
U. Tang.....	1	3	1	..	..	..	48	9	4	50	..	1	13	..	..	..
<i>Ing-chung District.</i>																			
Ing-chung City.....	1	..	..	..	..	28	5	..	30	..	..	13	..	..	..
Taik-hwa.....	23	4	27	30	1	1	8	..	..	..
Chiah-chwi.....	1	..	..	..	9	1	6	15	..	..	5	..	..	..
Tai-cheng.....	1	1	..	..	..	25	8	50	40	4	4	8	..	..	..
To ngwong.....	1	1	..	..	..	29	4	30	30	2	2	3	..	..	..
Tong-tau.....	9	6	10	10	6	6	4	..	..	..
<i>Ku-cheng District.</i>																			
Ku-cheng City.....	1	1	..	..	2	1	..	..	..	24	3	8	30	1	..	2	..	..	..
Loi-hung.....	1	1	2	..	..	46	15	80	94	11	..	35	..	..	..
Liang-nang & Teng-yong.....	1	6	..	..	..	48	15	15	95	5	5	28	..	..	..
Seng-yong.....	1	1	..	..	..	12	5	6	30	1	1	..	..	..	..
Ku-te.....	1	1	..	..	..	18	11	12	45	3	2	11	..	..	..
Twai-kiang.....	1	1	..	..	..	7	5	6	18	5	6	15	..	..	..
Pwang-tau.....	1	1	..	..	..	8	9	20	14	8	..	5	..	..	..
Seng-leng and Lang-ka.....	1	1	..	..	..	7	4	16	28	1	..	1	..	..	..
Sek-paik-tu.....	1	..	..	..	..	12	2	20	15	..	..	2	..	..	..
Tong-hwang.....	1	1	..	..	..	32	6	10	60	3	2	11	..	..	..
Chong-tan & Kwang-yong.....	1	1	..	..	..	7	3	8	20	1	1	1	..	..	..
Lo-sa-yong.....	1	1	1	..	..	52	11	13	80	5	2	14	..	..	..
Ne-seh-tu.....	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
<i>Yeng-ping District.</i>																			
Yeng-ping City.....	1	..	..	..	..	22	1	17	20	2	4	3	..	..	..
Chiong-hu-pwang.....	1	..	..	1	..	53	18	42	50	8	7	22	..	..	..
Yu-ka city.....	1	..	..	..	..	22	5	12	21	1	4	14	..	..	..
Sing-kio.....	1	..	..	1	..	23	6	21	20	2	2	1	..	..	..
Hu-ngwong.....	1	..	9	..	..	..	..	3	..	..	..	..
Song-chiong & Chia-kang.....	1	..	..	..	..	16	7	17	16	2	..	7	..	..	..
Sa-kaing.....	1	..	..	..	..	9	1	9	9	2	..	4	..	..	..
Ing-ang.....

RECAPITULATION

Foochow District.....	5	4	5	1	10	14	15	10	2	274	86	212	340	50	22	30	1	3	21
Hok-chiang ".....	..	..	..	..	12	36	13	..	..	916	338	1,600	1,470	105	36	18	..	..	..
Hing-hwa ".....	..	..	..	2	13	27	5	..	1	566	179	115	730	84	69	205	..	..	..
Ing-chung ".....	..	..	..	..	2	8	..	..	..	123	28	123	155	13	13	36	..	..	..
Ku-cheng ".....	1	1	..	..	9	7	16	..	..	273	89	204	529	44	19	120	..	..	..
Yeng-ping ".....	..	..	..	..	6	..	..	..	3	145	47	118	136	12	20	51	..	..	..
Total.....	6	5	5	3	52	84	52	10	6	2,297	1,267	2,372	3,360	253	179	460	1	3	21

FOOCHOW.

No. of High Schools and Colleges.	No. of Teachers in same.	No. of Pupils.	No. of other Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphan.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other rented Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.
8	11	164	2	20	1	110	1	2,300 00	..	1	\$1000 00	\$204 00	\$7 00	\$145 49	..	\$109 65
..	1	30	1	2,000 00	..	1	600 00	2 50	..	10 50	..	..
..	1	7	1	1,500 00	..	1	400 00	2 50	3 00	5 88	\$1 50	4 71
..	20	1	1	350 00	..	2	350 00	2 00	..	9 80	..	..
..	16	..	1	30 00	..	1	..	..	2 70	3 60	..	..
..	20	1	15	..	..	..	1	1	..	2 00	1 50	11 00	10 00	..
..	21	8	18	..	..	..	3	1	..	2 00	5 50	5 50	..	..
..	2	1,500 00	..	1	600 00	2 00	..	18 00	5 80	8 00
..	1	14	..	..	1	166 00	..	1	80 00	7 00	..	10 00	..	20 00
..	1	12	..	..	1	80 00	..	1	40 00	4 00	..	8 00	..	5 00
..	1	16	..	..	1	300 00	..	1	100 00	6 00	..	43 00	..	12 00
..	1	12	..	..	6	400 00	..	1	200 00	6 00	..	47 50	500 00	24 00
..	1	15	..	..	5	1,380 00	..	1	150 00	5 50	..	22 50	300 00	32 00
..	1	18	..	..	2	420 00	..	1	200 00	6 00	..	40 00	40 00	30 00
..	1	12	..	..	4	800 00	..	1	500 00	6 00	..	44 00	..	50 00
..	1	14	..	..	6	900 00	..	1	300 00	7 00	..	10 00	..	20 00
..	3	36	..	..	3	1,000 00	..	3	400 87	8 00	..	8 50	400 00	18 00
..	2	49 00	..	1	20 00	2 00	..	20 00	300 00	15 00
..	1	16	1	60	4	55 00	..	..	..	9 00	..	30 00	..	18 00
..	1	11	1	220 00	..	..	..	2 50	..	12 00	..	2 50
..	1	15	1	88 00	..	..	..	4 00	..	17 00	..	4 50
..	4	24	6	850 00	..	..	..	5 50	..	23 00	..	8 50
..	2	20	1	70	1	70 00	..	..	..	90	..	12 00	..	1 50
..	1	20	1	1	130 00	..	..	..	3 00	..	12 00	..	90
..	1	16	1	16	1	130 00	..	..	..	1 00	..	13 00	..	75
..	1	12	2	60	2	150 00	..	..	..	5 30	..	30 00	..	8 00
..	1	14	1	16	1	450 00	..	..	..	1 50	..	15 00	..	1 50
..	1	24	2	120 00	..	..	..	3 50	..	25 00	..	25 00
..	2	28	2	150 00	..	..	..	3 50	..	17 00	..	1 50
..	2	10	..	..	..	1	..	..	7 60	3 20	15 00	..	..
..	1	27	..	1	300 00	..	..	..	3 45	6 26	12 55	..	..
..	1	9	1	12	1	400 00	..	..	..	1 70	3 23	11 00	6 00	..
..	1	4	1	23	..	..	1	..	..	5 75	3 91	14 70	128 00	..
..	1	6	1	22	..	..	1	..	..	6 50	6 36	18 18	..	..
..	1	6	..	..	..	1	..	..	91	69	3 27	..	..
..	1	14	1	25	1	1,800 00	..	..	..	3 00	5 50	9 00	..	1 20
..	1	19	2	40	2	250 00	1	4	..	3 00	..	3 70	80 00	..
..	2	27	8	70	3	210 00	..	..	..	8 50	9 00	14 00	..	2 00
..	1	12	1	27	..	..	1	..	..	1 50	4 00	5 50	..	40
..	1	10	1	20	1	65 00	..	..	..	3 00	1 00	6 00	..	..
..	1	13	1	15	..	..	1	..	..	50	..	..	..	..
..	1	9	1	24	..	..	..	..	..	70	..	70	..	..
..	1	9	1	25	..	..	1	..	..	2 00	1 00	3 00	..	..
..	1	15	..	..	..	1	..	..	65	95	3 00	..	60
..	2	28	1	35	1	8 00	1	..	..	3 00	5 00	6 50	..	..
..	1	6	1	15	..	..	..	..	..	1 50	1 20	1 50	..	..
..	2	20	1	80	2	220 00	..	1	100 00	3 00	1 50	11 00	20 00	..
..
..	1	20	1	..	..	1	..	..	3 20	..	4 50	..	..
..	1	43	..	..	..	1	..	..	5 50	..	18 50	..	..
..	1	12	..	..	..	1	..	..	2 50	..	8 00	..	..
..	1	18	..	..	..	1	..	..	1 00	..	3 80	..	..
..
..	1	10	..	..	..	1	..	..	4 00	..	4 10	..	..
..	1	8	..	..	..	..	..	..	2 00	..	4 00	..	..

BY DISTRICTS.

8	11	164	6	61	11	216	2	7	6,180 00	5	7	2,850 00	215 00	14 70	191 77	11 50	114 36
..	..	..	11	149	..	..	..	34	6,995 00	..	13	2,590 87	59 50	..	271 50	1545 80	239 00
..	..	..	4	58	17	294	..	22	1,913 00	..	..	..	39 70	..	206 00	..	67 65
..	..	..	3	19	7	105	..	2	700 00	4	..	..	26 21	23 65	74 70	134 00	..
..	..	..	14	167	15	391	..	10	2,553 00	6	5	100 00	80 35	29 15	63 90	100 00	4 20
..	..	..	..	..	6	111	1	..	..	5	..	..	18 20	..	32 90	..	..
3	11	164	38	454	56	1117	3	75	13,341 00	20	25	5 040 87	388 96	67 50	840 77	1791 30	425 21

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Medical Work, Dr. Mary E. Carleton, Miss Ella Johnson.

Girls' Boarding-School, Miss Carrie I. Jewell, Miss Julia A. Bonafield.

Woman's School, Miss Mabel C. Hartford.

Day Schools, Miss Lizzie M. Fisher.

HING-HWA DISTRICT.

LI TIONG CHWI, Presiding Elder; N. SITES, Missionary.

Hang Keng, Ting Ching Kwong. *Hing-hwa City*, Ling Ming Chiong, one to be supplied. *Kia Siok*, Saeng Hok Lieng. *Kie-tieng-li*, Ling Ching Chieng. *Kwang-haiu*, Ngu Soi Cheu. *Lieng-chu-li*, Ting Soi Ling. *Nang Nik*, Ting Kiu Seu. *Ping hai*, Sia Lieng Li. *Pwo-hi*, Ting Tieng Ling. *Sa-hiong*, Ling Hiong Chung, one to be supplied. *Sieng-in*, Yong Taik Cheu, one to be supplied. *Siong Tai and Pak Sa*, Wong Nghu Chiong.

ING-CHUNG DISTRICT.

NGOI KI LANG, Presiding Elder; N. SITES, Missionary.

Chiak Chwi, Chai Pi Seng. *Ing Chung*, Cheng Chong Ming, Song Kwong Hwo. *Taih-hwa*, Ling Saeng Lai. *Tai Cheng and Siong King*, Wong Kwoh Heng, one to be supplied. *To Ngwong*, Ngu Kwoh Kwo. *Tong Tau*, Ting Kie Hwi, one to be supplied. *U Yong*, Ling Seng Eu, one to be supplied.

KU-CHENG DISTRICT.

M. C. WILCOX, Presiding Elder.

Chong Tau and Kwang Yong, Chieng Hing Teng. *Ku-cheng City*, Ting Siu Kung. *Ku-te and Pwang-liang*, Kong Sing Chae. *Loi-hung and Yong Tau*, Saeng Nghu Chung, Chung Ka Eu. *Liang Nang and Teng Yong*, Tiong Ming Tung, one to be supplied. *Seng Leng and Lang Ka*, Lau Su Ming. *Seng Yong and Hwang Kang*, Ling Seu Chung. *Tio-a and Lo Sa Yong*, Ting Ung Tieu, one to be supplied. *Tong-hwang and Sek-paih-tu*, Lau Kwang Hung, Ting Tiong Hie. *Twai-Kiang*, Chung Taik Ming.

YENG-PING DISTRICT.

PANG TING HIE, Presiding Elder; M. C. WILCOX, Missionary.

Yeng-ping City, Tang Seng Ling. *Chiong-hu-pwang and Sek-ek Tu*, Tiong Seuk Pwo, Ting Taing Tieng. *Hu-ngwong and Se Sek Lek Tu*, Ting Ung Chieu, Hu Ing Ing. *Ing Ang*, to be supplied. *Sa-kaing*, Taing Kwang Ing. *Sing Kio and Yong-ta*, Lau Nga Hung, Hu Ing Lung. *Song Chiong and Kang*, Taing Kieng Ing, Ting Sieng Seng. *Yu Ka and Lek Kau Tu*, Li Nga Hung, Hu Ing Lung.

HOK-CHIANG DISTRICT.

YEK ING KWANG, Presiding Elder; J. H. WORLEY, Missionary.

Hok-chiang City, Ung Kwong Koi. *Hai-kau*, Ngu Muh Ong. *Ha-u*, Ling Ming Sang. *Hai-yeu*, U Sieu E. *Keng-kiang*, Hwong Pau Seng. *Kong-ing*, Ling Chiong Ling. *Ngu-ka*, Ting Neng Chiek. *Ngu-cheng*, Sia Heng To. *Siek-keng*, Siek Chiong Tieng. *Sing-tong*, Sie Hwo Mi, Ho Tieng Yeu, U Sieu Yeu. *Teng-aing*, Ting Hieng Ngieu.

HAI-TAN DISTRICT.

TING KA SING, Presiding Elder; J. H. WORLEY, Missionary.

Ngieu-seu, Hwong Taik Chiong. *Sa Le*, Cheng Ung Wong. *Tang-Tau*, Ting Ka Sing. *Twai Pang*, Ting Ching Ngwong.

II. CENTRAL CHINA.

Commenced in 1868.

BISHOP FOWLER HAS EPISCOPAL SUPERVISION.

REV. V. C. HART, *Superintendent.*

ST. PAUL'S AND HEU-KAI, KIUKIANG.—Edward S. Little, preacher in charge.

“Having obtained help of God I continue . . . witnessing . . . that Christ should suffer . . . and should show light unto the people, and to the Gentiles.” We praise God and thankfully acknowledge that “hitherto hath the Lord helped us,” and “hither by his help we are come.” The past year has been one of activity and blessing, and God has been with us from the beginning to the end, and Christ has led us in triumph. We have had many successes, and the coming year seems to open with the brightest promises. Let us look in detail at some of the work that has been done during the past year.

St. Paul's Church, situated in the British Concession, and handed over to our mission on certain conditions, has been the scene of our chief efforts. Here we have held a variety of services, and on no day has the church been closed to public worship except during a fortnight when it was undergoing repairs. Every day at 8 A. M. the bell rings to announce a short morning service, lasting about three quarters of an hour. As this is the time when all are hard at work at their trade, or in their fields, the attendance has been small, although on some occasions we have had considerably over a hundred people present. These services have tended to keep us near to God, and here we have daily invoked the blessing of the Holy Spirit upon the various phases of God's work which we have in hand. On Thursdays we have held an evening service and have had an average attendance of nearly a hundred. At this time I have been accustomed to call upon two or three members to exhort for a few minutes, with good results. I have been greatly pleased to find an improvement in the members' praying; instead of generalisms they now pray quickly and to the point. There is never a pause between the praying, but they follow on one after the other, and it is gratifying to find that they plead earnestly with God for specific objects, mentioning persons by name, and various special work in which we may be engaged. We have one and all been praying that God would give us an increase of fifty before the new year comes, and we are receiving answers, for we have already received twenty, and have several more on the “inquirers' list.” On Sundays at 2:30 we have held a Bible class and Sunday-school, with an attendance of about fifty; sometimes twice as many. But the crowning service of all has been the Sabbath evening. We have learned to look forward with eager anticipation to this service, for at this time we are so specially in God's presence that

"With thee conversing, we forget
All time, and toil, and care :
Labor is rest, and pain is sweet,
For thou, my God, art there."

As I have looked into the faces of God's children I have seen their eyes suffused with tears, I have seen their countenances beaming with heavenly joy, and after the service has been over they have said to me as we have left the church, "Thank God for this service." Thus have our hearts burned within us as we have been with Jesus. As long as life lasts I shall never forget the glorious times we have had together during the past year in the evening service. An interest has been awakened in this service; people know the hour at which we worship and come from their shops or otherwise, enter the chapel, and sit down to listen intently, and many have waited after the service to have a word with me. The chapel has been filled to overflowing, and all has been as quiet and orderly, with a few exceptions, as a home congregation, remaining till the benediction has been pronounced. Every evening the collection plate is passed around, and although at first but little was collected there has been a steady improvement, and now the basket is full to overflowing. The first Sunday in every moon we have gathered around the table of the Lord, and our hearts have taken fresh courage and strength at the remembrance of our blessed Saviour's sufferings for us. In addition to the native services I have conducted two English services a week—Sunday morning at 11:15 and Wednesday evening at five. This latter service has been full of comfort to our souls. I have administered the sacrament of the Lord's Supper in English on the first Sunday in every month.

Hau-kai Street Chapel. This property is situated in the main street. Here we have a chapel, dispensary, and day-school. Every day at three o'clock a preaching service has been held, sometimes conducted by myself, but generally by the exhorter, Wu Teh Yuen, here. We have sold a large number of tracts and gospels. The day-school has grown from nine boys to twenty-five. I visited this school every morning at 10:30 and held a service, preaching, teaching the boys, etc., till about 12:30. The boys have evinced great interest in their studies, but their advancement is of necessity slow. Every Sunday morning at ten o'clock a regular preaching service has been conducted, almost always by the native preacher. The dispensary was closed, after a few months, for numerous reasons, the chief one being that practically no good was done by it.

Country work. As soon as I came, I cast around to see if I could not open up some villages, and Ho-shan-fen was entered. This place is small, containing perhaps 250 or 300 people, but, believing in village Methodism, we have continued to work. At least once a week there has been preaching, and the villagers are becoming interested. We hope this year that we may gather in a few believers. Within the last couple of months I have opened two more villages—Niao-ch-lin and Tai-ping-kung. We have entered these places to stay. Our work here has been free of all expense to

the Missionary Society. Next year I hope to purchase pieces of land in Ho-shan-fen and Tai-ping-kung and erect small native chapels. The Missionary Society will not be asked to help in this, as the money will be raised on the spot.

Self-support. I came here enthusiastic on this question, and am more so to-day than ever in my life before. With but a few members we determined to work hard and trust in the Lord, knowing that he would provide, according to his promise. We gave Wu Teh Yuen, the most promising member, and who had often done this kind of work, an exhorter's license. Every member was canvassed, and each has subscribed regularly every month toward his support, besides the weekly collection. I have also solicited help from other Chinamen, and have thus raised the teachers' salary month by month, and we close the year with a balance sheet which shows neither credit nor debit. This we hope by God's help to continue during another year, and even to surpass our previous record. In addition to this I have collected from the foreigners resident at the port, and have raised sufficient to carry on all my work, paying all wages, repairs, and school requisites with this money, so that I have not had occasion to draw a cent from the treasury since I came to Kiukiang. This I also hope to be able to do next year. We have also met our Missionary Society apportionment, and forwarded to New York fifteen dollars. Our balance-sheet shows a slight deficit, but this will soon be cleared away.

Native Christian Cemetery. In the whole of our mission there is no native Christian cemetery. Convinced of the necessity of providing a Christian burial-ground for those who have died in the Lord, I laid my plans before the Church and secured their co-operation. After some trouble, I selected the side of a hill, nicely wooded, large enough for 200 or 250 graves. This was purchased, the deeds being properly stamped by the officials and the land deeded to the Methodist Episcopal Church. This has been surrounded by an embankment, upon which a hedge will be planted this fall. The money for the purchase of this land has all been provided for on the spot.

Increase. All departments of the work have shown an increase. There are 9 new members and 8 probationers; total net increase, 17. Three have been removed by letter and one has died. The attendance at Sabbath worship has been splendid, rarely below 100, often considerably over 200. Two hundred and forty-five dollars have been raised for self-support, and about 20,000 books and tracts have been sold and distributed. These silent messengers of truth *must* produce a great effect, and perhaps in the near future. I have had a man selling Scriptures all the year, and he has disposed of large numbers of the word of life.

Plans for the future. The past year gives us great hopes for the future. The word of the Lord is mighty, and it will prevail and grow and multiply. All the work of the past year will be sustained and new work added. I hope to hold regular preaching in at least ten stations next year. I have no doubt but that I can raise the native preacher's salary and perhaps part of a second man's support. At the annual meeting of 1888 I am

bringing up two men for licenses on the self-supporting principle, the first men, I believe, in the history of the mission that have been thus licensed. "God is with us." We formulate these schemes after much prayer, looking to him for help. We implore God to increase our faith, to strengthen us and to encourage us, and, above all, to add to his church daily many who shall be saved. We commit all to the care and keeping of our heavenly Father, who will "do exceeding abundantly above all that we ask or think," if we be faithful. Lord, let thy kingdom come in China, we pray. Amen.

KIUKIANG CITY AND HWANG MEI CIRCUIT.—C. F. Kupfer, missionary in charge.

Although much faithful labor has been done in this city during the past twenty years, much hard-earned money expended, and many earnest prayers ascended, we are not beyond the general preparatory work. There are yet hundreds and thousands who know little or nothing of the claims of the Gospel of Jesus Christ. Many would be willing to do homage to Jesus as they do to an ordinary local deity, but to forsake all and follow him alone is too much for their weak faith and limited knowledge; while to others, who know the truth, the words of life are "hard sayings," and they prefer their own evil ways rather than to follow the Lord. And when we consider the depth of sin into which this people has fallen, and the customs and superstition with which they are fettered, we must deem it a miracle of grace when we see a few here and there emerge from these depths and ascend the plane of Christian truth.

The work of the year has not been characterized by many conversions, but rather by the edification of believers. After the Week of Prayer spontaneous meetings were continued all through the winter and even through the hot weather to the present time, and the softening influence of the Sun of Righteousness has not been without effect upon their hearts.

Early in the year the mission sustained a heavy loss in the death of Rev. Tai Sio Shih, our local deacon. Brother Tai served the Church faithfully from the beginning of our work in Central China and had been an efficient aid in this city. He was the first of our native ordained men who has entered into rest. His death was indeed triumphant. "I want to go to Jesus" were the last words he uttered when I was with him an hour before his departure. On account of his literary attainments and his ability for teaching, his death has also been a great loss to the Fowler Institute, in which he was engaged as instructor.

In the street chapel night services have been conducted by Brother Molland, a teacher in the institute, in which some of the members and older students have taken an active part.

One interesting feature of our city work is that many of the higher officials are friendly inclined to us. One of the highest officials has been quite a regular attendant upon our Sunday services for the past six months, and our prayer is that the word may reach his heart, and he become a powerful agent for good to those of his rank and associates.

Our Sabbath services have been well attended. In Sunday-school we have not unfrequently had two hundred and more present. For our own spiritual welfare we have also had English services on Friday and Sabbath evenings. These have also been regularly attended by a number of religiously inclined foreigners residing at this port.

On the *Hwang Mei Circuit* the work is of a different character. It is purely country work. The people are poor and simple-minded and live together in small hamlets, so that an audience of men, women, and children is easily gathered in any of these places. The work of grace among them has been very encouraging this year. The statistics show an increase of eighteen members and seventy-four probationers. We have just completed a beautiful building 24x50, containing a chapel, school-room, and two small rooms for the missionary's use. The building was erected with funds sent me by some of our German Methodist friends. Ere the close of the year we hope to build another chapel in a different part of the circuit with funds from the Board. Judging from present indications, the Church may fully expect that this circuit will yield a large return for the labor and money bestowed upon it. Our local deacon, Shih-tse-yu, has been a faithful assistant to me. He has labored zealously for the uplifting of this people.

Fowler Institute. C. F. Kupfer, Principal. Through education we hope to do the best preparatory work for the final evangelization of China. Our method is twofold—destructive and constructive. We are endeavoring to destroy the old system of education and construct a new one; for as long as China is left alone to educate her youth, under her present system and with her present text-books only, she will remain an idolatrous nation. To accomplish this work of reconstruction we must have men thoroughly grounded in Christian principles and trained in Western sciences. To prepare such men is the aim of the Fowler Institute.

At our last annual meeting two courses of study were adopted—theological and collegiate. And it now remains with the Church to keep a full staff of competent teachers in this school to bring it to a successful issue. This cannot be done with periodic experiments. We must have men who will enter upon this work with a view of making education in China their life-work.

We have made a small beginning in technical training. Twelve students are learning wood-carving and six cabinet-making. Many other branches could be taught with more or less gain, and after the necessary appliances have once been secured this department would be more than self-supporting.

The spiritual condition of the school is very encouraging. The greater majority of the older students are Christians, many of whom we have reason to believe have experienced a change of heart. Among themselves they have organized a little praying band which meets morning and evening in the library for prayer. These meetings, at which often thirty to forty are present, are conducted by one of their own number, and give a religious tone to the whole school.

Another advancement has been the organization of a temperance society

among themselves; over forty have signed a pledge against wine, opium, and tobacco.

Besides the institute twelve day-schools have been under my care during the year. In these an advance has been made in method. Hitherto our day-school teachers received a fixed salary of five Mexican dollars per month, and the consequence has been that many of the schools have but few scholars. To obviate this evil I paid my teachers per scholar, making twenty scholars the maximum, and the result has been that all of my schools, with the exception of one, have had twenty pupils each during the whole year. Thus, a pupil studying the Bible and Christian Catechism does not cost the mission over \$2.40, gold, per year.

Brother J. J. Banbury was associated with me during the year, and although but a short time on the field has rendered valuable assistance. We greatly sympathize with our brother in the loss of his companion, and pray that the Lord may sustain him in this trial.

Before closing my report I would make mention of the very efficient help which the ladies of the Woman's Foreign Missionary Society, Miss G. Howe and Miss F. Wheeler, have rendered me, both in evangelistic and educational work. Without their aid and sympathy, as well as those of my associates, Brothers Banbury and Molland, it would have been impossible to accomplish the work assigned to me.

SHUI-CHANG CIRCUIT.—J. R. Hykes, missionary in charge.

The year just closed has been a very distressing one for the people of this district. Last autumn drought killed most of their crops, and many fairly well-to-do people were in consequence reduced to beggary. The suffering among the poorer class, who at best lead a hand-to-mouth existence, was very great. They subsisted largely during the winter on roots and wild nuts, and, as may be imagined, the mortality was very great. I saw whole mountain-sides which presented the appearance of plowed fields, so completely had they been dug over in the search for food. At the end of August, when some of the rice had been harvested and the rest was ready for the sickle, a cloud-burst inundated the most fertile part of the Shui-chang valley to a depth of from eight to twelve feet. The garnered rice was swept away, and before the waters subsided what was standing in the fields sprouted and was a total loss. Whole villages were swept away, and it is estimated that at least five hundred lives were lost. One of our school-buildings, with its contents, was carried away, and, as the flood occurred in the middle of the night, the teacher barely escaped with his life.

Our work has been visibly affected by these calamities. The Chinese regard them as punishments inflicted by Heaven, and what more natural than for them to find a cause in the erection of Christian chapels and the propagation of a foreign faith? The work in this district is entering a crucial stage, and our members will be tried as by fire. Much dross will be burned out, but we believe there are some who would not count their lives dear if they might finish their course with joy.

Every thing considered, we have made satisfactory and substantial progress. We thank God and take courage.

Work has just been opened at the large and important market-town of Fan-kia Pu, fourteen miles west from Shui-chang, and before the close of the year we expect to add another station still farther west to this circuit. Before many years we hope to penetrate the very center of the now hostile tea district. When this is accomplished there will be no finer circuit in China.

NAN CHANG CIRCUIT.—There can never be any marked advance in this circuit until it has a resident foreign missionary. Our devoted and efficient native assistant, Brother Shu, still lingers on "in age and feebleness extreme," but with a bright hope of blessed immortality. The conversion of this one man, and the influence of his holy life, are alone ample return for all that our Society has done in this Circuit.

REPORT OF THE WOMAN'S WORK AT KIUKIANG.

We have prosecuted our work during the year according to the modest scale we had marked out as the right one for us. At times ambition would suggest something more than our judgment of right principles would approve; but so far we have kept pretty well within the scope of these principles. Our school was small, only twenty-four having been admitted, and closing with twenty-two pupils. Yet we think more good was accomplished with the few than might have been the case had we received all applicants promiscuously. Our hope is to rescue our school from the social slums of the Chinese city. We take in only such as are connected with professedly Christian families, and require them to be to a certain degree self-supporting. We have been encouraged with our school-work, having seen marked changes in the character of some of our pupils. We have little to report of woman's work for the past year, since we have been so completely engaged otherwise as to leave little time for its prosecution; yet we have been able to gather a number of women for our services. The prospect brightens before us, but only the All-wise can understand all its lights and shadows.

FRANC WHEELER.

GERTRUDE HOWE.

FOWLER INSTITUTE.—James J. Banbury, principal.

Without doubt the most pressing need of the Central China Mission to-day is good native helpers. Our field is one in which a most abundant harvest can be reaped, containing a population as dense as can be found, and having unrivaled facilities for reaching the surrounding country districts in the numerous creeks and lakes which abound in this portion of the Yang-tze Valley. But we need intelligent, well-trained, zealous native helpers to assist us in carrying the gospel message to the people. Without these our main source of success is wanting.

The prejudice and antipathy which exist in the Chinese mind toward the foreigner make him an object either of fear or dislike, and constantly hinder the missionary in his labors.

It is possible to flood the country with hirelings who will be ready to profess and preach Christianity (or do almost any thing else) if a support is guaranteed them. But what we want is men who, with hearts glowing with love to Christ and minds well balanced with sound Bible doctrine, will be willing to devote their lives to the salvation of their fellow-countrymen; men who when persecution comes will stand firm, and whose lives of consecration to Christ and to his cause will be clearly seen as they go in and out before the Chinese.

The lack of such men has long been felt in our mission, and in the Fowler Institute we are making an effort to supply it. The boys are taken when quite young and are trained in the precepts and practices of Christianity. Should they accept of Christ, and appear adapted to evangelistic work, they are so trained as to fit them for that office.

Are we having any success? Well, I think we are. There are some students who are soundly converted, and who have become truthful, devout, and energetic, and whose lives are a constant benediction to the other students; and of these we expect great things in the future.

In this school I have been working during the year, but, as I have been studying the language as well, I have not been able to devote all my time to teaching.

The boys are making fair progress in the acquirement of English. My late presiding elder in the United States, to whom a student, who is by no means the most proficient, sent a letter, writes in reply, "Tell the brother I was much interested and instructed by his letter, the writing of which is better than I can do."

WUHU CIRCUIT.—John Walley, missionary in charge.

We had the great joy of opening the new chapel on the first of January, in which worship has been conducted uninterruptedly ever since, the chapel often being crowded.

We have also this year made an attempt to open work in the city, and though for several months we were prohibited, and for a still longer time were not allowed to hold religious service on account of the opposition of the literati, yet we eventually succeeded in renting a place for school-work on condition that there should be no religious teaching, and that no religious services should be held.

This opposition has now been withdrawn, and we are allowed to do pretty much as we please, though we have thought it advisable for the present only to introduce into the school portions of Scripture and the Catechism.

Owing to the distance between our residence and the city, proper attention and oversight cannot be given to the city work, and for this reason it is imperative that a man be placed there to attend to that part of the work, while another man would find ample scope in the country surrounding the present residence.

Could this be effected much good would, we think, result to the work.

The work at Tai-ping-fu progresses favorably. The place we formerly rented has been purchased and is now used as chapel and school.

The services are well attended by quiet and attentive hearers.

Though we cannot speak of great ingathering, yet we have to thank God for his continued blessing on the work, to which we attribute the additions of the year.

CHINKIANG.—W. C. Longden, missionary in charge.

Another year with its lights and shadows has come and gone ; but we have cause to thank our heavenly Father that there has been more light than shadow ; indeed, it has been about all light and scarcely any shadow at all as concerns God's dealings with us personally.

Many features of the work give cause for encouragement. The attendance and the attention at the preaching services have been all that could be desired ; several have expressed themselves as seriously thinking of "entering the doctrine ;" some have been deterred by finding that there was no pecuniary profit in it, and some are still lingering on the outer edge of the circle undecided how to act.

The charge has suffered in the loss of our native preacher, who, on account of advanced age and poor health, has been obliged to give up active work, and has returned to his home in the province of Hupeh, hoping that the milder climate of his native place might have a salutary effect on his health. His departure has been very keenly felt in the matter of self-support. Many who gave willingly to the support of the native preacher, now that we no longer have a native with us, give very reluctantly. Perhaps the greatest need of our work here is a consecrated godly native worker. I would like to request that all who see these lines would join me in praying God to send us one.

Forty-five boys have been under Christian instruction in our schools during most of the year, and have made good progress in the Scriptures and Catechism. We have also added geography and arithmetic to the day-school course. It is not easy to interest a Chinaman in geography, and it is hard for him to believe in the correctness of a map which does not represent China as including the principal part of the habitable globe ; but we think it a good thing for him to contemplate facts as they are, and so urge him to the task. Arithmetic they are anxious to learn, as it has been placed in the course of civil examinations. The prospect of studying this branch has brought some, and will yet bring many others, into our schools if regularly placed in the course.

Brother Ferguson, in addition to his work of studying the language, has rendered valuable assistance in both the day and Sabbath schools.

It would be gratifying if we could tell of numbers coming into the Church through the influence of preaching and school-work ; however, an incident occurred a few weeks ago which gave me great encouragement and led me to think that much more is in process of accomplishment than often appears. One of the school-boys, Chang Teh Yung, was stricken with cholera and died. A question afterward put to his school-mates,

"Where do you suppose the spirit of Chang Teh Yung has gone?" elicited the prompt reply, "He has gone to Jesus." "Why do you suppose he has gone to Jesus?" "Because for one hour before he died he was constantly repeating passages of Scripture." The boy had been under instruction in our school here for about three years, and the above incident, in connection with the fact that within the past two years there has been a marked change in his general conduct, gives me hope that he had believed to the saving of his soul, though he had not made public confession of his faith; and if this be true of him, why not of others?

In conclusion, I would thank God for the constantly-increasing attention and thoughtfulness with which the people listen to the preaching of the word, and while the intense conservatism of the Chinese mind perhaps renders it impossible for them to act quickly, yet through the power of Him who has said, "My word shall not return unto me void," the time is coming when they will act, and this great kingdom shall become a part of that greater kingdom of the Lord Jesus Christ."

CHINKIANG.—John C. Ferguson, missionary.

After the Annual Meeting of last year my appointment was changed from Nanking to Chinkiang by Bishop Warren. A plan had been inaugurated to establish at the latter place a pastorate for the foreign residents, to be in charge of a member of our mission while he was studying the Chinese language and preparing himself for the regular work of the mission. I was sent to investigate the plan and if practicable to commence regular services. After careful consideration I did not deem it advisable to begin this work. The indifference and opposition of the people themselves, together with the fact that at present a weekly service is held at which one of the resident missionaries preaches, caused me to arrive at this decision.

My time was thus uninterrupted and I was left free for the study of the language. I began at once with my teacher and spent my whole time in study and conversation. It is surely hard work at the outset to gain any hold upon the Chinese language, but, like any difficult work, it must yield to constant labor. I have found the study of the language full of delights, and the fuller on account of the difficulties. One is sure, when he has acquired a working knowledge of it, that it has cost him effort. During the year I have found constant pleasure in seeing how day by day I was able to converse with people more and more fully and satisfactorily by the use of some newly-acquired words or phrases.

At the end of about three months I took charge of a day-school for boys, overseeing the work of the native teachers and imparting as much Christian instruction as I was able. In this school the boys study their own classics in the morning and Christian books in the afternoon. There has been an average attendance of about twenty-four. The boys have completed a small catechism, have recited each Sunday the International Sunday-school lesson for the day, and have also received some instruction in geography and arithmetic. There have been no accessions to the Church

from their number, but they have received a thorough knowledge of Bible truth, which may some day bring forth fruit in their hearts to everlasting life. These boys, with the girls from the boarding school of the Woman's Foreign Missionary Society, form the nucleus for a Sunday-school. At present it is impossible to have a Sunday-school unless it is composed of those who attend day-schools, for all the small children are either in school or busy at work. A short time after I opened the day-school I took a class in the Sunday-school, which I continued to teach during the year.

On account of the enforced absence of my colleague, Rev. W. C. Longden, who was obliged to seek a change for his health, all the work came to me during the summer months of June, July, and August. I held regularly the Sunday services, the Sunday prayer-meeting, and a Bible-class on Tuesday evening, as well as discharging the other duties of the station. I did not preach in the street chapel because it seemed that the rest of the work was all I was able to do when I was daily engaged in the study of the language. There has been only one accession during the summer, but I hardly could have asked for a large ingathering of souls, because I was not sufficiently familiar with the language to instruct them. I am sure God will give me in the years to come all the harvest I am able to glean into his great garner-house.

The first year in the mission field has been to me more than I had expected. I have not found it a place of loneliness and sadness, but have often found it a Bethel in the midst of the weary waste of heathenism. I cannot but think of future years and wonder what joys of service they will bring to me; for if this year, when my hands have been so tied by ignorance of this people's language, has brought me delight and profit, what of the years to come, when the cord shall have been snapped asunder? I rejoice in the prospect.

WOMAN'S WORK IN CHINKIANG.

Miss M. E. Robinson in charge.

The Chinkiang school year closed June 23, with an examination by the committee appointed for that purpose at the last Annual Meeting.

It was the first experience of the kind, and has already proved beneficial in more ways than one. Success has given courage, and failure has aroused to greater effort. A profound impression has also been made on the minds of the children by this manifestation of the Church's interest in their attainments. We cannot be too thankful for the examining committee.

The school as a whole may be said to be fairly out of its primer stage, beginning its present course with Evidences of Christianity, Political and Physical Geography, Practical Arithmetic, Porter's Physiology, etc. Bible study has the largest place, while, as readers, Bunyan's Pilgrim's Progress, illustrated leaflets, and other publications serve an excellent purpose.

There are eight foundlings who for three years have been living in the sight and the hum of the school-room. They have thus imbibed a familiarity with ideas that were once a sore mystery to their older sisters. The

surprising rapidity with which these little ones have advanced during the past year of their first regular work strikingly shows what environment does for the human mind.

The school is rarely favored with a devoted native Christian teacher, herself the result of a girls' boarding-school.

The oldest member of the school married early in the year and has since taught a three-months' day-school.

Another has just gone back to her home, having stayed over four months beyond her time limit. We wish we might speak as confidently of her religious life as we can of her intellectual progress.

A prayer-meeting is held every Sunday afternoon, led by its Christian members.

The older girls, together with their teacher, have joined a society pledged against the use of wine and opium, and are endeavoring to become familiar with what girls and women are elsewhere doing to help lift up the race.

Through the pecuniary assistance of a friend the beginning of an industrial department has been made. It is too soon, however, to speak of results.

The rule requiring the unbinding of feet as a condition of admission is enforced, and every year strengthens the conviction that it is the true course to pursue. Although it is the greatest hinderance to the growth of the school numerically it nevertheless helps to emphasize our protest against this mutilation of the conscience as well as of the body.

NANKING STATION.—James Jackson, missionary in charge.

We present our Annual Report of the work in this station with deep thankfulness to Almighty God for his manifold mercies. We have been blessed with many special mercies and tokens of our kind Father's care. The health of the brethren and sisters has been good on the whole through what has been a very unhealthy season; and while sickness and pestilence have prevailed among the Chinese the members of our Mission Band have been mercifully preserved.

Memorial Chapel.—The work at this chapel has been carried on as last year, and not without result. The Sabbath services have increased in interest and have been well attended throughout the year. The chapel has been well filled on most Sundays, and the congregation as orderly and attentive as could be desired. The daily service held for the patients resident in the hospital has been fairly well attended, the attendance always being voluntary. A colporteur has been employed to read the Scriptures and talk with patients attending the dispensary, and many copies of the Scriptures and tracts have been disposed of. The work has not been without visible fruit, for which we render thanks to Him "who gives the increase." We have had during the year several inquirers and four baptisms.

North Nanking.—This work devolved upon us last Annual Meeting through the transfer of Brother Longden to Chinkiang. The room rented for street-preaching last year has passed out of our hands through the refusal of the landlord to renew the lease, and all our efforts thus far to

secure another place have been unsuccessful. The consequence is that this department of work has been interrupted for several months. This leads us to remark that it is far better, in our judgment, to purchase property for chapel purposes rather than to lease, at least in a large city like Nanking. It is extremely difficult to rent a suitable place for preaching, and we are always at the mercy of the landlord, who may at any time refuse a renewal of the lease; and so our work becomes uncertain, and is sometimes, as in the present case, suspended. Moreover, one of the officials told me some time ago that the Mandarins would much prefer us to purchase property for our own use rather than to rent from the Chinese. What we urgently require in Nanking is a good, commodious preaching-place on a busy street, where daily preaching can be carried on from year to year without interruption. I trust that before long our wishes in this respect may be realized.

A very well-attended woman's meeting has been conducted in the small school-house adjoining our compound. Our Bible woman, Mrs. Lu, has rendered very efficient service in this kind of work, both here and at the hospital. The women listen to her with interest and attention, and her addresses to them are marked by great intelligence and Scripture knowledge. Would that we could multiply the number of such helpers, both male and female!

A very interesting event of the year is the opening of the work of the Woman's Foreign Missionary Society in this part of the city. The Ladies' Home has been completed and the Girls' Boarding-school opened with a few scholars. We trust that the work thus inaugurated will be greatly prospered, and that it will prove to be a valuable aid to our general work. We are pleased to know that Miss Shaw is soon to be gladdened by the arrival of a lady from home to assist her in her work.

South Nanking.—The Sin Lang chapel is in a populous locality in the south of the city, only a few minutes' walk from the South Gate, the most crowded portion of Nanking. It is the property of the China Inland Mission, who occupied the premises for some years, but who have now left Nanking to be worked by sister missions. We have been kindly allowed the use of the chapel and school-buildings for over two years, and the property is now offered to us for sale at a very small cost. If purchased, as we trust it will be before long, it will afford a good place to secure a footing in this most important part of Nanking. Regular services have been held here, on the Lord's day, as well as preaching on other days of the week, and a day-school has been established, which, so far as numbers are concerned, has been a success. We have one inquirer at this place, who has requested baptism.

Anti-Opium Society.—We have established an Anti-Opium Society, which promises to be very useful. Regular monthly meetings have been held for the conduct of business and for hearing addresses and conversation on the opium question. A goodly number of members has been enrolled, and forms of pledge prohibiting the use and sale of opium have been printed, which all members are required to sign. A small subscription

is taken at every meeting for the purpose of defraying expenses. The opium question is one which forces itself upon our attention in this city, where such a large proportion of the population is addicted to its use, and we feel that the adoption of some means for bringing the subject before the people and as far as possible arresting the progress of this terrible curse is imperative. It is well to endeavor to enlist the sympathies of the better classes of the heathen in our crusade against this evil. At our last Annual Meeting we proposed that, in order to bring the subject before the whole city, four prizes should be offered for the best essay on the opium question. The proposition met with ready acceptance; a subscription was at once taken up, when about \$100 were raised, the presiding Bishop (Bishop Warren) and his party subscribing liberally to the fund. All the natives present showed their interest in the proposal by subscribing according to their means. In response to our advertisement, posted all over the city, over twenty essays were sent; the one adjudged to be the best has been printed, and 3,000 copies are to be given away in a few days among the students who are now up for the triennial examinations.

The examinations for the M. A. degree, which take place every three years, bring some thirty thousand people into the city for several weeks. We are endeavoring this year to improve the opportunity by circulating books and Scriptures among the students, who come from a wide extent of country, and who will thus be made the means of carrying our books into places where no missionary has as yet visited. The Bible and Tract Societies have made us very liberal grants of books. We have now over fifteen thousand books done up in neat parcels ready for free distribution at the examinations which will take place in a few days. We pray that God's blessing may attend this first effort of its kind in this city, and that the Holy Spirit may bring home to the hearts of many the truths contained in his blessed word.

We feel greatly encouraged by the present outlook of our work here. Nanking is indeed a great and a wicked city, but we feel that the Lord is working in our midst, and when he arises who can hinder? Satan is bestirring himself, it is true. There seems to be a revival of Buddhism in the city. New temples are rising on every hand. Far more money has been spent during the last year in rearing idol temples than has been spent on the three missions working here. Yet we are by no means discouraged. Greater is he that is for than all they who are against us. A spirit of hearing and inquiry is manifest among the people, and the knowledge of the Gospel is becoming widely diffused, and, though prejudice is deeply rooted in this stronghold of officialism and conservatism, yet we are making an impression upon the public mind, and we look forward with confidence to a large ingathering, for we feel assured that the Lord has "much people in this city." We must enlist all the forces that can be brought to bear upon this stronghold of the enemy; preaching, hospital, schools, the press, all means must be employed; and, above all, let our people at home join their supplications with ours that this fortress of heathenism may speedily be captured for the "Captain of our Salvation."

REPORT OF W. F. M. S. AT NANKING.

Adeline Smith Home, Miss Ella C. Shaw in charge.

A change in the appointment of Dr. May Carleton from Nanking to Foochow and a delay in the completion of our building caused a delay in the opening of our work.

I moved into the new Home in April, and six girls were brought to me from the Wuhu School in May. We have only received one pupil from Nanking, but are hoping more will come ere long.

The girls all furnish their own clothing. Two of them have bound feet and two of them have taken off their bandages since coming here.

We have had half-day sessions of school during the warm weather, and have paid much attention to the industrial department, hoping to train the girls to be a help to us when new pupils entered, also for work in their own homes.

They all seem interested in religion, although none of them have publicly confessed Christ.

Curiosity has brought many women to see us, and we hope that their coming may remove some of their prejudices against foreigners.

We realize our own weakness as we stand at the threshold of this work, yet with the promise of re-enforcements, and an unwavering faith in Him whose Spirit alone can reach these hearts, we are full of hope for the coming year.

NANKING.—Rev. D. J. Nichols, missionary.

In making my report of my labors in the Central China Mission its most notable feature will be its brevity.

Eight months ago we landed at Nanking, where we were cordially received.

As soon as we were comfortably fixed in our home I began at once the study of the language. By the blessing of God I have been enabled to do a little itinerating in the line of selling books and distribution of tracts. I have been greatly rejoiced at the willingness of the people to buy copies of the Gospels. I also assisted in the distribution of 15,000 copies of the Bible and works on the Bible among the scholars that gathered here to the great examination. This has been the greatest trial of my life, to be silenced from preaching from lack of the knowledge of the language. This, however, is preparing me for greater endurance in the Master's cause.

I greatly rejoice that in the providence of God my lot has been cast in this field of labor, and my daily prayer is that God will make me a blessing to the mission and to this people.

APPOINTMENTS FOR 1888-1889.

V. C. HART, SUPERINTENDENT.

J. R. Hykes, <i>Kiukiang</i> ,	G. A. Stuart, M.D., <i>Nanking</i> .
C. F. Kupfer, <i>Chinkiang</i> ,	J. C. Ferguson, <i>Nanking</i> ,
J. Jackson, <i>Chinkiang</i> ,	W. C. Longden, <i>Nanking</i> ,
R. C. Beebe, M.D., <i>Nanking</i> ,	J. Walley, <i>Kiukiang</i> ,
Edward S. Little, <i>Kiukiang</i> .	

Assistant Missionaries.

Mrs. J. A. Hart, Ont.,	Mrs. Harriet L. Beebe.
" R. S. Hykes,	" J. Walley,
" L. E. Kupfer,	" Anna G. Stuart,
" J. Jackson,	" Edward S. Little,
" G. K. Longden,	" J. C. Ferguson.

Missionaries of the W. F. M. S.

Miss L. H. Hoag, M.D., *Chinkiang*, Miss Ella C. Shaw, *Nanking*,
 Miss Gertrude Howe, *Kiukiang*, Miss Mary C. Robinson, *Chinkiang*.
 Miss Frances J. Wheeler, *Kiukiang*, Miss Sarah Peters, *Chinkiang*.

Rev. J. C. Ferguson is appointed president of Nanking University, and R. C. Beebe, M.D., dean of the Medical College.

The Annual Meeting of the Mission was presided over by Bishop Fowler, and the reports which have come to hand represent it as an occasion of special blessing to the members of the Mission. Harmonious conclusions were reached on all matters affecting the welfare of the work. Bishop Fowler writes: "Our greatest need in China is advanced school-work. We must change our policy to meet the changing demands of our work. China now has arsenals, ship-yards, telegraphs, railroads, and, above all, has put some science into her examinations for degrees and offices. She never furnishes schools, with two or three insignificant exceptions, where men can study. She lets the student study as he can, and rewards him with official position, money, and honor for his success. Already she gives ten prizes or degrees for examinations in science to one in mere classics, in proportion to the numbers examined in each course. This is by imperial edict, and multiplies a boy's chances tenfold in this course with science over the old course of mere classics. We must meet this demand, and God will soon give us all the student and influential classes we can handle. Our good native preachers are students and not coolies.

"Dr. Beebe, in the Philander Smith Hospital, has done much in modifying the prejudices of the Nanking people against foreigners. He has also trained five natives in medicine till they are about ready to graduate. We have arranged a course of instruction, appointed instructors, and opened the college of medicine in the Nanking University. We also have some theological students who in due time will be put into a theological school. The demand for scientific instruction will make other instructors necessary."

STATISTICS OF CENTRAL CHINA.

CIRCUIT OR STATION.		Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of W. F. M. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during Year.	Adults Baptized.	Children Baptized.	Students in Theology.	No. of High Schools.	No. of Teachers in the same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphans.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other rented Places of Worship.	Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
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* In rent and furnishing of buildings and running expenses of schools, etc. † Volumes printed during the year, 8; pages, 100. ‡ W. F. M. S. § W. F. M. S. included. || W. F. M. S.

III.

NORTH CHINA.

Commenced in 1869.

BISHOP FITZGERALD HAS EPISCOPAL SUPERVISION.

HIRAM H. LOWRY, *Superintendent.*

Missionaries.

Hiram H. Lowry, <i>Peking,</i>	Oscar W. Willits, <i>Peking,</i>
George R. Davis, <i>Tsun-hua,</i>	William F. Hobart, <i>Peking.</i>
Leander W. Pilcher, <i>Peking,</i>	Marcus L. Taft (<i>in U. S.</i>)
Wilbur F. Walker, <i>Tientsin,</i>	Nehemiah S. Hopkins, M.D., <i>Tsun-hua.</i>
James H. Pyke, <i>Lan-chou,</i>	Frederick Brown, <i>Tientsin,</i>
George B. Crews, M.D., <i>Peking,</i>	F. D. Gamewell, <i>Shantung District.</i>

Assistant Missionaries.

Mrs. Parthie E. Lowry,	Mrs. Phena Willits,
" Maria B. Davis,	" Emily M. Hobart,
" Mary H. Pilcher,	" Louise K. Taft (<i>in U. S.</i>)
" Flora M. Walker,	" Fannie H. Hopkins,
" Bella G. Pyke,	" Agnes B. Brown,
" Mrs. Kate V. Crews,	" Mrs. Mary P. Gamewell.

Missionaries of the W. F. M. S.

Miss Clara M. Cushman, <i>Peking,</i>	Miss Anna D. Gloss, M.D., <i>Tientsin,</i>
" Annie B. Sears, <i>Peking,</i>	" Nellie R. Green, <i>Peking,</i>
Mrs. Charlotte M. Jewell, <i>Tientsin,</i>	" Edna G. Terry, M.D., <i>Tsun-hua.</i>
Miss V. O. Greer, <i>Peking,</i>	" M. J. Ketring, <i>Peking,</i>
Miss L. G. Hale, <i>Tsun-hua.</i>	

Native Preachers.

Elders.

Chen Ta-yung,	Te Jui.
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Deacons.

Wang Chang-pei,	Wang Ching-yun.
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Admitted on trial.

Shang Ching-yun,	Yang Chun-ho,
Li Shao-wen,	Wang Ching-yun,
Wang Chun-tang.	

Local Preachers.

Chou Yen-fang,	Sung I,
Sun Chiu-kao,	Ku Chi,
Liu Te-hsin.	

Exhorters.

Li Lien-hsiao,	Hsiang Ming,
Chin Cheng,	Kung Tao-ling,
Wei Pao-cheng	Chu Fu-hsing,
Chang Kuei-ling,	Wei Kuo-shun.
Yang Hsing.	

APPOINTMENTS for 1888-1889.

PEKING DISTRICT, W. T. Hobart, Presiding Elder.

Asbury Chapel and Fêng jên, Te Jui. Southern City, O. W. Willits, Sun Chiu-kao. Hua-erh Shih Circuit, H. H. Lowry. Yang Ko Chuang Circuit, Wang Ching-yu. Chang-ping Chou Circuit, Chin Cheng. Hantsun Circuit, O. W. Willits, Shang Ching-yun. Tung-an Circuit, to be supplied. Huangtsun Circuit, Kung Tao-ling.

W. F. M. S.—Superintendent Girls' Boarding-School, Miss C. M. Cushman. Assistants in Girls' School, Miss N. R. Green, Miss M. J. Ketrang. Evangelistic Work, Miss C. M. Cushman.

Peking University—College of Liberal Arts: L. W. Pilcher, Dean; Miss V. O. Greer, Instructor English Language and Literature. Wiley College of Theology: H. H. Lowry, Dean; W. T. Hobart, M. L. Taft, Professors. College of Medicine: G. B. Crews, M.D., W. H. Curtiss, M.D., Professors.

TIENTSIN DISTRICT, W. F. Walker, Presiding Elder.

Wesley Chapel and East Gate, F. Brown, Chen Ta-yung. Tientsin Circuit, to be supplied. West City Circuit, to be supplied. Tsang Chou Circuit, Sung I. Nankung Circuit, Chou Yen-fang.

W. F. M. S.—Isabella Fisher Hospital and Dispensaries, Miss A. D. Gloss, M. D. Training-School for Bible Women, Mrs. C. M. Jewell.

SHANTUNG DISTRICT, F. D. Gamewell, Presiding Elder.

An-chia and Tai-an Circuit, Wang Chang-pei. Yu Cheng Circuit, to be supplied. Ning Yang Circuit, to be supplied. Chi Ning Circuit, to be supplied.

TSUN-HUA DISTRICT, G. R. Davis, Presiding Elder.

Tsun-hua City, to be supplied. Tsun-hua Circuit, Li Shao-wen. Liang-tzu-ho and Ping-an Circuit, Yang Chun-ho. Yu-tien Circuit, Liu Teshsin. Feng-jen Circuit, to be supplied. Kuangchi Hospital and Dispensary, N. S. Hopkins, M.D.

W. F. M. S.—Medical Work, Miss E. G. Terry, M.D. Evangelistic Work, Miss L. G. Hale.

LAN-CHOU DISTRICT, J. H. Pyke, Presiding Elder.

Lan Chou City, Wang Ching-yun. Lan Chou Circuit, to be supplied. Fu-ning Circuit, to be supplied. Lao-ting Circuit, to be supplied. Shan-hai-kuan, Ku Chi.

Rev. H. H. Lowry, Superintendent, reports as follows :

It is with devout thanksgiving that we forward the report of the Master's presence and blessing during the past year. A little study of the reports and statistical table will show that gratifying success has attended the labors of the mission. The increase in members and probationers over last year is 208, making a total of 1,028, or more than double the number reported two years ago. Revival services were held during the year at several of the principal stations with encouraging success.

All departments of our work have advanced. During the year we have entered new districts, property for chapels and residences of native preachers has been secured in important and desirable centers, and our outlook for the future is full of promise. A new chapel in Tientsin has been built, and nearly paid for by local subscriptions. A new parsonage has been built at Tsun-hua.

The missionary collection is \$517 15, or over fifty cents for each member and probationer. The amount collected for self-support, church-building, and other purposes is \$1,044 41. Other lines of advance, especially educational, will appear from an examination of the reports from the districts and stations.

The presence of Bishop Fowler has been a very great blessing to the mission, and his work will tell for good through all our future history.

PEKING DISTRICT, L. W. Pilcher, Presiding Elder.

As yet only three Quarterly Conferences exist on the district, but three more should be organized immediately. On the Han-tsun Circuit there has been a large increase of membership. At Huang-tsun we have secured a good foundation in the small but earnest company of men and women now composing the little church in that town.

In the region of Yang-ko-chuang, lying north-east of Peking, several families have professed faith in Christ, and a work giving much promise has been begun. Representatives of several of these families are at present in Peking, and are ready to testify to the grace of God in their hearts.

In Peking the churches have more than held their own, but growth has not been so rapid as on the other circuits. Circumstances have prevented our taking up more work in the Southern City at the place known as the Hua-erh-shih.

At Han-tsun the premises previously rented have become the property of the society, and a new and commodious building has been erected for the use of the foreign pastor during his frequent visits. At Huang-tsun a small place has been rented and neatly fitted up for chapel purposes and for residence of the native preacher.

In Peking a new bell has been put in place, and now tolls the hours and rings the people to Sabbath and week-day services. This is the gift of the ladies of the First Methodist Episcopal Church in Wilkesbarre, Pa., secured through the kind representation of Rev. F. D. Gamewell. The

site occupied by the chapel known as Feng-chen-tang is too small to meet the demands of the work. A desirable lot immediately adjoining it on the north was offered for sale some time ago, but owing to a defect in the title the purchase was deferred. If this cannot be secured in the near future we should seek a new place elsewhere.

As to the general work, the outlook was never so full of promise as now. There are more openings for successful evangelistic labor than at any time in our history as a mission. To do justice to this work the presiding elder should have time to do more than simply hold the Quarterly Conferences and preach at Quarterly Meetings. He should be free to follow up the labors of the native preachers in every direction and direct their work in those places where the Gospel has begun to be believed. Until this is possible many opportunities must continue unimproved and many openings remain unentered.

TARTAR CITY, W. T. Hobart, preacher in charge.

The work has been pursued on the usual lines and with fair success. Brother Willits and I arranged to help each other in revival services during the year. So the 1st of December he came to Peking and we held two weeks of extra services. The Lord was present and good was done. Especially were the boys in the school aroused. Many of them who were lukewarm became zealous and a number were converted, among them one twenty-one years old, who was commencing his second year in the school. He was a literary graduate of the first degree, the only one we had, and a most promising student. Within one month he took the Peking fever and died, trusting in Christ and exhorting his heathen mother to do the same.

Our Sabbath-school has had a prosperous year under Brother Pilcher's efficient superintendence. The maximum attendance is larger than ever before, reaching 284. We have succeeded in getting a number of heathen children from the neighborhood to come regularly, and a larger number of men, women, and children irregularly.

The class and prayer meetings have been kept up. The former have been well attended. Mrs. Hobart's class for women has sometimes had over twenty present.

During the year 16 have been received by letter and from probation; additional probationers, 29; removed by letter, 9; died, 6; probationers dropped, 6. This makes the present number of probationers 50 and members 101.

The salary of the native preacher has been met as last year by the joint contributions of Chinese and foreigners. A large part of the local expenses has also been met by the Sabbath collections. The Chinese also contributed toward the purchase of land to the north of the city for a cemetery.

The preaching at the street chapel has been kept up as usual during the year. The audiences have been good, sometimes crowding the chapel. A larger number have been brought into the Church this year by

this means than last year, and the seed of the kingdom has been scattered broadcast.

We have had a colporteur at a place thirty miles north-east of Peking called Yang-ko-chuang. He has stirred up quite an interest there, and 17 have been received on probation. Since Brother Taft returned home, I have also had charge of Chang-ping-chou and Niu-lan-shan. At the former place there is a small class of 7 members and 5 probationers.

God has been better to us than our weak faith, and we have abundant cause to praise him for his blessing and help.

SOUTHERN CITY, F. Brown in charge.

In consequence of Brother Taft's return home this circuit was given into my charge at the end of the second quarter. Since then I have conducted services each Sabbath and twice during the week, except when the work called me elsewhere.

Our chapel has been open and, as a rule, preaching has been carried on every day. Lately the congregations have been good, which is partly due to the fact that we have had the chapel cleaned and renovated. An attractive feature is the red lacquer tablet, made by one of our church members and bearing the inscription, "Jesus the Saviour."

Death has made its mark on our membership, yet we are glad to report a slight increase. Our membership is 46 and 14 on probation.

Three schools have been in regular session. The teachers are all Christians, and many boys from heathen homes have been influenced for good. Our Sabbath-school is kept up with a fair amount of success. Each Sunday the day-school boys march to the chapel, and as part of their duty during the week is to prepare the Sunday-school lesson they as a rule come well prepared. The ladies of the Woman's Foreign Missionary Society have recently begun a day-school for girls, which promises to be very successful.

Self-support has been kept before the members, with the result that both missionary and self-support collections are ahead of any previous year.

Persecution has often shown itself in the Southern City chapel, and this year has been no exception to the rule. Early in April, when the chapel was opened for preaching, a mob took possession, the leader ascended the platform, and, with vile language, attacked the preacher and every body connected with the place. The native physician had to run for his life, pursued by a villain carrying a knife. Beyond issuing a proclamation, no satisfaction has been given by the officials.

There have been some spiritual triumphs, and we rejoice over some added to the Church this year. Much wisdom is needed here. The powers are mighty, the prejudices real. We are moving slowly, but surely; it is not our privilege to move rapidly in the cities; the pride and prejudice seem more deeply rooted than in the country, nevertheless "China moves" toward God, and we rejoice over the deepening and widening of a great spiritual revolution.

HAN-TSUN CIRCUIT, F. Brown in charge.

We have much pleasure in reporting our second year's work on this circuit. During the first two quarters I spent, on an average, every other Sunday on the circuit, but, owing to an increase of work nearer home I had to go less frequently. Our advance this year has been steady, both numerically and spiritually. We have had to do a little "pruning," which has had a consolidating effect on the work. Death has made inroads among our membership and has left its grim shadow on some of our out stations. Two of our most esteemed stewards and several church members have passed over to the "great majority" triumphantly. Before death they gave unmistakable evidence that their faith was not visionary but real, and able to sustain them in the "deep waters."

Our membership is 118 and 71 probationers—a net increase of 23 members, 31 probationers—and 12 children baptized.

The "preacher's plan" has worked satisfactorily, and the appointments have been regularly kept, except in cases of sickness and bad weather. Extensions have been made from all points, and the Quarterly Conference recommends a division of the work. We have introduced a "class-ticket," which has helped us in our work.

We think we perceive a deepening of spiritual life among our members; they are grasping gospel truths more thoroughly, and one striking feature is the lifeliness with which they look on the teachings of the Bible. While conducting class-meeting recently, one of our members rose to confess that he had wheeled a barrow on the Sabbath. Holding up his bandaged hand he said, "I have broken God's law and I have received my just reward; the wheelbarrow upset and jammed my hand against the wall. I am now unable to do any work. This is certainly the Lord's judgment on me for breaking the Sabbath."

In our last love-feast Brother Pilcher remarked that eighteen years ago he, with Brother Lowry, passed through Huang-tsun selling books and exhorting the people to repentance. For eighteen years no fruit had appeared, but now he rejoiced that a little church had been formed and the work looked encouraging. A class-leader then rose and said, "I remember your coming to our town eighteen years ago, and I heard your preaching. At that time I had no love for you or the doctrine you preached; but last year the Lord laid hold of me, and, though I was then a poor opium smoker, now I am a child of God."

Not long ago, while traveling, we were requested to visit the house of a man who is the "headman" of the village. He had become interested in Christianity; though still maintaining a little veneration for his idols, he was convinced of their worthlessness. We entered the house, and there on the family shrine stood five brass idols. He desired us to take them away, and as he was afraid to move them himself we soon had them down, wrapped in paper, and placed on our donkey, while the fifth, which weighed fifty-one pounds, we left behind till after the rainy season. The man is now an earnest Christian, his son, a bright boy, has entered our Peking school, and the whole family have joined the Church.

EDUCATION.

L. W. Pilcher reports as follows for the Wiley Institute :

During the years 1887-1888 95 students have been under instruction in the Institute. Of this number 3 were removed by death. Several more at the examination immediately preceding the summer vacation were dismissed because of their inability to keep up with the prescribed course of study. Eighty are now in attendance. Twelve of these are in the college proper, pursuing the studies of the freshman and sophomore year. Twenty-nine comprise the preparatory department. The balance are in the primary school.

The number of native instructors remains the same as last year ; it will be necessary, however, to call an additional teacher at the beginning of another semester.

The foreign staff was increased by the arrival of Miss V. O. Greer, of Wellesley College, in October last. The remarkable progress of the pupils in their English studies, the unusual neatness of the dormitories, the great improvement in cleanliness on the part of the pupils, and a thousand other touches of excellence observable in every department testify to her faithfulness in service, and speak in praise of her work far more effectually than could any words of mine.

All the classes maintained a high standard of excellence in the native classics, and this in the presence of native scholars who kindly consented to conduct the examinations. Those studying arithmetic, algebra, geometry, and trigonometry have evinced a talent for mathematics such as would be considered creditable in any school in the West. Nothing, however, has tended more to expand their natures and unfold their latent mental energies than studies in natural history and science. Physics, geology, physical geography, botany, etc., have opened up new and broad fields of vision such as they had not known to exist. None but those who have enjoyed a similar experience can imagine the delight of watching the development of minds such as are here under our care.

Instruction has been given to all in vocal music, and several who gave evidence of a talent in that direction have been taught to use both the organ and the piano. Their proficiency in these lines was strikingly evidenced during the public literary exercises with which the year closed in June last.

Since the opening of the school in September two literary societies, in place of the one which previously existed, have held weekly meetings. Increased readiness in debate, excellence in composition, and a better knowledge of the management of deliberative bodies are among the results.

These exercises are compulsory, and, though conducted by the students themselves, are under the direction of the teachers. The large, appreciative audience that assembled in Asbury Chapel in June last is abundant evidence of the excellent results of these weekly society meetings.

The value of the museum has been greatly enhanced by the gift of a

fine cabinet of geological and mineralogical specimens from the Ohio Wesleyan University and the Davenport Academy, secured through the kind offices of Rev. H. H. Lowry. Besides these a number of interesting specimens have been received from other friends, and one problem now confronting us is, How can we provide for the proper exhibition of these, so that the most good may be accomplished in their use?

The material improvements in the property include a new kitchen, an enlarged dining-hall, increased and more satisfactory accommodations for laundry and bathing purposes. The school-rooms and dormitories have been thoroughly renovated, as each has demanded, and new desks have been put into the room of the primary department. But all this provision for the physical comfort and intellectual improvement of the students has been and must continue to be secondary to the accomplishment of the great object of our mission as preachers and teachers.

We have sought first, and above all else, to educate the minds of our pupils that their souls might be capable of higher attainments in spiritual things. We have endeavored to improve every opportunity for instilling religious truth and for leading on to a thorough knowledge of experimental Christianity.

At the very beginning of the course the pupils are taught the catechism. Special attention is given to classes in the gospels arranged as a consecutive narrative, and to the outlines of Old Testament history. During the year the examinations in these books were especially satisfactory, and, coming thus early in the course, the students get a good outline of Scripture narrative and Christian theology, to which they are adding every day of their stay in the Institute.

The growth in spiritual life of many of the pupils is the most encouraging result of our work, and one's heart almost thrills with the thought that here are being prepared the men who shall become the leaders in the Church of the future; boys now, but then men, thoroughly cultivated in mind and heart, firmly grounded in the faith, and filled with the Holy Ghost. I think we may truthfully say that for satisfactory results in the immediate present as well as in the distant future no work can surpass that of Christian education in heathen lands.

Four class-meetings held each Sabbath morning comprise all the students, and at every meeting are heard testimonies of faith and hope such as can be uttered only by those whose hearts have been blessed of God. The Young Men's Christian Association is an active organization, as is evidenced in their conduct of the Sabbath evening meetings and the service of its members in street-chapel preaching. These things show that Christianity is a living power in Wiley Institute, and may it ever so remain!

STATION CLASS.

The Station Class was in session from the middle of November until the first of March. The members did not assemble promptly at the time appointed, but straggled in a few at a time for the first two weeks. There were twenty in attendance. They pursued the usual course. Some of

them made very good progress, others studied well, a few were unsatisfactory.

The men went out usually on Saturdays to sell books. Just before the class was dismissed two men were out selling and were set upon by a crowd. One ran away and one was badly beaten with a pole. We could not find out whether our men were to blame or not.

The experience of the year suggests two things. First, we need to exercise all the care possible in selecting men for the class; second, the men recommended should come promptly at the time appointed and stay till the end. If they leave before the close, their expenses home ought not to be paid.

MEDICAL DEPARTMENT.

George B. Crews, M.D., physician in charge.

As compared with last year we are happy to be able to report a remarkable increase in the amount of work done in this department, and that the results from this work are much more satisfactory.

The number of patients treated in the dispensaries was 3,177 last year, while the number treated during the present year was 5,272—an increase of over 65 per cent. The number of hospital patients last year was 28, that of this year 67—an increase of 140 per cent.

Four different places for the treatment of the sick have been opened daily except Sunday, located as follows: Wiley Institute and P. M. Hospital in the mission compound, the street-chapel dispensary near the Ha Ta men, and the street-chapel dispensary near the Shun-chih men. At each of these places a record is kept which shows the name, age, sex, occupation, duration of disease, and treatment of every patient treated.

These records not only enable us to keep the work well in hand, but also to give reports which may be relied upon as accurate.

The attendance at the dispensaries, while less than we should expect, is gradually increasing; an interesting and significant fact is that many patients continue their attendance until cured. We notice also that patients come from widely-separated localities outside the city, which indicates that a knowledge of the nature and location of our work is spreading among the people.

A large majority of our patients belong to the laboring class, a considerable number to the literary class, and a few are mandarins. Women form about one fourth the entire number of applicants.

The dispensaries are located in rooms just back of the street-chapels and communicating with them. The time for receiving patients corresponds with the hours for preaching. Patients sit in the chapel, from whence they are called one by one into the dispensary; in this way most of them have an opportunity of hearing the Gospel. An admission fee of one hundred cash is taken at the door, but no worthy cases are refused admission because they are unable to pay this fee. This rule of charging a small admission fee recommends itself to us after a long and careful trial of the free-admission plan.

We have been called to treat seven cases of opium poisoning, all of which recovered—a much better record than we made last year, when we lost five cases out of eleven.

The hospital work has greatly increased and has been very satisfactory. A number of cases were cured which would probably have died without treatment. The following is a classified list of hospital cases; Surgical, 18; general diseases, 20; opium habit, 19; diseases of the eye, 8; labor, 1. Among the surgical cases perhaps the most interesting was that of a man who, in a fit of despondency, took an old pair of scissors, and ripped open his abdomen, making an ugly gash over three inches in length, through which protruded a part of the contents of the abdomen. This occurred about ten o'clock at night; we saw the patient about eight o'clock next morning. We found him lying on a kang with the wound and protruding parts plastered over with some substance resembling coffee-grounds in appearance, which was probably powdered oak-bark or some other astringent. This was carefully washed away, the exposed parts returned to the abdominal cavity, and the edges of the wound brought together with silver wire stitches. The man was visited daily at his home for a week; afterward he came to the hospital, where, in a few days, he entirely recovered. There have been five deaths among the hospital patients: two from cholera, one from dysentery, and two from consumption. The latter two were incurable when admitted, the object in receiving them being to alleviate their last sufferings as much as possible. One of these was a pupil in our girls' school, having been in constant attendance during the last thirteen years. Her dying hours were made happy with the assurance of her acceptance with God, and her testimony to the helping and saving power of Christ in the last hours of this life was most beautiful and convincing. No doubt the witnessing of her triumphant departure has been a most important lesson to her school-mates, her kindred and friends, teaching us all the blessedness of trusting in Jesus. The other three patients who died all professed faith in Christ as their Saviour.

Owing to the lack of a suitable ward for opium patients, our treatment of this class of sufferers has been somewhat unsatisfactory. Yet some of our most grateful patients are from this class, and some of our most faithful Christians began to reform their ways in our opium ward.

Several visits have been made to Chinese in their homes. One visit was made to the country, where we met crowds of people anxious to get our medicines. During two days over 200 patients were treated, and many turned away because our supply of medicines was exhausted.

The medical classes have been taught on the same plan as last year—that is, by lectures and quizzes with written examinations at the end of each month, all in the English language.

During the year three beds for pauper patients have been maintained in the hospital by foreign friends.

Cash receipts for the year, exclusive of admission fees and amounts received from the sale of medicines to natives, are \$231 95.

The following is a summary of our work :

Foreign patients.....	55
Hospital patients :	
Surgical.....	18
General.....	21
Opium.....	19
Eye.....	8
Labor.....	1
	<hr/>
Total	67
Dispensary patients :	
New.....	2,424
Old.....	2,848
	<hr/>
Total.....	5,394

W. H. Curtiss, M.D., reports as follows :

We arrived in Peking the 12th of November last. The portion of the year we have been here has been spent in study of the language and some medical work. While the study of the language was given first place I felt it necessary to not neglect my medical studies.

During the year I heard recitations in surgery and *materia medica*. At different times I assisted in dispensary and hospital practice when necessary. I have performed two operations in the hospital, while Dr. Crews was absent from the city in the month of April. One was the removal of a tumor of some size from a man's hip. The other was an eye operation which, owing to certain circumstances, did not result as favorably as we desired.

About this same time I was called to see a sick soldier attached to an embassy from Nepal. These people are from a country on the south side of the Himalaya Mountains, and come to Peking to pay tribute to the emperor, and also for purposes of trade. The two men in charge of the embassy were given the fourth and fifth degrees respectively. One of the servants had, some time before I was called, been to our dispensary and found relief for his physical ailments. The man whom I was called to see had been given up to die both by the embassy doctor and the Chinese physicians, and when ultimately the means used for this man's recovery were successful, and he was completely restored to health and strength, it was very much to the gratification of all concerned. I felt that this success was accomplished in a locality where it would be widely known, and probably bring others of influence under our care. As a compensation, the hospital received all expenses in the case, twenty taels in silver, and a pony.

W. F. M. S.

Report of Miss Clara M. Cushman:

Girls' Boarding-School. Since I last had the pleasure of being present at an Annual Meeting in Peking I have spent four years in the United States, most of the time talking about the needs and the work here, and

only the Master knows how glad I am to-day to be at the work instead of talking about it. Reaching Peking in August I looked in vain for the little old home and the companions of former years, but found instead a large commodious home, new workers, with school-buildings greatly improved.

Miss Ketring reached Peking May 4, and almost from the first took the detail work in school and a class of beginners in English. She now has three English classes. I especially appreciate her kindness and unselfishness in taking the books and treasurership.

Owing to trouble with her eyes she has not been able to study as much as she hoped, but she has mingled freely with the girls, and the love and interest that she ever manifests in her intercourse with them have not failed to win their love and appreciation in return. Miss Green was appointed last year to the woman's work, and she says of it, "The woman's work in Peking has been largely house-to-house visiting, teaching the women to read and telling of the doctrine. Generally we have been well received. The number of visits made is 225. The attendance of the women at service and class-meeting has been good. A Bible woman was employed during the winter months who worked well, and through her homes were reached which were closed to foreigners. In the spring, through the kindness of the mission, we were allowed the use of rooms in the hospital for woman's work. The inmates included hospital patients, those who asked to come to study, and those who came by invitation. The lack of such a place as this for permanent use has been a great hinderance to woman's work in Peking. Last month our long-cherished hope was realized when Miss Cushman purchased the Le Shan So. We are thankful for the promise of a more extended work in the future, and we believe that the word of God shall not return to him void."

School opened the 1st of September, and now numbers forty-nine, with one more to enter soon. Miss Green has three classes in school besides the drawing. We have so arranged the classes that one missionary teacher may be present in the school-room during the entire sessions. With three of our older girls for assistant teachers we feel that we have a strong force. One by one our girls are being carried away in gorgeous red chairs, and here and there is a Christian home, an oasis whose brightness and beauty is due to work done in the school. In the school-room we miss them, but as they re-visit us with their babies in their arms, and we remember that "the hand that rocks the cradle is the hand that rules the world," we feel that our highest ambition is realized for them as we see them Christian mothers.

Other faces I have missed that were dear to me in the old days. As I have asked for them, of one it is said, "Her last words were, 'It is all light now;'" of another, "My Lord has come to get me;" of another, "Bring out all my ornaments and best dress. I am going to meet my Lord, and must be neat and clean." Ruth, perhaps the most brilliant girl in school, received the best care of the doctors in the hospital during her illness, but the disease was incurable, and she died a triumphant death.



Of herself she said, "Alas ! to die so early, when I have not yet *begun* my work." In a recent prayer-meeting led by one of the girls she chose for her topic Heaven, and said, "There truly must be such a place, for only last second month our Ruth, whom we all knew, saw into the city ; as she was dying she told us of its beauty, of the light as brilliant as the sun, of the beautiful flowers and bright-robed inhabitants. She heard the sweet music, and said to her friends, 'Don't cry for me, for God has wiped away all my tears.' "

Old Mrs. Ch'en, who from the beginning had been school matron, died peacefully, assuring us repeatedly that she had the Lord's peace in her heart. Of herself she always said, "I am the Lord's useless servant. In building my Lord's temple I am not a mason or a carpenter to do fine work ; I can only carry a little mud for the masons."

The day-school in the Southern City has been re-opened with Clara Wang for teacher.

Before leaving home, Mrs. Davis, of Boston, placed \$500 at my disposal to be used as seemed best in the work. I have used it toward part payment of a place for day-school and woman's work. The whole cost is about \$1,000. A day-school has now been opened and is taught by a former pupil of our boarding-school.

We shall be glad, as soon as the Lord leads any of his faithful children to give the other \$500, to turn the whole place over to the society.

One of the persons in whom I have been most interested is Mrs. Ch'en, who came in thirty-three miles from the country at my invitation and has been our guest for nearly two months. God is laying the burden of souls upon her, and she is laying definite plans for leading some of her friends to Christ when she returns. God grant to make her a soul-winner !

TIENTSIN DISTRICT.—G. R. Davis, Presiding Elder.

Another year, a year of uninterrupted work, of gracious opportunity, has closed. We have great reason for thankfulness to the Giver of all good for the general good health of the missionaries and native helpers and for the measure of success vouchsafed to us in our work. The work throughout the entire district has without serious interruption been carried on after our usual methods : preaching to our regular Sabbath congregations in organized churches ; preaching in street-chapels, at markets and fairs, and in the streets of small towns and villages ; in the distribution of Christian books and tracts, by work in hospital and dispensary, by work among women and girls, and in day-schools for boys and girls.

Our work in the city of Tientsin, embracing Wesley Chapel, East Gate Street Chapel, and at the dispensary in the north-west suburb, in charge of Brother Walker, ably assisted by the native elder, Te Jui, has been progressing favorably. Each quarter has shown an increase in the membership. Regular preaching services have been held each Sabbath morning, both at Wesley Chapel, near the foreign concession, and in the north-

west suburb, as well as Sabbath-school services during the day. Our audiences have grown so steadily at Wesley Chapel that we are beginning to be crowded for room. The wing for seating women and girls has become quite too small, especially inconvenient for our Sabbath-school exercises. The same is quite true on Quarterly Meeting occasions, when members come from the north-west suburb. At this latter place we have a large native room, used for school-room during the week and services on Sabbath, capable of seating seventy-five persons comfortably. Here Dr. Gloss has carried on successful dispensary work among the women throughout most of the year, and Mrs. Jewell carried on Christian work among the women and girls.

The most interesting feature of our work has been the building of a new and commodious street-chapel just within the east gate of the native city. A site having been secured, after long hesitation and much discussion it was thought best to go on and build a chapel this year though we had no appropriation for the same. Brother Walker offered to go to the foreign community with a subscription paper for the new chapel. Too much praise cannot be given him for his tact and perseverance, which resulted in the handsome sum of 500 taels. We are indebted to Russian and English as well as American friends for this liberality; to consuls, business men, and missionaries. Less than the sum required for renting the old chapel for one year would pay interest on all money necessary to borrow. We have now ready for opening a chapel 30x48, with audience-room 30x40, dry, well lighted, convenient for either daily street-preaching or the more quiet Sabbath services, accessible to both men and women, with residence for helper at hand. We hope a new era has begun in our work in Tientsin. If in the near future we could have another such chapel in the north-west suburb, available both for daily street-preaching and Sabbath services, we would be well equipped for work in this great busy city.

The two day-schools for boys have flourished during the year. Already we have been able to obtain a number of bright and promising boys from the two schools for the Wiley Institute.

Dr. Gloss, in charge of the Isabella Fisher Hospital, had her hands more than full of work, and Mrs. Jewell has been doing valuable work among the women at Wesley Chapel as well as at the north-west suburb. More room in connection with our new East Gate Chapel for dispensary work is most desirable, and would greatly help in building up a Christian congregation there. Our work in Tientsin has never been on so solid a basis, the outlook never brighter.

As for the Tientsin Circuit, so little has been accomplished that I think we are wronging other parts of our work by requiring the service of a native helper until there are greater results; one or two well-trained capable booksellers only will be necessary.

This is the first year for Sung I Hsien Sheng on the Tsang-chou Circuit. Heretofore he has been associated in his work with an older and more experienced helper. He has not altogether shown good judgment and tact in his management of church affairs. Nevertheless he has been dil-

igent in his circuit work and has rendered himself acceptable to the church-members. His Sabbath audiences at Shang Chia Chai have steadily increased in size. Many who were lukewarm and had not been attending regularly have returned and become regular in their attendance and observance of the Sabbath. The Sabbath-school was never before so well attended. At our last Quarterly Meeting one adult was baptized and received into the Church, six were received on probation, and a number of inquirers were reported at a place called Lo He-erh, thirty-eight miles to the westward. The helper and colporteur had visited this place repeatedly, many heard the Gospel, a large number of Christian books and tracts have been distributed, but no especial results have appeared.

On the Nan-kung Circuit the native elder, Chen Ta-yung, has closed his second year. He was seriously ill during the year, which delayed his work somewhat. Several have been baptized and received into the Church and a few taken on probation. The colporteur has been busy and a number of books have been sold.

The native deacon, Wang Chang-pei, is in charge of the An-chia-Chuang Circuit for the second year and has, as usual, been very active in preaching the Gospel throughout the surrounding country. In the immediate vicinity only a few have united with us. The entire western part of Shantung has been disturbed by the conduct of the officials and literati toward foreigners and the Christian religion. In Yen Chou Fu several Catholic priests were beaten, driven out of the city, and their homes demolished. A little later, in the same city, a Baptist missionary, stopping for his dinner only, was set upon, beaten, and cast out of the city. At Tai An Fu persistent efforts have been made to expel the members of the S. P. G. Systematic boycotting has been adopted against them. As yet no personal violence has been used. At Chi-nau Fu the officials and literati have boldly combined to hinder missionary work in every way possible, even to violence. Of course rumor has greatly magnified all these difficulties. So that while there is no apparent opposition to our work or visiting An-chia-Chuang, the people are timid and avoid the church. Under the present circumstances it may not be a wise move to open a station there for foreign residents, as was proposed last year.

In connection with this circuit an interesting work has been opened, and a small class of probationers formed at a village called Hsu-chia-Chuang, two days' journey north of An-chia. It is in the village of the man Hsu, spoken of in Brother Hobart's report of last year. As yet he is the only baptized member. Ten others, members of his family and neighbors, have been received on probation. The helper has visited the place repeatedly. I have been there twice. I think it is the nucleus of a little church, and one that will break the monotony of the long distance between Nan-kung and An-chia-Chuang. Self-support has been persistently urged upon the minds of the members throughout the district. At Tientsin the entire salary of the native elder has been paid without help from the society; seventh tenths of said salary was paid by the native church, the rest by the foreigners resident.

W. F. M. S.

Medical work. Isabella Fisher Hospital.—Miss A. D. Gloss, M.D., in charge.

The number of patients treated is as follows :

New patients treated in the dispensary.....	2,000
Total number " " "	5,599
Visits to patients in their homes.....	216
Patients treated in wards.....	66

The hospital was closed for three and a half months during the summer, because my health demanded a change and rest. The urgent need of another physician is very evident. The hospital work is always most pressing in the summer. It seems impossible for one physician to carry on the work from year to year, without cessation, and not fail in health.

During the year the work at the hospital has not increased ; on the contrary, the dispensary practice has fallen off, no more, however, than must naturally occur since the opening of another woman's hospital in our immediate vicinity.

The attendance at the Hsi-ton Dispensary has remained good. I always find there from fifty to eighty awaiting my arrival. Only a few of them have been persuaded to come to the hospital as in-patients.

Evangelistic work.—Mrs. C. M. Jewell in charge.

The work of the past year in Tientsin was begun in physical weakness. As the days passed strength returned, so more work was undertaken. In December Mrs. Liu came to assist in teaching and general work. She has daily taught such of the hospital in-patients as could be induced to learn to read. Very patient and faithful she is with these often stupid women, so that of those who have entered the hospital I believe a good proportion have received some conception of the way of salvation. We hope that not only the heads but the hearts of some of these have been reached. Of this number was one young woman whose faith seemed really to grasp the Saviour as her own. When afterward brought to the very gate of death she did not shrink, but talked of soon being in heaven with Jesus, and urged her relatives to believe in God.

A class of women was taught during the winter. One of these it was a special pleasure to teach. She grasped each new truth with an eagerness I have seldom seen in this empire. One day, after her day's lesson, she looked up with moistened eyes and said, "How much pains the Lord has taken to save us !"

Our Bible woman has daily labored with the dispensary patients, and seems never to doubt that our blessed Gospel, if they will receive it, can cure their poor sin-sick souls, be the vessel they bring ever so poor and mean and broken. Every afternoon she visits from house to house. Not a few have turned from their idols to serve the living God.

Mrs. Walker has conducted the class-meeting for women after each Sabbath morning service.

Our work in the native city continues to be promising. I have attended

Sunday morning service there, thus gaining an opportunity for special talk with the Christian women. Continuous attempts have been made to establish a girls' school in the city, but with no satisfactory result thus far.

We look back upon the year just ended and regret that we have not been able to do more, yet rejoice that we could be used to do *something*; something, we trust, that will be an eternal blessing to a few souls who sat in darkness.

TSUN-HUA DISTRICT.—J. H. Pyke, Presiding Elder.

This district embraces a large territory with a dense population. The opportunity for preaching the Gospel has been better this year than ever before. One result of our residence and work among the people is a perceptible giving way of their prejudice against us as foreigners, and propagators of strange doctrines. Wherever we have gone we have found the common people ready to give us a hearing, and seldom is the Gospel preached in the chapels or on the streets but some give assent to its truth. During the autumn and winter we traveled quite extensively, making one tour as far east as the sea, visiting several large cities and spending some days at a large fair. Several large towns near Tsun-hua were visited frequently by both foreigners and natives. The sick were treated, the Gospel preached, and books were sold. In the meantime the regular work was not neglected. The work in the hospital and dispensary, in street-chapel and the churches, received a due share of attention. All the churches had regular Sabbath preaching, and Sunday-schools were conducted wherever it was possible.

At present there are four Quarterly Conferences in the district. The statistical results of the work have not been as great as we had hoped. Death, dissension, and persecution have also been at work. Though we have baptized and received forty-eight into full membership we report only three more members than last year. We have, however, a large increase of probationers.

Brother Willits has labored earnestly and persistently. He was instant in season and out of season, multiplying services and protracted meetings. He has been a faithful pastor and has not shunned to declare the whole truth.

During the spring and summer both Dr. Hopkins and myself have been chiefly occupied in building. The labor and care have been great, and we are glad the work is finished. We can now give our whole time and attention to the work of preaching the Gospel and healing the sick.

TSUN-HUA CIRCUIT.—Li Shao-wen in charge.

Sickness in the native preacher's family has considerably interfered with his work. He is an able and fearless preacher and an honest, manly man. At Wang-shu-chuang and Hsin-tien-tzu there has been a small increase. The older Christians at both points are exemplary and their influence is being felt for good. Ti-chu-chuang has been made a regular

preaching-place, with a congregation of eighteen or twenty persons. At Liang-tzu-ho there has been no regular pastor, but they have had preaching almost every Sabbath by native or foreigner. During the winter Brothers Hobart and Willits spent a week with me there in revival services. Quite a number professed conversion. A short time afterward three or four of the leading members voluntarily entered into a written agreement to keep the whole Sabbath day; members of the family, hired help, and animals to have a full day's rest. So far as I can learn the covenant has been faithfully kept.

A new society has been formed at a village seven miles west of Liang-tzu-ho. A small room was rented and services held regularly. Twenty-three persons were received on probation at this point, ten of whom were afterward received into full connection. Two of them, together with some relatives from Liang-tzu-ho, left our Church and went over to the Catholics, being lured by the hope of gain.

Two miles north of Liang-tzu-ho, in a market-town where a fair is held every five days, we have bought property and fitted up a neat and attractive chapel, with residence for helper and assistant and room for school.

YU-TIEN CIRCUIT.—Liu Te-hsin in charge.

Things have been improving on this circuit since the arrival of the native pastor and his excellent wife. At my last visit I found the Sunday services better attended and four candidates for baptism, three of whom passed a good examination and seemed unusually earnest. A new preaching-place has been opened in a village twelve miles from the preacher's residence. Several have joined on probation and more are inquiring the way of life.

Feng-jen Circuit was reported last year as the most flourishing on the district. This year it must appear as the poorest of all. A small number in the Church remained steadfast. Preacher Yang Chun-ho has labored with some success. He is an earnest, faithful pastor.

At Lan-chou there has been a small gain, and no doubt there would have been more, but the pastor, Wang Ching-yun, was absent nearly half the year on account of the sickness of his son.

The persecution which has prevailed throughout this region for two years past has very considerably abated. Dr. Hopkins's visit to the city and successful treatment of a large number of patients, many of whom had been our bitter enemies, contributed greatly to this result. Two men of influence, one of them of considerable wealth, who attributed their first awakening to the conviction that the foreign doctrine might be true to the happy effects produced by foreign medicines, joined the Church.

I have great pleasure in reporting that we have secured good premises in the city of Shan-hai-kuan. This is one of the most important cities east of Peking. It is situated at the termination of the Great Wall by the sea and on the highway from Peking to Manchuria.

The report from Fu-ning is encouraging.

A great door is open and there are many adversaries. There are giants

in the land, but the Church is abundantly able to take possession. Will the Church remember to offer earnest, unceasing prayer for her workers and work in this extreme north-east corner of the "land of Sinim?"

TSUN-HUA CITY.—O. W. Willits in charge.

We entered upon the year fully convinced that the first necessity was to lead the church to an experience of salvation in Christ testified to by the Spirit. Then afterward, when other names should be added to its membership, they should not be made twofold more than before the children of hell, but would be moved upon by the power of an endless life.

From the beginning, as fruits hanging over from the previous year, there was manifest on the part of all an awakened sense of sin, and some were prepared in their hearts to seek first the righteousness of God.

Early in the fall we held a five-days' meeting, with preaching and altar service each morning, afternoon, and evening.

Immediately after the Western New Year Brother Hobart came from Peking, and with Brother Pyke present, and sharing equally in all labors, eight days more of similar services were held in the city, followed by six days when we were all at Liang-tzu-ho. These were seasons of marked spiritual power, when men and women wept and pleaded before the Lord. Yet were we greatly perplexed by the lapses which took place but a short time after.

Later we took advantage of the Chinese New Year for a like meeting of three days, closing with a watch-night service. After the wheat harvest the brethren again gathered from all sides, two coming from their homes a hundred miles away, involving eight days of walking, and for seven days more we gave ourselves continually to particular instructions and united prayer.

At other times during the year one week of afternoons was devoted to special prayer for the baptism of the Holy Spirit, and one week of evenings to preaching directly to the boys of the school.

An early morning prayer-meeting has been sustained throughout the year, as also a mission noon-meeting. A Thursday-afternoon prayer-meeting was inaugurated immediately after the Annual Meeting, and has been well attended, the number reaching fifty a few times in the summer.

The Sabbath congregations have largely increased their average attendance, and we believe our estimate of eighty as the average is not an overstatement. The Sunday-school has regularly kept all but ten to fifteen of the church attendants, while the teachers, if all circumstances be considered, have been diligent in preparation and persistent in their teachings.

Every Sabbath afternoon there has been what might be called a covenant-meeting, when straightforward questioning of souls has been the practice; and yet, in spite of reproofs many, exhortations unnumbered, and words of approval perhaps all too few, the attendance has been general and the interest continually increasing.

But what results have already appeared, and what may justly be expected?

Iniquity hides its head. Ten thousand dollars were expended during the year in building of houses and hospitals, and while we dare not aver that the filthy lucre found no easily yielding hearts, yet we are confident that there has been no collusion in wrong doing ; while, on the contrary, there has been quite generally manifest an unusual sense of responsibility for a brother's integrity.

Our household and mission servants have become allied to us in zeal for the cause of Christ. Their resistance of temptations which strongly appeal to their habitual weakness and great poverty has been a source of joy to us, and is no fiction.

Our prayer-meetings, class-meetings, and love-feasts, as seasons of spiritual earnestness, heart appreciation, mutual interest, and frank statement, are not surpassed by those of any home church with which I have been intimately connected.

Our brethren are poor, but out of their little they have been generous. But best of all is the willing heart with which they have given what they were able to.

We have received eleven into full connection, and ten others remain on probation.

Of those baptized and received into the Church six were women out of the class which Mrs. Willits formed and systematically visited at their homes always accompanied by Miss Dr. Terry. The hospital has furnished a part of our congregations and a large class in the Sunday-school.

Certainly, street-chapel preaching, dispensary testimonies, hospital special instructions, and wide distribution of Scriptures and tracts are sowing seed in such profusion, every-where without direct opposition, that the time for somebody to gather cannot be far distant. The spiritual as well as the doctrinal leaven is in the meal.

A friend of mine, Mr. John Walker of Detroit, Mich., sent me \$100 to put to any use I desired. After much consultation I proposed to Dr. Hopkins that if he would assume the care of the enterprise I would apply the hundred dollars to the founding of an industrial school, to be independent of mission support.

To my great satisfaction he accepted the labor, and stated that for at least a year one of the buildings needed to complete his hospital might be used for such a purpose, and after a year's experiment we would know better what to do and where to locate. Thus humble is the origin of the John Walker Industrial School for Boys.

The building is now ready, while the boys are hungrily congregating about our gates.

The \$100 has been increased by certain other subscriptions, among which is one of thirty taels by Mr. Ellis Clark, superintendent of the Pa-kou copper mines, who most heartily approved of the outlined plan. I am also in receipt of a letter from Mr. Walker informing me that I may draw on him for another \$100, and expressing the hope that we will not start with any dwarfed idea of what may or can be ultimately accomplished.

The medical work was reported by Dr. N. S. Hopkins in a very full and interesting report, only the merest outline of which is here given.

Number of out-patients, 4,240; in-patients, 103; total, 4,343. Operations performed—Iridectomy, 29; cataract, 3; entropion, 34; pterygium, 14; plastic on lids, 3; general surgery, 8.

Dr. Hopkins says, "We feel that the blessing of the Father has been upon the work during the past year. Not only have some minds been enlightened and sick bodies healed, but rich blessings have come to the hearts of the workers. We enter upon the coming year with a hospital well equipped in all needed appliances, the confidence of the people, and, what is better, rich in faith that God will use all these agents for the advancement of his kingdom."

W. F. M. S. MEDICAL WORK, Miss E. G. Terry, M.D., in charge.

The work of the Woman's Foreign Missionary Society in Tsun-hua during the past year has been one more of preparation than actual work. The Home has been completed, also a dispensary, consisting of waiting-room, office, pharmacy, etc., to be ready for use the coming year. No regular medical work has been attempted, though about 175 different ones have been to me for treatment, and I have made a number of calls. In this work both Mrs. Pyke and Mrs. Willits have kindly given me assistance. During my recent trip to Manoha the people came at almost every stopping-place for medicine, and I saw and prescribed for about ninety patients. Work among the women has been taken up and carried on by Mrs. Willits. She has made weekly visits to several homes, giving instruction, besides spending an hour a day with two who came to her to be taught. From this class of seven women six have finished the catechism and begun to read *The Life and Deeds of Jesus*. One has read the Gospel of Mark. Since the beginning of the Chinese New Year a Sunday-afternoon meeting has been held with them, and the average attendance has been about twelve. Some have given evidence of a change of heart and expressed a desire to unite with the Church. Six have been received into full connection and one is still on probation. Most of these women are young and remarkably bright and intelligent. In study they have made good progress. The great need for Tsun-hua in the interest of our society another year is a competent person to take up the work already begun, and extend it among those who have never yet come under the influence of the Gospel. In the towns and villages throughout the district in which societies are already formed there is also abundant opportunity for work among the women. The promise is that "one shall chase a thousand, and two shall put ten thousand to flight."

STATISTICS OF NORTH CHINA.

CIRCUIT OR STATION.		Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Nat. Workers, W. F. M. S.	Nat. Ordained Preachers.	Native Unord. Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Average Attendance on Sunday Worship.	Adults Baptized.	Children Baptized.	No. Theological Schools.	No. of Teachers in same.	No. of Students.	No. of High Schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Par- sonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Debt on Real Estate.	Collected for Missionary Society.	Collected for Self- support.	Collected for Church Building and Repairing.	Collected for other Local Purposes.		
<i>Peking District.</i>																																					
Peking, Tartar City.....	7	6	3	1	1	1	1	8	6	4	101	50	150	9	1	3	20	2	9	128	1	6	1	137	2	\$4,500	2	7	\$25,000	\$8,800	..	\$298 79	\$98 31	..	\$101 16		
Peking, Southern City.....	..	..	..	..	..	..	..	1	3	46	14	50	8	4	..	..	..	..	..	4	80	1	50	1	4,100	2	1	300	88	..	20 43	29 50	..	1 28		
Peking, Chung Chou.....	..	..	..	..	..	..	..	1	1	12	7	22	20	5	..	..	..	..	..	..	6	1	20	8	400	2	..	..	..	..	..	..	14 00	16 20	..	..
Han-shun.....	..	..	..	..	..	..	..	1	3	118	71	90	27	12	..	..	..	..	..	1	6	1	20	..	..	..	..	..	..	..	..	..	..	..	..	..
<i>Tientsin District.</i>																																					
Tientsin.....	2	2	2	1	1	1	4	2	66	42	100	21	4	..	..	..	..	..	..	4	65	2	130	2	7,300	1	5	16,000	6,500	\$1,500 00	68 43	101 78	\$579 00	8 71		
Tsang-chou Circuit.....	..	..	..	..	..	..	..	1	82	7	18	1	1	..	..	..	..	..	..	..	1	18	1	150	..	..	..	..	..	..	..	..	2 19	9 38	..	..
Nan-kung.....	..	..	..	..	..	..	..	1	24	3	22	2	2	..	..	..	..	..	..	..	10	1	80	..	..	..	..	..	..	..	..	..	2 18	6 56	..	..
An-chia.....	..	..	..	..	..	..	..	1	2	45	87	60	3	..	..	..	..	..	..	1	10	1	80	..	..	..	..	..	..	..	..	..	4 37	7 95	..	..
<i>Tsun-hua District.</i>																																					
Tsun-hua City.....	3	3	1	..	1	1	2	2	35	10	80	9	8	..	..	..	..	..	..	1	21	1	115	1	2,500	2	5	16,000	6,000	1,600 00	88 00	59 00	..	..	13 00	
Tsun-hua Circuit.....	..	..	..	..	..	..	..	2	43	21	40	5	..	..	..	..	..	..	..	2	14	1	25	2	500	1	2	..	..	..	..	..	4 50	8 00	..	3 00
Liang-tzu-do.....	..	..	..	..	..	..	..	1	63	39	65	19	..	..	..	..	..	..	..	..	6	..	8	..	..	..	..	..	..	..	..	..	2 20	1 12	..	..
Yu-tien.....	..	..	..	..	..	..	..	1	20	21	15	8	..	..	..	..	..	..	..	..	9	1	15	1	..	..	..	..	..	..	..	..	2 20	2 00	..	..
Peng-jen.....	..	..	..	..	..	..	..	1	19	6	8	2	..	..	..	..	..	..	..	..	9	1	15	1	400	2	..	..	..	..	..	..	1 68	11 49	..	..
Lan Chou.....	..	..	..	..	..	..	..	1	37	81	47	10	8	..	..	..	..	..	..	1	9	1	15	..	..	..	..	..	..	..	..	..	9 00	..	..	..
Total.....	12	11	6	4	5	9	21	19	655	373	765	124	27	1	3	20	2	9	128	16	166	11	643	18	\$19,850	17	20	\$57,306	\$21,388	\$8,100 00	\$517 15	\$343 28	\$579 00	\$129 12			
Last year.....	10	10	5	4	8	11	12	5	571	289	602	133	29	1	8	20	2	7	113	8	105	9	404	9	15,380	10	15	46,500	15,300	647 70	502 26	296 95	21 20	49 05			

IV.

WEST CHINA.

Commenced in 1881.

HEAD-QUARTERS, CHUNG-KING.

BISHOP FOWLER HAS EPISCOPAL SUPERVISION.

Missionaries.

SPENCER LEWIS, *Superintendent.*

H. Olin Cady.

Assistant Missionary.

Mrs. Esther B. Lewis.

Rev. Spencer Lewis has been appointed Superintendent of this mission, and reports as follows :

After a vacation home we returned in January last to our work in Chung-king. Brother H. Olin Cady had been living here since the previous May and studying the language. During the months of January and February two preaching trips were made and a considerable quantity of gospels and tracts distributed. In the meantime chapels had been rented, and early in March Sabbath services and street-preaching were begun and a boys' school was opened. Thus we had the joy of preaching the Gospel again where for twenty months the word of God had been bound. Curiosity drew large congregations in the beginning, and we have continued to have a good average attendance.

At first there was a large attendance of women, but their number gradually fell off when they found there were no missionary ladies present to receive and talk to them. However, a dozen or two have been quite regular in attendance.

It is greatly to be regretted that the Woman's Board should have indefinitely deferred re-entering a field with so many promising openings for woman's work.

The street-chapel is in a new place on a busy street and uniformly crowded. For several months we have opened it on the Sabbath as well as on week-days, and several of the church-members have taken turns in speaking a few minutes each. The effect has been good upon themselves and upon others. We rejoice to know that our church, though small, is a witnessing church. May it ever be such !

Street-chapel preaching is pre-eminently a work of faith. Here, in a great commercial center, there is a continual passing to and fro of strangers from distant parts, and thus we sow beside many waters. As a rule this work has very little apparent result, yet some of our brightest

converts were brought in by this means. Besides the results which can be tabulated there is the ever increasing knowledge of the Gospel, which is acting as a leavening influence among the people.

The boys' day-school, which is reported as having 23 pupils, has had a much larger enrollment; but, as is common with schools of this character, many have dropped out since the beginning of the year. The ages of the boys range from seven to fifteen. Several of the older ones are former pupils. Part of the day is spent with native and part with Christian studies. The Ten Commandments, the Christian Three Character Classic, and quite a number of hymns have been memorized and explained, and some Scripture memorized. The pupils are regular attendants on the preaching services, and we trust many of them may early become converted to the truth.

The riot has scattered our membership somewhat, so we do not report as many members as two years ago. Then we reported ten members and eleven probationers, and now nine members and seven probationers. Three former members have backslidden, and their places taken by three probationers received as full members. One member has been dismissed with letter. Of the eleven probationers three have been received in full, two have been dismissed with letter, one has become a member in another mission, one has died, and the rest have removed or backslidden. None have backslidden on account of the riot, though many have suffered more or less persecution. The seven probationers now on the roll have all been received since the work was re-opened, and several others are inquirers. The prayer and catechetical meetings and the meetings for Bible study and daily prayers have had a good and increasing attendance.

We seek to have all our members well grounded in the truths of Scripture and always ready to give a reason for the hope that is in them. The spiritual growth of many of the members is very encouraging, showing forth the mighty power of God in their salvation.

On our return to Chung-king we found our former homes only heaps of desolate ruins. We had before lived in Chinese houses altered to foreign style inside. The close crowding, however, together with lack of air and sunlight, was detrimental to our health. At present writing the walls of a double mission residence are going up, and thus far we have had no reason to apprehend difficulty on account of its foreign style.

In the latter part of September of this year we succeeded in purchasing three pieces of property adjoining the property of the Woman's Board. The purchase was made with the view of using it for hospital purposes. We are hoping to get another piece adjoining on which to build a chapel for Sabbath services and for daily preaching in connection with the hospital.

We are yet unable to do any thing toward opening Chen-tu, the great missionary center of West China. Our lack is laborers, and we feel deeply to regret that it has not been found practicable to meet the grand opportunities in this great field with generous re-enforcements.

We are deeply thankful that during the past year there has been no dis-

turbance among the people, and while we cannot tell what the future has in store we would take each step by faith, trusting that an all-wise Father will do for us that which is best.

Superintendent Lewis gives the following interesting information in a letter dated Chung-king, Nov. 29, 1888:

I inclose a plan of our property at Chung-king, thinking it will help you to understand the "lay of the land."

Stepping out of our back gate we are on the back street and on the city wall, with a parapet only a few feet higher. The city is "set upon a hill," and at this point we overlook a bluff two or three hundred feet in height, at the foot of which flows the stream which is tributary to the Yangtse at Chung-king.

From over the river the air is comparatively pure, and the drainage is away from the wall toward our front, making it the most desirable place of residence in the whole city. On this point there is no difference of opinion among all our missionaries who have been there. The place has been spoken of as unhealthy because of the very high walls surrounding it and because of the crowded condition of the Chinese houses in which we lived.

The riot has changed things somewhat. The mob tore down our buildings and carried them away, and now we are replacing them with foreign houses with abundance of light and air. The surrounding walls have been lowered as much as present circumstances would permit.

Another important point. The more property we can get in one place the more party walls can be taken down and the larger clean space we will have, lessening the force of the argument of more healthful conditions in the country. It will be seen that our recent purchase lies entirely *along* the city wall, though not *under* it. Our property is thus bounded nearly half-way round by the city wall, *from which direction the air is pure*.

The Woman's Board need more property, and we should need to come to an arrangement with them for a division.

I have shown the plan to Bishop Fowler, and he strongly urges buying all the property we need in the city, and not locating in the country at all. Property will cost more in the city, but it will be more advantageously situated for our work, as we cannot procure suitable property in the country at a less distance than two or three miles.

STATISTICS.

CHUNG-KING.—Foreign missionaries, 2; native unordained preachers, 1; native teachers, 1; members, 9; probationers, 7; average attendance on Sunday worship, 100; conversions during the year, 7; adults baptized, 3; number of day-schools, 1; number of day scholars, 23; number of orphans, 4; debt on real estate, \$16,000; collected for Missionary Society, \$25; collected for self-support, \$4; contributed for other local purposes, 90 cents,

GERMANY.

Commenced in 1849.

Organized as a Conference in 1856.

UNDER SUPERVISION OF BISHOP WALDEN.

No backward steps are taken in our German work. Since it parted into two streams, and Switzerland makes a separate report, the work in Germany has continued to give occasion for devout thankfulness to God. Souls are being converted, the churches are being strengthened, and Methodism is becoming better known and more widely respected.

The Conference of 1888, at Zwickau, was favored with the presidency of Bishop Mallalieu, who brought to the General Committee good tidings of the progress of the work. The subjoined reports of the presiding elders will give the Church much reason for encouragement.

BERLIN DISTRICT—H. Mann, Presiding Elder.

Praise ye the Lord! He has given us a very successful year. The work of God has prospered in every part of the Berlin District. After having lost many members by death or emigration to America there remains a clear *increase* of 210 members, including the probationers.

I shall give you some facts from every circuit:

Belgard, in Pommern, Prussia, F. Jacob, preacher in charge.

Six preaching-places. We have a hopeful work in Coslin, and the pastor has begun also to preach in Stolp. The work of last year has been successful. Collections, 1,348 marks.

Berlin, the capital of our German Fatherland. Here the Lord has given us glorious success. Ph. Lutz, preacher in charge, with two helpers. Eighty-five persons were received on probation last year. Since our last Annual Conference this circuit has been divided into three circuits. We have now,

1. *The Salemgemeinde*, in the south-west; Tunkerstrasse, 516. Ph. Lutz, preacher in charge.

2. *The Emmanuelgemeinde*, in the north; Rugenerstrasse, 4. W. Schutz, preacher in charge.

3. *The Elingemeinde*, in the east; Weidenweg, 10. E. Anner, preacher in charge.

About 90 young men have joined a Young Men's Christian Association. We never had such good prospects in Berlin as just now. But, having no

properties in the north and east, we need a good deal of money to rent the necessary halls. Berlin is a very prosperous mission field. Collections, 9,747 marks.

Chemnitz, Saxony, 9 preaching-places; John Spille, pastor, with one helper.

Here we had also an increase of 38 members last year. For Chemnitz we should have more support in order to be able to rent a better and larger hall in this largest factory-town of Germany, with more than 130,000 inhabitants. Collections, 4,994 marks.

Colberg, in Pommern, Prussia, A. Prante, preacher in charge.

Eight preaching-places. This circuit also had an increase during the year. Collections, 2,014 marks.

Langenwetzendorf, in Reuss j. Linie, E. Wunderlich, pastor.

Seven preaching-places. Here, too, we have had a good year. Collections, 2,086 marks.

New-Ruppin, near Berlin, Prussia, H. Kehl, pastor.

Five preaching-places. Here we have had an encouraging year, but can report no increase. Collections 1,330 marks.

Plauen i. V., Saxony, G. Hempal, pastor.

Six preaching-places. This circuit is in a very good condition. We had an increase of 12 members. In contributing money the members here do very well indeed. Collections, 3,906 marks.

Saalfeld-Leutenberg, in the Thuringer Wald, F. Reiher, pastor.

Seven preaching-places. Until our last Annual Conference there were only young candidates as preachers here, and the frequent changes were not good. The pastor now is full of hope for a good year. Collections, 708 marks.

Schleiz, in Reuss j. Linie, the second residence of the duke; H. Gunther, a young helper, has the charge.

In Remptendorf we have bought a house for our mission-work for 4,500 marks, 3,000 of which were paid in cash. The members do very well. Collections, 1,415 marks.

Schneeberg, in Erzgebirge, Saxony, E. Schmidt, preacher in charge.

Nine preaching-places. We have had a very good year here, there being an increase of 27 members; but the preacher, Brother Burkhardt, overworked in the mountains and became sick. He left the circuit, at our last Conference, for Bavaria. Brother Schmidt, his successor, must have a helper. Collections, 3,295 marks.

Schwarzenberg-Annaberg, in Erzgebirge, Saxony, E. Pucklitsch, pastor, with one helper.

Eleven preaching-places. Here we have had some disagreeablenesses because of an unfaithful exhorter, and therefore can report no increase; but the harm will soon be healed. Collections past year, 2,057 marks. •

Waltersdorf-Greiz-Gera, D. Rohr, pastor.

The preacher who lived in Waltersdorf, a village, has now his residence in Greiz, the capital town of Reuss, ältere Linie, and the residence of the duke of this country. Here we had for many years no liberty to work.

It is better now, and the work of God is very prosperous. There is difficulty in finding a good hall for worship in this town. Gera is the residence of the Duke of Reuss j. Linie, a large factory-town. If we only could have more missionary money we could send a helper to Gera and hire a better hall in Greiz. The members here did well last year. Collections, 2,628 marks.

Zeitz, Prussia, M. Weber, a local preacher, has the charge.

Six preaching-places. Here we have had some success during the past few months. Collections, 1,181 marks.

Zwickau, Saxony, H. Welti, preacher in charge.

Six preaching-places. This circuit has had a very good year indeed; 97 persons were admitted on trial. In Zwickau we have a very good chapel and parsonage. In the month of June we held our Annual Conference here. On the Conference Sunday Bishop Mallalieu preached an earnest sermon in the largest hall of the town to about 2,000 hearers. On this circuit they have partially accepted the plan to sell bonds without interest at 50 marks to diminish their chapel debt. Collections past year, 7,266 marks.

Werdau, Saxony, J. Strassler, pastor.

This circuit is the youngest on the district, having been made last year from preaching-places in the Zwickau and Waltersdorf circuit. Here we have also had an increase of 12 members. Collections, 2,555 marks.

The Berlin District embraces now 17 circuits with 108 preaching-places, 1,653 members in full connection, and 1,025 probationers. Total, 2,678.

The Lord has done great things for us. Hallelujah !

BREMEN DISTRICT—Franz Klusner, Presiding Elder.

During the past year the Lord has abundantly blessed Bremen District. The good brother preachers, whom the Lord sustains, have much work ; some also have abundant reward. According to the report, there were 300 souls converted. We have more than 100 to add now. In the grand dukedom, Oldenburg, our work on every circuit is in a healthful condition.

On Delmenhorst Circuit 11 persons have joined the Church ; at Ede-mecht, 8 ; Oldenburg and Wilhelmhaven, 30.

In Ostfriesland, where the work has been almost at a stand-still this year, and also in Neuchoo and Rhandersehn, we have new life.

On the two circuits in Westfalen we have several conversions and the accession of 20 persons.

We are allowed in the province of Schleswig-Holstein, and we rejoice at the signs of progress. In Kiel, Flensburg, Appenrade, and on the Island Fahr we had several conversions ; 40 persons joined the Church on probation.

Finally, our work in Bremen and Hamburg is surprising. We are thankful for what the Lord has done and may do. The work in Hamburg increases constantly. The people are filled with the true missionary spirit ; 29 persons joined the Church this year, and we have good reason to expect great things in the future. God is with us, and that is the best of all.

FRANKFURT-AM-MAIN DISTRICT.—A. Sulzberger, Presiding Elder.

We have had a prosperous year on every circuit in the conversion of many souls and the increasing interest of the people in our mission. Our aim is to plant and cultivate true Methodism in Germany and Switzerland. We are not satisfied to have only large meetings, or to see our people only every Sunday at the public service. We pray and labor to have a solid increase of our communicants by real conversions and well-attended class-meetings. The great activity of the evangelical party in the State Church, called the Evangelical Society or Inner Mission, is undoubtedly an indirect result of our labors. Their tendency, being so clerical, leads, however, rather to the State Church than to Jesus. Real new life and true renovation of this political church body are not to be expected of this modern pietism. Our prospects are, in spite of our numerous obstacles, better than ever before.

I have had the privilege of belonging to the Methodist Church in Germany and Switzerland for thirty-two years, and thus to witness the development of our mission work from its beginning to the present. When I became a member of the Church they scarcely knew the name of Wesley; but to-day the power of his Church is moving the European Continent. Surely the time is not far distant when the Methodist Episcopal Church will be the largest and the most influential of the European free churches.

The annual contributions of my district show this year an increase of about 1,000 marks; per member, 12 to 13 marks per annum. Many of our members make not more than 50 to 75 cents a day. We earnestly try to keep what we have and to do our best for self-support by economizing men and means. By the generous help of the Missionary Board our chapel debts are decreasing; the interest formerly paid is saved for the support of the work. In taking up new stations we are anxious to look out for their self-support. If our societies had only to pay their preachers, and not large sums for local purposes, many of our circuits would be already self-supporting. On my own district I need three more preachers; but we are lacking in men and means. We must often wait until others have taken the field. I wish to have at least \$500 more for my district.

In our institute on the Roederberg we have at present the largest number of students we have ever had—eighteen young promising men. Some of them gave up good positions to consecrate themselves to the Lord's work.

The great importance and prosperous condition of the mission work of our Church in Germany will inspire the General Committee of the Missionary Board to make at least the same appropriation for us as last year. We could not miss one penny without embarrassment.

KARLSRUHE DISTRICT.—E. Gebhardt, Presiding Elder.

The Karlsruhe District was formed by Bishop Mallalieu at the Annual Conference in Zwickau (June, 1888) from three circuits which, until then, had belonged to the Frankfort District, and ten other circuits which had been a part of the Wurtemberg District, and was placed in my charge.

The peculiarities of our situation make it necessary that the minister

shall not only serve and attend to the place whose name the district bears, but also to a number of stations in the country, where meetings are held in the houses of the peasants. It must also be mentioned that many chapels named in the statistics are not located in the town or village where the minister resides. For instance, the chapel of Strasburg is located at Neumühl, a station belonging to the Strasburg District, while there is an absolute want of church property in Strasburg, where so far we have been enabled to collect only very small funds for church purposes.

Wherever our ministers can make use of the railroads they generally avail themselves of them in order to reach far-off country stations; but many stations cannot be reached by this mode of conveyance, and in such cases they are compelled to walk long distances, not possessing horse and carriage.

Nominally all the people in this part of Germany belong either to the Protestant, the Catholic, or the Jewish State Church; but practically they are either indifferent to church affairs or they are bigoted. Being unconverted, and their minds filled with worldly affairs, they, with very few exceptions, are inimical to the Christian Church, and, of course, also to our mission.

Principally in Wurtemberg and Baden we enjoy the blessing of religious liberty, so that real cases of persecution on the part of the authorities do not occur; but the ministers of the State Church caution every body to keep out of our way, and endeavor to the best of their ability to obstruct our work by spreading false reports in word and writing. The following may serve as an illustration of the above stated facts: In Gradershofen, in Elsatia, dwells a rationalistic minister of the State Church who, during many years, has openly avowed that the doctrine of the redemption of man by Christ's martyr-death must, in this age of intelligence, be cast off like an old garment which has become unfashionable. When, some time ago, two masons, with their wives, were converted among us, they were afterward visited by the above-mentioned minister for the purpose of inducing them to return to the State Church. This proved unsuccessful, they reproaching him with the fact that while they were given to sin and drunkenness he had never approached them or extended a helping hand to them. On the following Sunday he announced their expulsion from the State Church. The only result which this action of the minister produced consisted in five adult persons, with their children, joining our Church, and these are now praising the greatness and love of the Lord.

Many teachers in the public schools are obedient servants of the State Church, and are enthusiastic in combating our influence among the youth. In Calem (Wurtemberg) a teacher called out the boys belonging to our Sunday-school and threatened them with bodily punishment in case they should dare to go to our Sunday-school again. In consequence of this only two boys remained firm and preferred to suffer punishment rather than desert us. It is to be hoped, however, that the parents will energetically interfere, and not submit to such arbitrary proceedings.

Another great obstacle in our work among the Germans is their uncon-

querable habit of visiting inns and saloons, spending their money there for drink. Before our people were converted they were in the habit of drinking moderately; of late, however, the principle of total abstinence has taken hold of many, and this is certainly of great significance in a country where even the poorest laborer considers beer and wine a necessary part of his daily sustenance. To save real drunkards is especially difficult; but the Lord is omnipotent and can also reclaim them. One of our ministers in Speier (Rheinbaiern) succeeded in reclaiming a man who had ruined himself and those dependent upon him. The Lord took pity on him; the man saw the abyss that yawned before him and threatened to swallow him. He implored the Lord's help, which is never refused. Thus far the man has withstood all temptation, and a change for the better is observable in him and his surroundings.

Regarding our pecuniary standing we must confess that we stand upon very feeble feet. Most of our members belong to that class of whom the Lord says: "To the poor the Gospel is preached." Notwithstanding the very modest circumstances of our members most of them are always willing and ready in their offerings; at the same time we are most grateful for the assistance which we have thus far received from our mother Church in America, and of which we are still so much in need, principally for the purpose of paying our chapel debts, which at times are very troublesome and vexatious.

The task of our mission in Germany is a many-sided and grand one. Our work in the cause of the Lord has not been in vain. The success thus far achieved is incalculable in its benefits. But there remains a great deal to be done before we can justly sing in our huts the songs of victory and glory.

But many causes remain for humbling ourselves before the Lord. We need in future, as we have needed in the past, patience, perseverance, and strength to complete our task. But our motto will always remain, "Sacred to the Lord!" We shall ever hold high the banner of the cross and thus in word and deed proclaim the truth of the Gospel.

May the Lord grant us strength to perform this work, and may he bless our noble mission in all the ends of the earth!

WURTEMBERG DISTRICT.—J. Staiger, Presiding Elder.

From this district there were at our last Conference, in June of this year, set apart under the direction of Bishop Mallalieu 10 circuits, with 1,308 full members and probationers—that is, more than a third part, to form of those and a few more circuits of the Frankfort District the new Karlsruhe District. These circuits are as follows: Altensteig, Bishweiler, Calv, Freudenstadt, Karlsruhe, Knittengen, Lahr, Nagold, Pforzheim, and Strasburg. Concerning these circuits the presiding elder of Karlsruhe District will send word. There was also formed in the remaining part of the Wurtemberg District a new circuit, Sindelfingen.

The present Wurtemberg District embraces 20 circuits, of which 1 (Ebingen) is on the Rauhe Alp, 5 are in Bavaria, and 14 in Wurtemberg

Underland. This district also embraces 2,484 full members and probationers. In comparison to the population this is a very small number. But considering the very extraordinary disadvantages under which we have to work it is a very considerable number. The clergy of the State Church try their utmost to destroy our religion and to displace us. They do this by word and writing, by threat and by evil-speaking, by spending money in charity, by protecting the poor and sick, by employing State missionaries, by erecting meeting-houses, and Christian homes. Several, also, by exciting the populace with beer, etc., by lawyers' tricks, by policy, etc., endeavor to further this work. As these clergy have still much power, money, and newspapers—well read—at their service, also many friends and fellow-students, of the State officers, judges, lawyers, physicians, etc., to help them we are at a great disadvantage, and have a very difficult work to do if it were not for the help of God.

The custom of the common people to belong to a State Church is also very unfortunate and is a great obstacle in our way. However, our work is not without success. There are sinners converted to God; also from time to time some clergymen are awakened from their indifference and preach much better and pay more attention to the souls under their care than before. A number of circuits with several branches, especially in Bavaria, have been three, four, five, six, and seven years without a pastor until the Methodist minister came to those circuits and took care of them. As soon as the Conference received knowledge of the situation of those circuits they sent ministers to them. In Bavaria our work has a great and glowing future, more than in Wurtemberg, and our work will still more advance if the needed money is sent us from the Missionary Board. But there is still necessary a long and patient introductory work.

To write separately about each circuit would be too long. Only of Stuttgart, the beautiful and important capital of the kingdom of Wurtemberg, would I like to write. We have there a nice little membership, which is directed by our oldest active clergyman, Brother K. Dietrich. This charge is particularly hindered in growth because we have in this populous town no meeting-house of our own; very often the proprietor of the house which we rent forces us to change our place of meeting, and we are very happy if we are left a little time in peace. Often we have to change from one end of the town to the other. We think we are very fortunate if we find a small, uncomfortable room. We lose by each change the people who are accustomed to come to our meetings. Those who come in one place cannot come such a long distance when we change to another part of the town. We should gladly have a little property of our own if we only had the money for it. The members are poor and the expenses are large. The lots are very high in price, and to realize this project to have a church and parsonage we would need for Stuttgart forty to sixty thousand dollars. We are not allowed to incur debts before all our church debts are paid in Germany. What, then, is there to do?

The Quarterly Conference of Stuttgart has commissioned me to address this petition to your honorable Mission Board, that you might, if possible,

try in one way or another to help the church in Stuttgart to this property. I beseech you to grant this request. In the name of the Wurtemberg District we thank your Mission Board heartily for their kindness and assistance in our German work and for the considerable money you have sent us, and I take the liberty to ask you that you will send for our next Conference in Germany *not less* than you have the last years, for we could not get along without that sum. Finally, I pray you, in behalf of all our District Meetings, that your honorable Mission Board might do their best to continue the German Harbor Mission in New York for the welfare of emigrants and the honor of God and our Church.

ANNUAL REPORT OF THE BOOK CONCERN, BREMEN,—Rev. H. Nuelsen, Superintendent.

In giving to the Board a report of our Book Concern at Bremen I beg to state *first* our assets for the year ending December 31, 1887:

Real estate valued.....	Marks, 72,000 00
Machinery, furniture, and fixtures.....	" 32,021 19
Merchandise and stock.....	" 62,013 95
Cash in hand.....	" 294 41
Notes and accounts.....	Marks, 118,625 95
Appropriated and paid to Conferences.....	" 18,875 00 " 99,750 95
	<hr/>
	Marks, 266,080 50
Liabilities.....	" 31,722 27
	<hr/>
Whole capital.....	Marks, 234,358 23
	<hr/>
In January 1, 1888, capital without real estate (M. 72,000).....	Marks, 162,358 23
In January 1, 1887, capital without real estate (M. 72,000).....	" 152,070 89
	<hr/>
Increase of capital.....	Marks, 10,287 34
• Paid out to the German and Swiss Conferences....	" 18,875 00
	<hr/>
Profit for the year 1887.....	Marks, 29,162 34

Second. Table showing the state of capital (without real estate) and profits during five years:

	Capital.	Profit.	Paid to Conference.
Jan. 1, 1884.	Marks, 126,730 75	Marks, 24,803 23	Marks, 21,147 25
" 1885.	" 130,386 73	" 26,093 56	" 16,250 00
" 1886.	" 140,230 29	" 27,715 60	" 15,875 00
" 1887.	" 152,070 89	" 29,162 34	" 18,875 00
" 1888.	" 162,358 23	.....	.....
	<hr/>	<hr/>	<hr/>
		Marks, 107,774 73	Marks, 72,147 25
Gain of capital.....	Marks, 35,627 48		
Debts on interest, 1884.	" 28,165 72		
	<hr/>		
Gain over debts.....	Marks, 7,461 76		

We paid all our debts on interest, and as we counted twenty-five per cent. discount on all our goods, a good working capital is at present in our hands, which will enable us to enlarge our Concern without going into debt again.

We printed during the year :

Copies of Holy Scriptures.....	18,500
“ Books (different sizes).....	34,400
“ Pamphlets.....	84,500
“ Tracts (two series).....	1,202,800
“ Leafs (tracts) Handbriefe.....	104,000
“ Monthly Messenger.....	150,000
“ Evangelist (weekly paper), per week.....	12,310
“ Kinderfreund (for Sunday-schools), per week....	17,926
“ Missions Sammler, monthly.....	11,869
“ Sunday-School Magazine, monthly.....	71,776
“ Wächterstimmen Magazine, monthly.....	3,617
“ Temperance Paper Mäßigkeitsfreund, semi-monthly	1,020
“ Bannerträger (for young men), monthly.....	500
“ Bethania (Diaconess Caus), monthly.....	600
“ Almenack.....	53,000

We printed matter, account of work..... Marks, 61,195 75

We bound in bindery, “ “ “ “ “ “ 33,888 45

We employ about 42 laborers, of whom 6 are at the printing-rooms, 10 in the setting rooms, 18 in bindery, and the rest in the offices.

We possess three large presses and one hand-press.

Our tracts and books, as well as our papers, are being scattered and sold throughout Germany, Switzerland, and the German-speaking colonies in Russia, England, Australia, and other countries.

Four years ago we were paying interest on capital amounting to about thirty thousand marks. We have paid all now. We sell goods very cheap, but try to be very economical at the Concern. Our salaries are small, as the principal men employed are missionaries. Our wages are by the day. We work nine hours, and eight on Saturday. We give every day thirty minutes recess, from 8 to 9:30 A. M., but take five minutes of this time for a short morning service, consisting in reading a few verses of holy Scripture, singing two verses, and offering a very short prayer. All the laborers attend. They are mostly members of our Church. Very seldom a hand leaves the manufactory out of his own choosing, although he could earn sometimes more money at other places.

I would in conclusion say, we still need the assistance of our friends in America, as our profits go to support our work here. Especially would we like our Book Concern in America to assist us a little by giving us some of their fine cuts which they do not use any more, or have little use for. We could use them for our papers and thus cheapen our expenses.

I commend our tract house at Bremen to your prayerful attention.

CIRCUIT OR STATION.

	Foreign Missionaries.	Assistant Missionaries.	Nat. Workers W.F.M.S.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the Year.	Children Baptized.	No. of Theolog' Schools.	No. of Teachers in same.	No. of Students.
<i>Bremen District.</i>																
Aurich				1				50	7		80		8			
Bielefeld				1				112	17		200	10	4			
Bremen				2				134	23		180	19	6			
Bremerhaven				1				74	26		160	20	2			
Delmenhorst				1				119	16		200	10	6			
Dornum				1				86	8		120	9	2			
Edeweicht					1			89	10		150	10	4			
Flensburg				1		1		84	21		150	25	3			
Hamburg				1		1		168	28		250	80	14			
Kiel					1			35	16		100	18				
Metten						1		39	7		100	4	2			
Noorstedt						1		56	6		100	3	2			
Nenschoo				1				135	17		200	20	6			
Oldenburg					1			145	31		250	35	8			
Rhauderfehn						1		51	16		100	20	5			
<i>Berlin District.</i>																
Belgard				1				40	25	80	210	6	4			
Berlin				3		2		237	101	438	500	90	9			
Chemnitz				1	1	7		151	102	300	310	50	7			
Colberg				1		2		106	17	150	200	10	8			
Langenweizendorf				1		4		174	31	220	260	12	1			
Neu-Ruppin				1		1		52	31	120	150	4	1			
Plauen				1		3		110	124	300	365	15	18			
Saalfeld				1				62	5	100	150	2				
Schleiz					1	3		83	13	110	130	6	3			
Schneeberg				1		2		93	161	250	260	30	6			
Schwarzenberg				1	1			105	76	200	250	10	9			
Waltersdorf and Greiz Gera				1		5		143	60	250	34	12	3			
Zeitz					1			48	21	180	250	2				
Zwickau				1		5		145	197	400	500	97	12			
Werda				1		4		99	56	200	300	15	4			
<i>Frankfurt-am-Main Dist.</i>																
Cassel and Göttingen				1		2		119	47	60	200	25	7			
Dillenburg and Giessen				1	1	2		123	15	155	160	10	5			
Holzhausen																
Frankfurt-am-Main				1		19		299	59				3	1	2	18
Friedrichsdorf																
Hanau				1				31	8	30	80	6	3			
Kreuznach and Mandel				1		8		119	14	40	120	7	9			
Rheinböllen				1		2		123	14	220	250	20	4			
Weisenaue and Wiesbaden					1	1		21	11	40	120	10	1			
Martin Mission Institute						2										
<i>Karlsruhe District.</i>																
Altensteig					1			43	27	120	230	25				
Bischweiler				1				29	16	25	80	2	2			
Calw				1				186	39	100	330	10	1			
Freudenstadt				1		1		144	27	200	380	20	8			
Kaiserslautern				1				106	36	25	170	5	12			
Karlsruhe				1	1			111	31	60	210	10	1			
Knittlingen				1				122	15	50	190	5	1			
Lahr					1			32	1	50	90	5				
Mannheim and Speyer				1				96	39	75	210	16	4			
Nagold					1			63	21	20	110	3	1			
Pforzheim				1		1		244	30	200	500	40	2			
Pirmasens				1				102	21	15	140	5	4			
Strasbourg				1				120	11	80	220	8	1			
<i>Württemberg District.</i>																
Ansbach				1				17	17	100	70	15	1			
Bayreuth					1			11	3	100	70	3	3			
Beilstein				1				161	23	240	160	25	6			
Bietigheim				1				106	53	220	160	36	1			
Ebingen				1				110	11	180	160	5	5			
Heilbronn				1	1			301	49	450	800	35	5			
Heimsheim				1				150	40	250	150	21	2			
Herrenberg					1			190	32	230	190	12	2			
Leonberg				1				40	12	100	80	3	1			
Ludwigsburg				1				129	23	220	180	8	4			
Marbach				1				180	31	320	240	8	6			
Nürnberg				1				63	34	150	130	10	3			
Oehringen					1			92	15	160	120	18	2			
Ottinsheim				1				96	18	200	150	4	2			
Schweinfurt				1				10	7	50	85	3	1			
Stuttgart				1				94	22	170	150	9				
Vaihingen and Enz				1	1			196	35	380	280	11	4			
Weisberg				1				72	10	150	100	5	8			
Weissenburg and Sand				1				10	16	100	70	18				
Sindelfingen				1												
Total				58	17	2	80	7,296	2,208	8,683	13,035	1,061	258	1	2	18
Last year	2			58	21		52	7,107	2,163	8,719	13,460	1,204	233	1	2	15

GERMANY.

No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphans.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other united Places of Worship.	Parsonages, or "Houses."	Estimated Value of Parsonages, or "Houses."	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.
				Marks.			Marks.	Marks.	Marks.	Marks.	Marks.	Marks.	Marks.
2	85	2	15,150	1	1	1	4,880	13	46	2,087	541	1,161	6,085
108	400	2	159,205	1	2	2	21,218	70	112	8,085	1,406	845	2,321
7	180	1	41,000	1	1	1	24,900	78	103	1,785	200	1,041	860
4	130	1	18,300	1	1	1	8,610	50	152	1,572	10	567	1,713
5	70	2	23,000	1	1	1	10,238	80	23	1,025	651	1,390	582
2	250	2	11,080	1	1	1	800	95	55	8,968	525	1,678	117
4	200	1	65,500	1	1	1	53,886	15	13	929	706	240	58
1	100	1	9,186	1	1	1	9	13	9	651	1,390	582	1,678
4	40	1	4,000	1	1	1	240	40	36	8,986	525	1,678	117
2	80	2	14,000	1	1	1	8,050	20	25	190	1,161	6,085	2,321
2	125	1	21,000	1	1	1	3,710	56	133	750	287	860	1,041
4	104	1	8,700	1	1	1	9,570	160	238	1,242	508	1,713	447
1	90	1	1,960	6	6	6	25	56	180	412	400	452	2,054
7	600	1	151,200	5	1	1	57,080	173	753	1,678	1,108	6,085	2,321
4	90	2	21,578	9	1	1	7,000	112	307	1,406	845	2,321	1,041
2	100	2	18,750	8	1	1	6,850	50	153	570	200	1,041	860
4	90	2	15,205	7	1	1	3,710	56	133	750	287	860	1,041
2	90	1	1,146	5	1	1	80	183	550	10	567	1,713	447
4	160	1	24,545	6	1	1	9,570	160	238	1,242	508	1,713	447
3	85	1	800	6	1	1	25	56	180	412	400	452	2,054
3	100	1	5,600	7	1	1	50	101	412	400	452	2,054	1,158
3	160	1	2,628	9	1	1	201	328	528	189	1,158	1,678	117
2	50	1	24,100	11	1	1	8,400	100	127	490	187	1,158	1,678
3	180	1	15,480	4	1	1	100	201	1,077	40	1,240	4,612	1,678
3	60	1	1,412	6	1	1	46	126	285	142	582	1,678	117
3	180	1	77,000	6	1	1	44,487	220	797	906	681	4,612	1,678
4	140	1	2,178	7	1	1	70	198	850	264	1,678	117	58
4	200	1	3,200	2	1	1	16,617	70	96	1,916	704	117	58
6	110	1	9,700	8	1	1	3,365	51	112	1,452	240	58	159
8	340	2	102,000	16	1	1	186,413	185	227	2,725	3,494	159	87
2	40	2	8,000	8	1	1	1,585	15	20	462	128	166	892
8	150	2	7,650	9	1	1	20	94	160	1,237	128	166	892
9	180	1	4,200	13	1	1	102	200	1,037	854	892	1,678	117
3	180	1	216,000	8	1	1	80	202	1,177	1,177	1,177	1,177	1,177
2	50	2	19,800	1	1	1	6,285	50	127	804	184	940	457
3	70	1	4,640	1	1	1	1,270	35	100	238	92	457	274
4	200	3	25,950	1	1	1	5,150	150	226	6	2,268	274	893
6	284	1	25,600	1	1	1	10,640	77	140	417	445	893	1,600
2	125	1	28,900	1	1	1	21,665	45	96	873	47	1,600	1,842
3	285	1	42,590	1	1	1	25,475	107	263	1,270	884	1,842	655
7	190	1	18,900	1	1	1	8,045	75	164	216	280	655	667
1	38	1	14,800	1	1	1	7,300	50	176	800	80	667	1,574
4	160	1	14,600	3	1	1	2,700	76	260	711	1,018	1,574	619
8	150	2	18,940	1	1	1	7,120	80	72	238	10	619	1,573
4	350	1	32,400	1	1	1	11,000	84	332	755	863	1,573	1,792
4	160	1	34,200	1	1	1	13,185	80	148	1,229	1,154	1,792	2,358
4	230	1	9,970	2	1	1	1,490	60	215	730	492	2,358	54
2	20	1	4	4	1	1	8	93	271	14	54	26	103
5	13	2	10,850	3	1	1	10	9	271	60	103	142	135
4	300	1	9,000	1	1	1	1,850	76	57	1,290	269	142	135
8	140	1	7,000	1	1	1	2,568	40	62	1,318	57	135	820
11	200	3	39,600	8	1	1	116	56	1,420	845	820	96	184
7	540	1	17,400	1	1	1	36,743	152	467	8,741	17	96	184
5	300	1	16,000	1	1	1	8,312	60	89	1,522	109	184	40
3	150	1	5,000	1	1	1	3,571	65	79	2,129	148	128	98
4	205	1	40,000	1	1	1	1,200	15	14	636	50	40	128
10	400	2	13,600	1	1	1	7,121	93	69	2,648	148	128	98
2	60	1	22,000	4	1	1	60	91	48	1,846	1,284	98	138
5	90	1	9,600	1	1	1	35	68	1,859	123	138	70	65
4	100	2	8	8	1	1	7,400	28	44	1,220	1,000	70	65
4	200	1	23,000	1	1	1	2,900	40	25	976	166	65	47
9	300	1	12,000	1	1	1	4	14	158	80	47	164	142
1	14	1	8	8	1	1	84	158	1,699	482	164	142	69
265	10,680	72	1,621,743	2	9	36	45,000	634,278	4,508	8,600	78,870	22,541	34,112
256	10,632	67	1,591,167	233	41	41	268,240	811,563	4,764	7,435	75,958	22,525	16,340

SWITZERLAND.

Commenced in 1849.

Organized as a Conference in 1886.

UNDER SUPERVISION OF BISHOP VINCENT.

The Conference of 1888 was held in Basel, and was presided over by Bishop Mallalieu. The reports from the districts are encouraging. The fact mentioned by Brother Peter that our Church in Switzerland is legally incorporated, and our Church property all held in the name of the Missionary Society, shows a marked advance over the old days of persecution and contempt. The friendly attitude of preachers of the State and free churches in many instances is also gratefully acknowledged. Methodism is destined to take a strong hold on both the German and French populations of this ancient republic.

BERN DISTRICT.—Leonhard Peter, Presiding Elder.

APPOINTMENTS FOR 1888-89.

Bern, Jacob Spærri.

Biel and Salosnorn, L. Peter, Adolf Hunzitner, and Jacob Lohrer.

Genf, Toham Wuhrmann.

La Chaux de Fonds, Gottlieb Spærri.

Langnau, Gottfrieds Baer.

Lausanne, Ernst Schmidtmann.

Lyss, Johann Wettstein.

Neuchatel, Gottfrieds Crauss.

St. Imier, one to be supplied (T. Gfeller).

The work in this district is slowly but surely growing in every department. Methodism is becoming in all our circuits more and more "Christianity in earnest." The influence of Methodism is manifest not only in our Church, but in other Christian associations and churches. Sunday-schools were nearly unknown in Switzerland before Methodism was here; but now we find Sunday-schools with our system in almost every part of the country. Besides this we see in associations of the State Church and in free churches our method of working—revivals, class-meetings, and prayer-meetings, etc. Methodism is now, it is not too much to say, as great a power in other churches in Switzerland as in our own.

As I remarked in my last report, half of my district is located in French Switzerland, and our work there is very difficult, because the children of German parents constantly speak French. Of course on account of this our Sunday-schools are not large there, and we lose many of the children of our members from the Church. The teachers in the Sunday-schools are frequently required to converse in French with the children; and Brother Schmidtman, in Lausanne, is now obliged to translate Dr. Nast's catechism into the French language for his catechumens. It is necessary that we preach French, and I hope we may proclaim the cross of Christ very speedily, not only to the French people in Switzerland, but also in France. Of necessity when we commence the work in France we shall need an extra appropriation from the Missionary Society. Our Church has made good progress during the last year. We have had the legal rights of a corporation since May, 1888. All our chapels and houses are the property of the Methodist Episcopal Church. No member of the Church has a personal claim to our chapels or other property. It belongs exclusively to the Church. If our Church in Switzerland should be dissolved all the chapels and the property would belong to the Missionary Society of the Methodist Episcopal Church.

Bern. Our work in the metropolis of Switzerland is successful. The congregations in the fine new chapels are larger than at any time before. I think we have here the finest chapel in Switzerland. Its probable value is 90,000 francs; debt, 48,000 francs; insurance, 55,000 francs. The circuit has 4 preaching-stations, 146 members, and 19 probationers; collections the past year, 6,918 francs; one Sunday-school, with 140 children.

Biel is the second largest city of the canton of Bern, and is a center of the watch-making industry; the inhabitants are mostly watch-makers, and are generally of a sanguine and light-minded character. Hundreds of the people are ruined by drinking beer and brandy. We have a great work to do in Biel. Our large chapel is filled with adherents every Sunday. We have for our young men a Young Men's Association, for the girls a Maidens' Association, and a Temperance Association for saving the drinkers. The circuit has 12 preaching-stations, 177 members, and 56 probationers; collections, 5,392 francs. Probable value of the chapel, 50,000 francs; debt, 13,600 francs; insurance, 43,000 francs. In Bühl, a preaching-station, there is a chapel-building fund of 1,000 francs, 9 Sunday-schools, with 550 children.

Genf. Our Church grows slowly, but nevertheless we are doing a good work there. Our congregation is constantly changing. Genf is a French city, and our people are only Germans who stay a short time in this city and then return home or go elsewhere. The members are whole-hearted Methodists. They love the Church and are working for it as much as they can; 145 members; 15 probationers, collections 5,160 francs, 1 Sunday-school, with 150 children, 3 preaching-stations.

Lausanne is a beautiful place, the paradise of Switzerland. God be praised, I can say for our Church here that the members are pious and ready to make sacrifices for the kingdom of God. Our old hall of worship

was too small and we needed to rent a new one. Rev. Mr. Adair, preacher of the French Wesleyan Church, was so kind as to give us for a time his large Sunday-school hall. This place, although twice as large as the old one, is often crowded with adherents. We should have in Lausanne, as soon as possible, a chapel of our own. Our members do as much as they can toward this important matter, and have collected up to the present a building fund of 2,714 francs. Members, 96; probationers, 15; collections, 4,700 francs; preaching-stations, 3; 1 Sunday-school, with 55 children.

Langnau is a large, fine village in Emmenthal, with about 8,000 inhabitants. The character of the people of this valley is slow and deliberate; but when they once come to know what is good and real they hold on to it with great tenacity. Many people have been converted during the past year, but only a few persons have connected themselves with us. The reason may be in the character of the people and in the influence of the many Christian associations which are here, as there are seven Christian churches in Langnau. Members, 55; probationers, 16; preaching-stations, 4; 2 Sunday-schools, with 220 children.

La Chaux de Fonds, with five preaching-places, is a very fine circuit. Our members are good Methodists, and have a good influence over the people in Chaux de Fonds. The pastors of the other churches acknowledge us as a Church and are on very friendly terms with our preachers. Our chapel is every Sunday full of adherents and souls are being converted. Different societies in the Church—for missions and for tract work, Young Maidens' Association, etc.—are working for the kingdom of God. Members, 112; probationers, 23; collections, 6,800 francs. Probable value of the chapel 50,000 francs; debt, 21,700 francs; insurance, 27,300 francs; 2 Sunday-schools, with 100 children.

St. Imier was separated from Chaux de Fonds the past year. We have seven stations on this circuit. Brother Hager, who founded the mission in St. Imier, has lived at this place six years. He built the chapel last summer and afterward wished to go back to his old home in America. Brother Hager built the house with his own money, and as he went away we were obliged to mortgage the chapel for 20,000 francs. If we had not bought the chapel the Salvation Army would have taken it and we would have lost many of our people with the house. The departure of Brother Hager was unexpected, and we had to buy the chapel while we had not one dollar to buy with. We would be very thankful if the Mission Board can give us some thousands of dollars for this house. We have good prospects in this place. Members, 70; probationers, 23; collections, 1,455 francs; two Sunday-schools, with 100 children.

Lyss has 8 preaching stations. We have had a good year in this place; 29 persons have joined on probation. Members, 103; probationers, 57; 4 Sunday-schools, with 330 children; collections, 2,777 francs; probable value of the chapel, 11,000 francs; debts, 5,350 francs; insurance, 12,400 francs.

Neuchâtel is a large circuit. Its 7 stations are far distant from each other. In every place we have good services. In the old city of Neu-

enbourg we have been preaching for twenty years. It is not possible for us to stay longer in our rented hall ; it is too small ; but we cannot get a better one. Other churches go ahead and are building chapels, and we must follow them if we would not lose our ground and our people. This and other circumstances compel us to build a chapel in Neuenburg. We have there now a chapel fund of 12,000 francs. The Conference Building Committee gave us permission to build a chapel. We bought the site for it at a cost of 7,000 francs. Because we cannot build a house as we like, but must follow the prescribed rule and plan of the city government, the chapel will cost much money. The amount needed is estimated at 60,000 francs. It is very troublesome for us to incur such a debt, but it is more troublesome to see other Churches grow up and have fine houses while we retrograde because we have no chapel. Dear brethren of the Mission Board, help us with four or five thousand dollars, that we may soon have a chapel in Neuenburg ! Members, 70 ; probationers, 23 ; collections, 4,322 francs ; two Sunday-schools, with 125 children.

We have a great work to do for the German and French population in Switzerland. Our position is more and more respectable, also, before the forum of other Churches. We must not recede in any part of the work. But our motto must be, "Always onward." God help us !

ZÜRICH DISTRICT.—H. J. Breiter, Presiding Elder.

By the help of our Lord the work on Zürich District is still in quiet and blessed progress. Between four and five hundred persons were admitted on trial on the Zürich District during the last year. But we lost many members, especially by removal to America ; and therefore the increase of the number of members reported is not quite in proportion to the number of additions. But still we are going on. The Lord is with us, and that makes us confident and glad. All our chapels and homes are the property of the Methodist Episcopal Church either by the law of the cantons or of the Confederation. Our property is therefore quite safe.

Our chapel debt in the whole Conference is now 463,484 francs ; the year before 509,171 francs ; 45,687 francs less now. But the debt as it is now is still a great burden for our poor membership, and we cannot go on as we should and would.

The best way to help us would be to pay this debt at once, or at least in two or three years. Could that not be ? If not, then we request you to appropriate to our Conference for the next year :

1. For the work at least the same sum as last year.
2. For chapel debt at least \$10,000.

Besides this I request you to appropriate :

1. For a chapel-building at Ruppertsweil, a station belonging to the Lenzburg Circuit, \$1,000. We have at Ruppertsweil 40 members, an attendance of about 80 to 100 persons, and a Sunday-school of 150 children. Till now our services have been held in an old black workshop of a mechanic. The place is sooty, smoky, low, and full of various instru-

ments. Even this very unsuitable place is not secured to us; we may lose it any day. We are compelled to build a chapel there, or we cannot expect any further success. The members there do as much as they can, but they are poor. Without the help of the Missionary Board they will never get a house of God. Give us \$1,000 for Ruppertsweil, and we can build there a chapel without debt.

2. For a chapel-building at Baden \$2,000. Baden is also a preaching-station belonging to Lenzburg Circuit. We have preached there three or four years, and have 25 members, 50 to 60 hearers, and 30 children in the Sunday-school. The hall where we preach there was a saloon, even something worse than a saloon, before we rented it. Respectable people will not go to that hall even to hear the Gospel. But we cannot get a better place. We must build or give up the work. Give us \$2,000 for Baden.

3. For a chapel-building at Frauenfeld \$2,000. At Frauenfeld we have 50 members, about 100 hearers, and 100 children in the Sunday-school. We have been working there many years. Frauenfeld is a very hopeful place if we only could get a chapel. The house in which our hall is is for sale, and may be sold any day. And then what shall we do? Give us \$2,000 for Frauenfeld.

4. For a chapel building at Chur \$2,000. With Chur it is quite the same case as with Frauenfeld. Give us \$2,000 for Chur.

At all these places either we must build or the work of many years must perish. Two years ago you wished, and we promised, not to make new debts. But we cannot go on without money to build chapels, and because we have no money, or only little money, we cannot build without making debts, unless the Missionary Board will help us. If we cannot build, then at some places our work will not progress, and at other places it must be given up.

At Weinfelden we have an old brother. This brother has some money. He gave his money to build a chapel for us at that place. This chapel, valued at about 18,000 to 20,000 francs, is now the property of our Church, and will be dedicated next month. Now I am seeking such a brother for the above-named places, but cannot find him here at all. Will the Missionary Board be the brother? O Lord, thy kingdom come; thy will be done! Amen.

STATISTICS OF SWITZERLAND.

CIRCUIT OR STATION.

Zürich District.

CIRCUIT OR STATION.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
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SCANDINAVIA.

Commenced in 1853.

Our work in the Scandinavian countries continues to cheer the Church by its growth in all departments, and by the satisfactory evidence it gives of the adaptation of Methodism to the Scandinavian people. Bishop Mallalieu presided at the annual sessions of 1888, and reported as enthusiastically as his predecessors have done concerning the work already accomplished and the prospect for the future.

I.

SWEDEN.

Organized as a Conference in 1876.

UNDER SUPERVISION OF BISHOP JOYCE.

The work in Sweden is a constant joy to the Church. The warm-hearted, enthusiastic temperament of the Swedes falls into easy harmony with Methodist ways and usages. Under many difficulties our brethren are waging the battle with confidence and hope, and frequently the shout of victory goes up from the camp. The reports are terse and to the point, and the careful reader cannot fail to notice how often revivals are reported. There is a healthy increase in the membership at most of the stations; yet our brethren seem to be faithful in "pruning" where there is occasion for that process. They lose many members by emigration, but their loss from that cause is almost always our gain in the United States. And these genuinely Methodist Swedes are in the very front rank of desirable immigrants here. The subjoined reports are full of interest.

STOCKHOLM DISTRICT, F. Ahgren, P. E.

Arboga. The religious condition is very good. There has been an increase of 40 members. Collected, 3,800 crowns. The prospects for continued success are very bright.

Avesta and Fagersta. Revivals have occurred in both of these charges, and as a result 70 have joined on probation. More than 2,000 crowns have been collected. Fagersta ought to have its own preacher.

Borlänge. Here, also, we have had during the winter a revival, which embraced the Sunday-school. On account of emigration the membership remains the same as last year. Despite hard times the current expenses have all been paid.

Dunker. This charge has always been a hard field. There has been no progress for several years, and the prospects are yet dark. Although the pastor has worked faithfully an increase has not gladdened his heart. Collected, 260 crowns.

Eskilstuna. By placing Eskilstuna beside Dunker we may apply the proverb, "Extremes meet." Here God has especially blessed his work. The church is strong and active. During the winter sinners have been awakened, many of whom have been saved. But, on account of removals, deaths, and backsliding we have had but a moderate increase. A good choir, under an excellent leader, has greatly assisted the pastor in the work. Much money has been collected—7,000 crowns, the largest sum since the building of our chapel.

Talun and Korsnäs. The membership has increased 26, and 5,740 crowns have been collected, which is indeed well done for these places. According to Brother Bohlin's report the religious condition is very good.

Gefle. Love and peace reign. The glorious revivals of last winter gave new strength to the church. Increase during the year, 175. Collected, the astonishing amount of 17,000 crowns. The prospects are bright and the fields white to harvest.

Gefle Circuit. The chapels in Skutskär and Karlholm and the hall in Grönö, preaching-places which have been opened this year, have all a good attendance. The membership at last Conference was 165; of these 23 belonged to *Hedesunda* and were added to Gefle. Still the membership is now 173. More than 3,000 crowns have been collected.

Heby and Sala. The work here has been crowned with great success, and here particularly can we say, "We have favor with all the people." Collected, 3,152 crowns. Work has been begun in Vesterås, where we at present have 8 members and many friends who are willing to help us. It would be well if we could send them a preacher and organize a charge.

Hogfors. Last winter revivals broke out in several places belonging to this charge. Several hundred were converted, of whom 40 joined on probation.

Köping and Odensvi. The attendance has been very large during the winter, and the Spirit of God has convinced many of sin and led them into the path of righteousness. About 50 have joined on probation, and 2,600 crowns have been collected.

Kungsör. We are here zealously and faithfully building on the foundation that is laid. Many have been converted. More than 1,000 crowns have been collected.

Seksand and Orsa. On this great field 52 have joined on probation and 20 have been received into full connection. The Sunday-school has 70 children.

Linde. We have here during this year dedicated a beautiful and commodious chapel. Emigration and the necessity to exclude some have decreased the membership, but we hope that the work will be crowned by the blessing of God, and this decrease soon be made good.

Mörkö. We have as yet no chapel on the island, but the services held in the homes of our members have been well attended. Godliness and liberality are prominent characteristics of the members of this small church.

Nyköping. Slowly but surely the day is approaching when we shall have a Methodist chapel even here. The lot bought last year is nearly paid for. At Naforgvarn Mills preaching services have been held and a class organized. We expect soon to have a church there. Not less than 3,000 crowns have been collected, of which 400 crowns are from Naforgvarn.

Oregrund. The church here is both spiritually and temporally in a prosperous condition. The chapel debt has been decreased and several improvements made.

Sandviken. The church has an increase of 41, and consists now of 200 members. Brotherly love continues. The chapel debt has been decreased and more than 2,500 crowns collected during the year.

South Uplands Circuit ought properly to be added to Upsala and supplied with preaching by students from our Theological Seminary.

Stenhamra. Many of our friends have moved away from Stenhamra, but at Ekero and Bockholms-Satra many have joined the church; hence a small increase. This field is large and difficult, and, on account of scarcity of work, the finances have been very pressing.*

Stockholm—St. Paul. "To every thing there is a season." So also within the Church we have sometimes to sow and harvest, sometimes to hoe and water. During the year a much-needed pruning has taken place, so that, although 61 have joined on probation, there is still a decrease in membership. Although there has been much poverty and scarcity of work during the winter the church has paid her current expenses and collected almost 10,000 crowns. A local preacher and our ever-ready book-agent have assisted the preacher in charge with Katrina Mission.

Stockholm—St. Peter. Here, also, a pruning has taken place, and a great many have moved away; so that, although 124 have joined on probation, the increase is only 12. During the year 9,500 crowns have been collected. Wonderfully great crowds attend the services, and Brother Schütz has gained the reputation of being one of the best pulpit orators in the capital.

Stockholm Mission. This young church has increased 41 in membership and collected 3,600 crowns. This little plant will surely grow to a big tree, because a healthy sap is penetrating it, and the promises of God are also for the little ones.

Sundsvall. In the disastrous fire that visited this city about two weeks ago our church property was destroyed and the members scattered. During last winter many were brought to Christ, and before the fire the membership was 139. We hope and pray that the Lord will preserve and gather again the scattered ones and, according to his promise, deliver us out of all our trouble. The day after the fire the rector of the State Church offered to our pastor a school-house in the outskirts of the city, to use for his services—a praiseworthy instance of generosity and Christian liberality.

Sund. The chapel debt at Sund has been decreased by 200 crowns, and the chapel building at Eriksdal on Alnow is progressing rapidly. Collected, 3,000 crowns. Although the membership has not increased during the year the prospects for the future are good.

Upsala. Our large chapel debt has been decreased by 3,928 crowns. The religious enthusiasm is very great here, even among the clergy of the State Church. In the block where our own church is located the afore-said clergy have furnished a hall, where they not only hold services Sundays and week-days, but also observed the week of prayer at the beginning of this year. Our work is continually progressing, and at times there is a larger attendance at our services than at any other place of service in the city.

During the year that I have been presiding elder on the Stockholm District our work has been making a steady and encouraging progress, which, among other things, is attested by the statistical reports. For example, a comparison of the reports of 1884 and those of last Conference shows that, although the Vermland and Finland charges, which belonged to the Stockholm District in 1884, but afterward were separated from it, have been deducted, the membership of the district has increased from 4,181 to 6,190, a total of 2,009 in three years. The money raised toward ministerial support has increased in the same time from 6,827 crowns to 15,156 crowns, an increase of 8,329 crowns. When the statistical reports of this year have been completed we shall, without doubt, find a corresponding increase for this year also.

KARLSKRONA DISTRICT.—K. A. Jansson, Presiding Elder.

Norrköping, the largest church on the district, has now 573 members. During the year 54 have been received in full connection and 72 on probation. During the week of prayer we were blessed with a good revival and quite a number were saved. A much-needed addition to the chapel has been completed without increasing the debt. More than 5,500 crowns have been collected. We have 2 Sunday-schools, with more than 400 children.

Soderkoping, which last year belonged to Norrkoping charge, has this year had its own pastor. A hall located in the center of the city, near one of the markets, has been hired, and the services are well attended. Members, 31. A Sunday-school, with 45 children, has been organized.

In *Linkoping* a corner lot, with a dwelling-house on it, was bought last fall for a little more than 6,000 crowns, and on this lot we shall build a suitable chapel as soon as possible. Twenty-four have joined on probation. The Sunday-school is growing, having now 264 children. Collected 3,000 crowns—an increase of 800 crowns.

In *Boxholm* and *Tranas* the Lord has also given success. In *Boxholm* a large payment has been made on the chapel debt, and now the burden is easily carried. In *Tranas* a very good hall has been hired for services, and a few pious and God-fearing people have joined the church. On the circuit 26 have joined on probation and 14 have been received in full connection; 130 children are instructed in 3 Sunday-schools.

Matala. The church is in a very good condition. At the services the chapel is often crowded. If the signs do not deceive us we shall soon have a good revival in this place. We have now 1,500 crowns in our chapel fund, begun about two years ago. •

Waldemarsvik and *Gamleby* and the preaching places, *Gusum's Mills*, one Swedish mile from *Waldemarsvik*, and *Lofsta*, three quarters of a Swedish mile from *Gamleby*, is a very difficult charge to take care of. The two principal places, *Waldemarsvik* and *Gamleby*, are five Swedish miles apart. In the summer, when there is steam-boat connection between the places, all is well, but in the winter it is indeed difficult. However, 15 have been received in full connection and 13 on probation.

In *Jonkoping* our labors have been crowned with success. We feared that when the new and magnificent State Church building, situated on the public square, right in front of our church, should be ready our audiences would decrease. But our fears were groundless. Often during Sunday services has our church been filled to its utmost capacity. We have often held preaching services in *Falkoping*, sometimes every other Sunday. A well-located hall was dedicated for preaching last Sunday. The prospects of success are very bright. If we could only station a preacher there our friends are willing to give 400 or 500 crowns toward his support. But where is the laborer? We need indeed to pray the Lord of the harvest to send forth laborers into his harvest. On the circuit 39 have joined on probation and 13 have been received into full connection. In the Sunday-school we have 200 children. Collected 3,700 crowns.

Nassjo. This year has been rich in blessings to the congregation. Last winter the Lord made manifest his power to save. Evening after evening sinners surrounded the altar for prayers and many found peace with God. In the congregation all is well. Collected 1,200 crowns.

At *Eksjo* we have now 195—an increase of 72. As a result of last winter's revivals 88 joined on probation and 48 have been received into full connection. Extensive improvements have been made on our new

church in the city. Fences have been built, necessary sheds erected, and shade-trees planted.

At *Ulriksdal* a beautiful chapel has been dedicated on which the remaining debt is less than 1,000 crowns.

At *Lofthammar* and *Wraka* we have also had occasion to rejoice over good revivals, and 43 persons have joined on probation and 18 been received into full connection. The charge has now 126 members—38 more than last year; 840 crowns have been collected.

At *Westervik* our labors have been crowned with a rich harvest; 98 have joined on probation and 73 have been received into full connection. The membership is now 330—an increase of 48. Atvidaberg, Almvik, and Ankarsrum are preaching-stations belonging to this charge. At the two first-named places our friends desire their own pastor in connection with *Gamleby*, which is located right between these two places. They are willing to contribute 150 crowns toward his support. There are 4 Sunday-schools on the charge, with 340 children. Collected 3,036 crowns.

At *Oskarshamn* there has been no progress for several years, but this year we are beginning to reap a harvest from the seed sown; 52 have joined on probation and 24 have been received into full connection. The Sunday-school has had an increase of 110, and has now 260 children. Collected 2,229 crowns.

Monsteras. In some branches of our work we have had good success. The chapel debt has been decreased into several hundred crowns and the inside of the chapel has been thoroughly repaired; 1,686 crowns have been collected; 19 persons have joined on probation and 10 have been received into full connection; 135 children are instructed in 4 Sunday-schools.

At *Kalmar*, with the preaching-stations *Ryssby*, *Nybro*, *Hagby*, and *Runsbeck*, the last on *Oland*, 20 have been received in full connection and 33 on probation. We have here a Sunday-school of about 200 children. Collected 2,000 crowns.

At *Wexio*, with preaching-stations in Algutsboda, Ljuder, Linneryd, Moheda and Lidnas, the Church has increased with 52 members. In Algutsboda and Linneryd some friends have given us lots for chapels, and if we only could send them a pastor we should within a year have a chapel in both of these places.

In *Lidnas* we have hired a hall, and our services are well attended. Nearly 1,000 crowns have been collected on the circuit.

In *Delary*, where for many years there has been no progress, the prospects are this year beginning to brighten, and 7 persons have joined on probation. At Delary's Mills, Elmhulb Station, and Traheryd our meetings are well attended. We have 3 Sunday-schools on this circuit, with over 100 children.

At *Korlskrona* we have had great success; 101 have joined on probation, and the church has now 492 members—69 more than last year; 765 children are instructed in 8 Sunday-schools; 3,350 crowns have been collected. If the country places could have their own pastor they are willing to contribute 350 or 400 crowns toward his support.

In *Karlshamn* our labors have not been in vain. We have not accomplished great things, but even small things are great in the kingdom of God. Twenty-two persons have been received in full connection and 29 on probation. The repairs on the outside of the chapel have been completed. We have collected nearly 2,000 crowns. In our 2 Sunday-schools we have 175 children.

Lund. The city of the second university of Sweden has always been a hard field for all dissenting denominations. But this year we have had some success. A small revival occurred in the spring and a few were converted and joined the church. A corner lot on one of the public squares, an excellent location, has been bought for 10,000 crowns. Were we now only able to build a small chapel a great obstacle to our success would be removed. May God send us help!

Malmo charge has received 34 on probation and 33 in full connection; 250 children attend the Sunday-school. A very good organ has been bought for 600 crowns. Collected 2,500 crowns.

In *Landskrona* our work is going slowly forward, gaining confidence every day. Twenty-three have joined on probation; 150 children attend our 2 Sunday-schools. Collected 1,843 crowns.

Helsingborg. The prospects of success are very good both in the city and the country stations, especially at *Bjurf*, where we have a chapel. The charge has now 111 members—an increase of 22; 3 Sunday-schools, with 136 children. Collected 2,100 crowns.

At the last session of the Annual Conference the district embracing Ostergotland, Smaland, Blekinge, Skane, and Gotland was divided, making a separate district of the Island of Gotland. Six charges, with 1,011 members, were thus cut off from the district, which up to that time consisted of 22 charges.

Our labors have been crowned during the year with success. Multitudes have been awakened and through our instrumentality been brought to our blessed Saviour. In some of the charges daily services were held during the winter for two or three months. More than 850 persons have been received on probation during the year. But as many removals have taken place, and of these not less than 116 to America, and a necessary revision of the list of membership has been attended to, the real increase is very small.

The interest for Sunday-school work is increasing. Seven new schools have been organized during the year, and the number of scholars has increased 574. Notwithstanding the unusual hard times our people have generally shown a commendable liberality, so that the current expenses have almost without exception been paid.

GOTHENBURG DISTRICT, L. G. Berglund, P. E.

Gothenburg. This church is one of the strongest and most active. The present number of members is 426 in full connection and 84 on trial. Fifty-four have this year united with the congregation in full, and as many on trial. There are three Sunday-schools, numbering 700 children. The value of the Church property is 37,000 crowns. The debt is 12,500 crowns. In the congregation peace prevails and the work of God is advancing. In Alingsås, belonging to Gothenburg church, during the past year a fine chapel has been erected, holding about 300 persons, and valued at 2,500 crowns.

Lidköping. In this fine town of 5,000 inhabitants we have a little but good church. Nineteen persons have during the year united with the congregation on trial and 21 in full connection. In the Sunday-school, which is flourishing, 110 children are instructed.

Laxå. This congregation, which has 151 members in full, and 16 on trial, has this year received an addition of 41 persons. In the circuit are 7 preaching-places and 4 Sunday-schools, numbering 125 children. The state of the congregation is very satisfying. The services are numerously attended and the preacher in charge is much beloved by the members. The brethren here intend erecting a chapel as soon as possible.

Hardemo—Kumla. This is a country place. The congregation consists of well-to-do farmers and tradesmen, and has about 124 persons in full connection and only 5 on trial. During the past year 37 members have been stricken from the roll, some because of backsliding, others on account of their removal from the place. We have in this circuit two chapels, which are well attended by hearers at the Sunday services.

Lerback. In this hard-worked place we have not had any success to rejoice over this year, yet we have great occasion to thank God for what has been done; especially can this be said of the work at Ronneshylta, a place belonging to Lerback.

Sonstorp—Lotorp. This field is very hard, and the prospects for our cause are not very bright. This may be said of Sonstorp. In Lotorp, on the contrary, it is better. We have there some members who are much devoted to our Church. But in Häfla, an iron-manufacturing place, as well as Lotorp, the prospect for the future is very fine. If we had money, this place, which is surrounded by many manufacturing towns and other well-populated places, ought to have its own preacher.

Åtorp. This circuit is also very hard, especially when we consider the great distance between the preaching-places. The prospect for the future is, therefore, not bright. The congregation consists at present of 174 members in full and 22 on trial. In the circuit are two chapels worth about 4,800 crowns. The debt is only 820 crowns.

Halsberg. Though we cannot here chronicle any great victories, yet some souls have been saved. The most of those who were converted last year and united on trial have endured, and of those 26 persons have

joined the congregation in full this year ; besides, 13 persons have united on trial. Many of the members have emigrated to America. The church is in good condition. In the circuit are six preaching-places. The Sunday-school is advancing and its order is good. The chapel debt is only 760 crowns.

Orebro. In this congregation we have been compelled to strike off about 100 members from the roll as unknown or backslidden. To fill this gap we have only 28 persons who during this year have united with the congregation in full connection, and 12 on trial.

Lekhyttan. Some persons have united in this place with the church. Here are 5 preaching-places and 3 Sunday-schools, with 60 children.

Degarfors. There has been some success here this year ; 24 persons have joined the congregation. The condition of the church is good. During the year a fine and spacious chapel has been built. The debt is 1,600 crowns. There are 2 Sunday-schools with 157 children.

Bofors. With this congregation 15 persons have united on trial this year. Its condition is as good as can be expected at present. In this circuit are two chapels, and the third is building. There are 5 preaching-places and 1 Sunday-school, with about 40 children.

Kristinehamn. Our work here has for the last year gained greatly both in inner power and external standing. During the past winter a good revival took place here, as well in the town as in the surrounding country, especially in Bjorneborg, a great iron-manufacturing town; 80 persons have joined the congregation, which now numbers 309 members. Sunday-schools, 2 in number, consist of 200 children.

Karlstad. This congregation consists at present of 150 members in full and 27 on trial. During the year 15 persons have joined the church in full and 13 on trial. In the circuit is 1 chapel, namely, in Fogelvik, and in the town 1 preaching-hall, rented till the 1st of October next year. The prospect for the future is good, but it is necessary to work hard if we would see any success. Besides we are in need of preaching-rooms of our own if our cause is to secure the publicity and respect it deserves. A chapel fund of 1,000 crowns is collected for the purpose. The debt of the chapel in Fogelvik is 1,000 crowns.

Filipstad. During this year 29 persons have united with the congregation in full and 17 on trial. Here are 6 Sunday-schools, numbering 200 children. The chapel debt is 6,126 crowns.

Ransater. This congregation is very good. The members consist for the most part of iron-workers, who are much devoted to our cause. Here 39 persons have united with the church in full connection and 43 on trial during the year. There is 1 Sunday-school, with 125 children.

Huiringsberg. This church has during this year advanced steadily. A new and very fine chapel has lately been dedicated. The prospect of success is very fine, especially when we consider the inclination of the people to hear the word of God and the great population of the tract. In connection with this place there is a church at Karlaveda, where we have more than 50 members who are much devoted to our cause. With the

congregation 11 persons have united in full and 40 on trial. Here is 1 Sunday-school, with 50 children.

Grums—Nor. In this place we have had good success. During the year 83 persons have joined the church in full and 54 on trial. The number of those who have this year emigrated to America is 27. In spite of this the congregation has had an addition of 59 members. The number of members at present is 208 in full and 30 on trial. In the circuit are 3 Sunday-schools, numbering 80 children. The chapel in Grums has been enlarged by building two rooms for the sexton, which has cost 242 crowns. Here are 7 preaching-places.

Seffe—Froskog. This congregation consists now of 149 members in full and 38 on trial. At the beginning of this year some trouble existed among the members; but, praise to the Lord, it has now ceased. The best preaching-places belonging to this church are Froskog, where we have a chapel, and Aural, where a well-ordered preaching-hall is hired.

Bengtsfors. During the last winter a very considerable revival occurred here. Of the converts, however, only 9 persons have united with the congregation on trial and 3 in full connection. Among the members peace and harmony are prevailing. The Sunday-school is flourishing and numbers about 80 children. On the church property no considerable debt is pressing.

Halmstad—Varberg. During the year the congregation has rejoiced over very good success. About 100 persons have united with the church on trial. The prospect for the future is very fine. In Varberg, on the contrary, we have not been able to sustain any work this year, owing to want of interest among the people and the poverty of the few members who are left in the town. The inhabitants, who formerly were very hostile against us, show now a crushing indifference. Under these circumstances the Quarterly Conference concluded to sell the chapel there in order to pay the debt pressing upon it.

Stromstad. Here 9 persons have joined the church in full and 20 on trial; no little progress in this place, where the cause of God hitherto has advanced very slowly. The little congregation consists now of 40 persons in full connection and 16 on trial.

Varda—Slap. This church numbers 89 members in full and 14 on trial. The congregation would have been much greater had not so many members emigrated to America. During this year alone one tenth of the congregation has moved. In the circuit are 6 preaching-places, one of which we have lately taken up, and where our cause seems to have good success. There are 4 Sunday-schools here, numbering 90 children.

May God bless his own cause in our beloved country and every-where!

FINLAND DISTRICT, B. A. Carlson, P. E.

Ordained Preachers. B. A. Carlson, P. O., Helsingfors. P. Jeppson, P. O., Ekenas. G. A. Edlund, P. O. Kristinestad.

Admitted on trial. J. W. Hagman, P. O., Abo. A. G. Hiden, P. O., Gamla Karleby.

Local Preachers acting as supplies. K. Linborg, P. O. Bjorneborg. L. Lindroth, P. O., Wasa (Nikolaistad). H. Robe, P. O., Helsingfors.

Our mission in Finland is as yet to be considered but as a child in swaddling-clothes. But in comparison with other missions of our Church in the world it is still something. No one having no real knowledge about the state of this Russian country can get a true idea of the progress of the missionary work there. Finland is indeed no pagan land, for the Gospel has been preached there for many hundred years; but its population, especially the Finnish-speaking people, are in a low state of education in comparison with other civilized countries. With respect to this we need only quote the following facts: The statistical reports for murder show that while Norway has four murders to every million of inhabitants, and Sweden nine, Finland has during the same time thirty-three. The vice of drinking among the people may be the principal cause of this. Yet the people of Finland have a certain reverence for God and a respect for the Christian religion.

Our Missionary Society acted wisely, and that cannot be denied, when they opened a mission in this country; but still it would have been better if they had commenced the work some years earlier, because it takes no small time to become familiar with the circumstances of the country, there being no less than three official languages, Finnish, Swedish, and Russian; and, knowing but one of these languages, we are often obliged to speak to the people by an interpreter, which sometimes occasions us no small difficulty, especially when mourning souls call for help. Yet it has sometimes happened that the Spirit of God has proved powerful enough to overcome these hinderances too, as once really happened with Brother Lindborg at Bjorneborg, where both the seeking person and the interpreter, who, in this case, of necessity translated both the discourse and the prayer, were at once converted.

"God is no respecter of persons." Some Grecian confessors have been converted, and, though they in general have great fear of uniting with Protestant Churches, yet some of them have dared to take that step, and they show now in their lives and dealings that they wish wholly to belong unto God, and to that people who worship God in spirit and in truth.

At *Helsingfors* our cause has success continually, though we during the first quarter had to meet and struggle with unexpected difficulties, which might have brought us into hard trials; but our Lord, having care of his own cause, glorified his name in helping us.

The writer has served this congregation as preacher in charge this year also with the aid of an assistant. Necessity would have required that I should devote myself exclusively to the care of the congregation; but that I could not do, because no little time has been claimed for the publishing of our paper, *Nya Budhararen*, and for my traveling over the district, containing in its length about 1,300 Russian verst.

Our congregation at Helsingfors is composed of people of the working-class, but our services are often attended by persons of fashion. On Sunday, April 29 last, we had even the pleasure of seeing among our hearers

a highly-respected bishop of the State Church, and other eminent members of the community often attend at our hall.

The state of the congregation is, I think, as good as it can be in a congregation newly formed. There is, indeed, much to be done before we can have the pleasure of saying that Methodism is strongly rooted and grounded in Finland, but it is our firm persuasion that it is in the way of attaining that result.

The preaching of the Gospel has not failed of good result. God has persuaded many of the necessity of seeking eternal salvation, and we have had the pleasure of speaking to and praying with many seeking souls who have, under the influence of the Holy Ghost, asked what they should do in order to be saved; and our humble labor has not been in vain.

During the past year we have received into our congregation at Helsingfors 25 persons in full connection and 29 on trial.

The Sunday-school is continually our most promising work, and is a real fruit of the united effort of sixteen zealous brothers and sisters who have eagerly labored to make the instruction as entertaining and practical as possible. This may be the reason why our Sunday-school at Helsingfors is more numerous than any of the nine other Sunday-schools in the city. Yet the summer season is less convenient for this work, because a great portion of the population then move from the city to live in the country, so that the Sunday-school then is less well attended; but the usual number of children generally come back in the autumn.

At *Ekenas* we have a good little congregation, and during the year a good revival has taken place in the whole circuit, embracing Ekenas, Ballnas, Brodtorp, and Skaldo.

Several conversions have occurred, and the congregation has had an increase of 20 persons in full connection and 25 on trial. Brother P. Jeppson, appointed as the preacher in charge in this place, has gained general confidence by his piety and holy life. One more preacher in this place would be useful in the highest degree and bring much good for the future, for it is certain that if this place be well cared for, and that continually, it will surely become one of our best congregations.

At *Abo* our cause is received now with kindness. The opposition before encountered here has ceased. Several of the ministers of the State Church attend our services very often, and they have showed us much favor. One earnest minister among these has preached in our simple little hall. A little class has been formed during the year numbering now 8 members in full connection and 27 on trial. Two Sunday-schools (one Finnish and one Swedish) have been organized with 70 children.

At *Bjorneborg* we have during the year past established a society numbering now 60 probationers, and two Sunday-schools, one Finnish and one Swedish. The local deacon, Brother K. Lindborg, stationed here has done a good work, but nearly all the time he has stayed at Bjorneborg he has had to fight with beasts, as did the apostle Paul at Ephesus. Brother Lindborg, to whom it is usual to have revival meetings wheresoever he may come, had been at Bjorneborg but a little while when there

were many that were awakened and converted; but at the same time there broke out a persecution also. Persons deeply fallen began to disturb us in our peaceful meetings. When their attacks had not the effect looked for the disturbers made a petition and sent it about in the ale-houses and other common places in order to have names written on it, and then they sent it to the authorities, requesting them to have Brother Lindborg driven away from their city. In agreement with this a prohibition was issued from the ecclesiastical court, in which our working in Bjorneborg was strictly forbidden. But Brother Lindborg, loving God and Methodism more than all things else in the world, did not lose courage, appealed to a higher court, and the matter was dropped. During the time God has saved many souls, and the believers have increased in power and number. We have good hope for success in Bjorneborg.

At *Kristinestad* our cause has gained good success. A more vivid interest in living religion has been brought forth among the people, as it seems. The dull and formal spirit which has prevailed before seems to vanish away more and more, and under the leadership of our dear Brother G. A. Edlund our little congregation has been much encouraged; and perhaps this encouragement is the result of an addition of some good and firm brethren, because they have been very few before.

Our sisters having the care of the orphan-house in Kristinestad have also to rejoice because God has helped them. Indeed, it has been dark for them more than once, when the prospects of getting bread for their eleven fatherless children have been very small; but by the help of God and diligent labor they have had the pleasure of getting through. Praise to the Lord!

Kasko and Narpes are two preaching-places belonging to the Kristinestad circuit, and are supplied with preaching every other week from that city. Kasko is a little town with about 1,000 inhabitants, and Narpes is a parish with more than 15,000 inhabitants. In a single village or this parish there are no less than 3,000 inhabitants. In these places, situated close to each other, we have a little society of faithful members and good prospects for the future. But as soon as possible we ought to station a preacher there. To this purpose I have received a writing, signed by thirty-seven persons, with the request that they, if possible, may have a preacher of their own the next year.

At *Vasa* we dedicated a new and large preaching-house on Sunday, June 10 last. A brother of ours in the place has raised the building at his own expense and given it to the congregation on good terms. The congregation has had a good increase during the year, numbering already 75 members in full connection and 8 on trial. The local deacon, Lars Lindroth, having been appointed preacher in charge for the two years past, has been loved and approved by the people, and the congregation has asked that he may remain for the next year also.

At *Gamla Karleby* our work has not been without fruit. God has blessed his cause and given us a wide and open door for the Gospel. The prejudices against our cause give way more and more, and it happens very

often that persons come to our meetings now who have said before that they would never attend them. The congregation is still small and feeble, and, like our other congregations, is utterly poor ; but its members are laborious and surround their preacher with love and good will. Their little missionary contribution they have fully paid, besides the current expenses they have had to bear and the paying off of 350 marks of their debt for a chapel-ground, which they have bought in the city during the year.

At *Forsby* we have, as before, only a few members and a little Sunday-school, with 23 children.

Our wants. Our congregations' great want of chapels of their own is felt more and more, and most of all in the capital city, where an extremely large amount of rent must be paid for the preaching-hall, which is too burdensome both for the congregation and the Missionary Society. If we had chapels of our own for the congregations our cause would be more esteemed and gain greater confidence in Finland. But under the present circumstances we cannot, with the best will, procure such unless we get occasional help from other hands.

Some other preachers in the service of the mission are also wanted, for a great hunger after the word of God is prevailing almost every-where in the country.

The prospects for the success of the work of God in Finland are, indeed, not dark. We get very often invitations from new places to come and preach, but I have not had time to visit more than a few of these. April 18 last I had a kind invitation from a high officer to come to St. Petersburg and preach there, or, if possible, send another preacher in my place. But, I say it with sorrow, I have not been able as yet to respond to this invitation and go to the capital of Russia. In connection with the said invitation the inviter uttered this : " Now is the proper time for you to commence a mission here."

A great step forward, that cannot be denied, was taken when the States of the empire accepted the project of a dissenter law presented by the Government, and there is no doubt that the emperor will confirm it. The new law gives us, indeed, no full religious liberty; but something is better than nothing, and it is not so difficult but it can be accepted.

Another great step forward we may mention is this : Almost all of our missionaries who are not natives strive to learn the language of the country, which is of great importance to our work. Some of my young brethren have made wonderful progress of this kind.

The best hope for the success of our cause in Finland I find in our own people, for there is in them a spirit that the enemy cannot resist.

Finally, our paper, *Nya Budbararen*, has been published every month as before, and the number of subscribers is somewhat larger than in the previous year.

The Methodists in Finland amount at present to 279 in full connection and 175 on trial ; total, 454. The increase in the number of members for the year is, consequently, 140.

The number of Sunday-school children is 733 ; increase for the year, 113.

STATISTICS OF SWEDEN.

CIRCUIT OR STATION.		Native Ordained Preachers.	Native Unordained Preachers.	Local Preachers and Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions During the Year.	Children Baptized.	No. of Theo. Schools.	No. of Teachers in same.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphans.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other rented Places of Worship.	Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Continued for other Local Purposes.	Volumes Printed during the Year.	Pages Printed during the Year.	
Stockholm District.																													
Arboga.....	1			1	210	47	60	500	15	6			2	130		2	\$3,510		4	\$1,242	\$32	\$78	\$105	\$839	\$355				
Åreasta and Fagersta.....	1			2	181	76	40	400	20	6			4	163		2	2,452			546	81	18	142	7	108				
Borlänge.....	1			2	178	59	86	450	14	9			2	180		2	2,856			675	8	36	185	88	137				
Dunker and Malmköping	1			5	24	1	15	50	9				2	80		1	945			8	8	80	8	80	11				
Eskilstuna.....	1			2	446	72	94	700	25	8			3	355		2	9,855			1,350	3,750	127	331	117	888				
Falun and Korsnas.....	1			2	131	110	110	600	10	13			2	385		2	2,350			459	76	28	146	460	981				
Gefle.....	1			8	667	380	420	800	150	25			6	800		1	9,450			2,118	26	64	594	783	1,378				
Gefle Circuit.....	1			1	116	57	142	500	25	6			2	200		1	1,755			675	1,350	14	18	106	675	185			
Heby and Sala.....	1			1	123	32	68	450	50	6			4	230		1	999			498	58	19	114	11	625				
Högfors.....	1			2	75	60	23	250	40	3			2	60		1	810			206	18	18	8	8	27				
Köping and Odensevi.....	1			1	156	55	46	500	30	7			2	156		1	1,350			308	60	202	12	37	281				
Kungälv.....	1			1	83	5	53	300	18	7			2	70		2	1,755			599	19	4	95	76	16				
Leksand and Orsa.....	1			2	100	27	80	250	16	2			1	70		1	1,405				24	29	76	8	65				
Lindesberg.....	1			2	178	27	47	300	10	10			5	190		1	1,641			881	23	7	95	11	1,264				
Morö.....	1			1	52	13	24	150	5	4			2	57		1	1,674				42	23	67	257	415				
Nyköping.....	1			1	103	18	84	400	10	5			2	87		1	1,171				257	415	108	217	388				
Sandviken.....	1			2	150	50	65	450	25	14			2	171		1	1,674				42	23	67	257	415				
Stenhamra.....	1			1	45	31	70	250	10	8			2	50		1	1,674				42	23	67	257	415				
Stockholm Mission	1			2	410	74	117	800	50	6			2	515		1	25,650			8,582	68	37	108	287	49	1,675	68,200	7,045,000	
St. Paul.....	1			1	146	196	808	800	40	11			2	430		1	25,650				163	782	378	1,447	1,447				
St. Peter.....	1			1	131	44	89	300	20	10			1	106		1	2,025			851	45	49	149	160	145				
Sundsvall.....	1			1	105	47	200	400	75	5			1	95		1	2,025			851	45	49	149	160	145				
Söderå Upland.....	1			1	46	10	20	150	...	6			1	95		1	7,020			4,955	48	14	146	118	609				
Uppsala.....	1			8	639	101	811	1,500	30	20		218	634	1	1	1	7,020			270	870	9	22	63	11	27			
Öregrund.....	1			1	77	35	60	300	8	1			2	66		2	21,465			2,700	7,194	193	159	322	1,061	1,189			
Karlskrona District.																													
Boxholm.....	1			1	71	20	140	160	18	4			8	130		1	1,188			221	29	7	102	5	58				
Delary.....	1			2	7	7	75	75	7	3			8	100		2	1,188				29	7	102	5	58				
Eksjö.....	1			1	125	66	175	675	73	9			8	140		2	4,185			2,219	40	42	97	9	215				
Helsingborg.....	1			1	78	32	60	175	22	3			8	136		2	4,185			892	40	81	152	9	248				
Jönköping.....	1			1	109	65	150	600	13	1			2	200		1	8,640			2,700	45	37	153	103	653				
Kalmar.....	1			2	185	18	200	650	20	1			2	200		2	8,510			2,700	45	37	153	103	653				
Karlskrona.....	1			5	318	16	75	600	25	...			2	175		2	5,724			1,000	53	45	126	62	185				
Karlskrona.....	1			1	189	850	1,200	75	6	...			2	175		2	5,724			94	112	72	239	28	295				
Lantkröna.....	1			1	44	19	45	375	70	...			2	180		1	351			129	22	10	117	9	386				
*Linköping.....	1			3	101	25	175	450	18	4			2	264		2	1,350			1,429	44	47	123	238	33				
Loftahammar and Vråka.	1			1	64	17	45	125	10	1			2	100		2	1,350			378	32	39	65	238	33				
*Lund.....	1			1	101	25	175	450	18	4			2	264		2	1,350			1,429	44	47	123	238	33				
Malmö.....	1			2	116	28	200	450	35	8			3	100		2	1,350			378	32	39	65	238	33				
Monstera.....	1			2	193	26	275	700	10	6			2	250		...	1,350			17	22	93	94	297	495				
Norrköping.....	1			5	92	18	175	275	10	6			2	135		1	1,620			...	51	12	136	94	297				
Nässjö.....	1			5	463	111	700	700	54	11			2	400		1	9,450			4,922	148	86	239	91	44				
Öskarshamn.....	1			3	41	15	100	275	20	2			2	61		1	1,719			810	779	84	90	112	189				

II.

NORWAY.

Organized as a Conference in 1876.

UNDER SUPERVISION OF BISHOP GOODSELL.

BERGEN DISTRICT, J. H. Johnson, P. E.

In closing my work on the Bergen District it gives me great joy of soul to be able to report to you that its spiritual as well as temporal condition is good.

The past year has, like most of its predecessors, been a year of much work and many cares, but also a year of many blessings and good results as to the work of the Lord Jesus Christ. All the preachers on the district have been blessed with good health, and all have worked faithfully in their respective fields of labor, and the work thus done God has graciously blessed to the conversion of many sinners and the strengthening and edification of his dear people as well; praised be his holy name. Peace and unity prevail in all our congregations, brotherly love and kindness are felt all through the district, and grace and love adorn all the gates of our blessed Master's kingdom.

To be more particular, let me state:

1. *That with reference to church-building and church-repair* a great deal has been done during the past year. In this work we as a people have to battle with very many difficulties, but hitherto the good Lord has been with us and given us victory over them all to the glory of his excellent name.

In the beautiful city of Christiansand a new frame church has been built and dedicated during the past year. The church and lot are estimated to cost 12,362 crowns.

At Kragers a very substantial brick church has been finished and dedicated for divine worship. The estimated value of both church and lot is 15,280 crowns.

In the new city of Skien the old portion was burned to ashes and our old chapel with it. One of the most substantial, fine, and well-furnished churches in all our mission has been completed since the session of our Annual Conference at Porsgrund. It is estimated to cost 33,000 crowns. All these three new churches stand as permanent witnesses to the united efforts and hearty liberality of our people, and to the generous hand of the Missionary Society of our beloved Church as well, because from it some aid has been received for all these churches, especially for the last named; and the official boards of these churches desire me to herewith express their gratitude for the timely aid thus granted. Yet the richest and best that can be said and written about these houses of worship is that the blessed Lord has wonderfully blessed the preaching of his holy

word to the salvation of many precious souls and the strengthening of his people.

The revival spirit began its work at the opening of these churches, and the good work has continued all along through the year.

A fine lecture-room has been built in connection with our church at Norton, which cost 2,000 crowns.

Our church at Tönsberg has been repaired at a cost of 240 crowns.

2. *With regard to the debt on our church property*, we have done our best to reduce it during the now closing year; most in this respect has been done in Arendal, Stavanger, and Tönsberg; yet the debt is quite heavy, too heavy on some of our small societies, and I do earnestly hope that every effort will be made in order to bring the debt within an amount that can be sustained.

3. *The Sunday-school work* continues to grow and prosper through the whole district.

Several new schools have been organized and the old ones kept in a live and growing condition by the mercy of Him who is the children's best friend—Jesus of Nazareth.

In this connection I would express the thankfulness of our people, and that of myself as well, for the aid we have received from the Sunday-School Union, helping us to carry on the extensive Sunday-school work of the mission. No department of our mission-work has been blessed with larger results than that of the Sunday-school.

Here I would further say that the religious instruction of our children and youth has faithfully been attended to by the preachers on every charge of the district. Many of the children who attend our Sunday-schools and come to our weekly meetings for religious instruction become not only religious and good members of the Church, but they often become instruments under God to the conversion of their parents and older members of the families to which they belong.

With our present army of over five thousand children and five hundred teachers we ought to march on to greater and greater victories from year to year.

4. *The benevolent collections* have all been well attended to during the year, and I am glad to know and report that some increase over last year has been reached; and this is very encouraging, for it must be remembered that our people in Norway labor under many disadvantages.

Toward self-support our people are being pushed as rapidly as possible, and some advance is being made every year. But the field of operation is also being enlarged year by year, so that the need of aid is greater than the aid granted.

The fields are more numerous than the laborers, the work greater than the workers, and the wants overleap the supply given.

5. *The statistical reports* will not show such an increase in the membership as the general success of the work would lead one to look for, but there are various reasons for this. I shall only mention one or two of them. First, the free-mission movement seems to work detrimentally to

true church life and church membership, for many who have been converted at our altars have imbibed the idea that it is not necessary, for their Christian life, growth, and usefulness, to belong to any Church; and this feeling has of late years been quite prevalent among the people. Secondly, the constant and steadily increasing emigration of our people to the United States of America.

And now, in closing my work on the district and my official relation to the mission-work in Norway, permit me to note the following statistical facts and figures, which may serve to indicate the present strength of the whole mission throughout the country:

1. Number of probationers.....	533
2. Number of members in full connection.....	3,870
3. Number of Sunday-schools.....	64
4. Number of teachers.....	524
5. Number of scholars.....	5,066
6. Number of churches.....	34

—the estimated value of which, with one parsonage included, amounts to the sum of 505,500 crowns, with an indebtedness of 139,437 crowns.

Collected for various purposes during the year 1888:

	Crowns.
1. For self-support.....	17,419
2. For missions....	4,077
3. For Conference claimants.....	676
4. For running expenses.....	30,286
5. For church building and repairs.....	30,286
6. For paying on debt.....	9,000
7. For miscellaneous purposes.....	5,101

—making the total amount collected for the year 96,845 crowns. Furthermore, the mission in Norway has a Book Concern property valued at 66,926 71 crowns, the present indebtedness of which is 15,335 71 crowns. This Concern has done and is now doing an invaluable service both for the mission and the country at large as well. With mouth and pen the truth is proclaimed.

These facts and figures show in some measure, at least, how the mission-work in Norway has steadily been growing—growing larger, stronger, and more influential for good as the years pass on. The theological school at Christiania is now a fact of history. It is young, but promising. It needs the fostering care and sympathy of the Church at home as well as the prayers and aid of all the brothers and sisters on the field. O that some generous heart in the wide domain of Methodism would reach out its hand with a gift of \$10,000 toward helping this young training institution of men for the great work of the ministry! Who will respond?

After eight years of labor both as presiding elder and treasurer for the mission I am about to take my leave of the dear brothers and sisters in Norway. To me personally it seems hard to do so; but it must be done. I shall always carry with me pleasant recollections of this interesting field of labor. Wherever I may be sent to labor the mission-work of Norway, the land of my birth, will always be very dear to my heart.

CHRISTIANIA DISTRICT, L. Petersen, P. E.

With heartfelt thanks to God I am able to report that this year has, on the whole, been a prosperous year for Christiania District. We might expect it to be better, yes, much better; but on considering the financial pressure throughout the country, owing to the dull state of business and want of employment among the working classes, the great increase of emigration from our societies, and the increased exertions of other evangelical bodies at each of our appointments, we have good reason to be thankful for what has been done. At no previous time have so many Methodist preachers been employed in sowing the seed of life, and it has pleased our heavenly Father to bless and give it growth, so that many souls have been saved, the people of God edified, and the societies and our cause more firmly established, both inwardly and outwardly; for which be honor and glory to the Lord alone now and for evermore.

The financial state of the societies is, in general, satisfactory. Our people are generous, so that, in spite of the hard times, our missionary collections, as well as the others, have in most places been very good. But I am still of opinion that more might be done with respect to collections if each minister, at the commencement of the year, would lay down a plan and see to it that it was systematically and practically carried through. We cannot make much advance without the means, and both the spiritual and temporal progress of our societies depends much upon the joint labors of the minister, helpers, and church wardens as regards this side of the question.

With reference to our meeting-houses, it may be noted that the First Church in Christiania has been painted from floor to ceiling. This has cost us 1,320 crowns, which amount has been paid. At Honefos a handsome and solid vestry has been adjoined to the chapel, which is used for week-night services, and is, therefore, of much practical use. The new church at Hongsberg has been consecrated and occupied. It is not free of debt, especially on account of its price being about 4,000 crowns more than was at first supposed. The church cost 11,800 crowns, and the debt is 4,800 crowns. But this debt cannot be considered large when compared with this handsome and valuable property, especially as there is every reason to believe that this society will be able to clear off the whole debt in a few years. All the churches and chapels are in good condition, and all the deeds of conveyance and documents are in accordance with the disciplinary orders.

The Sunday-school work is prospering favorably. Some new schools have been started. But this progress could, in several places, be extended if the Sunday-school committees in conjunction with the ministers acted more in accordance with the disciplinary rules, which advise the formation of Sunday-schools in each society where ten persons may be collected. These branch schools in the outskirts of our towns and in many of our villages would greatly strengthen our Sunday-school work. In the meantime we must thank God for the great work wrought in this very promising field of labor. The blessed influence of about 300 God-fearing and

earnest teachers upon 3,000 children, who from Sunday to Sunday are being taught the word of God, promises a rich and blessed harvest for the kingdom of Jesus Christ.

Kristelig Tidende and *Borneues Søndagsblad* have been edited by Brother A. Olsen in a judicious and Christian spirit, and have spread light and blessing throughout the "thousand homes," and by their important and interesting contents have won new friends far and near. That the Book Concern's firm standing is greatly owing to the ministers, who stand as its agents among the societies and people, we thankfully acknowledge; but at the same time I believe that more may be done also in this line. It is a sad fact that pernicious and corrupting literature is being spread in every class of society, leading thousands into the whirlpool of destruction, and this fact ought to inspire us with a stronger desire to spread the blessed truths maintained in our books and papers.

A peaceful and harmonious spirit prevails among us. All the ministers have been employed throughout the year with the exception of Brother A. Gundersen, who, on account of overexertion and weakness, had three months' rest, and myself, being prevented by illness from attending to my duties during the last part of the Conference year. The brethren have, in general, done good work, being blessed with great influence and progress in their Master's service; but in truth it must be noted that some of the brethren have made little or no progress at all. The statistics of their respective appointments prove this. But this may be changed by the right hand of the Most High. May the God of peace himself sanctify us all wholly and strengthen both old and young, strong and infirm, with more divine power, so that our hearts, testimony, work, and lives may build up the inner and outer life of our societies and save the people around us! Jesus Christ came into the world on one great mission—to seek and save the lost. Remember that is why the Son of God lived and died. We have also been raised up and saved to this end. O that it may be seen and felt at each appointment from day to day, from week to week, from year to year, until all the country is laid down at the feet of Jesus, and poor, rich, young, old, small, and great arise up and walk in the paths of holiness unto life eternal.

In view of this great work we are certainly few and weak; but if each minister and each member will offer himself to the Lord, zealous in testimony, faithful in duty, earnest in the work, incessant in prayer, strong in faith, we shall conquer by Him who hath loved us and hath cleansed us from our sins through his own blood.

III.

DENMARK.

UNDER SUPERVISION OF BISHOP NEWMAN.

Ordained Preachers.

Karl Schou,	J. J. Christensen,	O. Olsen,
P. M. S. Jensen,	Chr. Thaarup.	H. Jacobsen,
J. Nielsen,	L. Christensen,	H. Hansen,
	S. K. Johansen.	

Unordained Preachers.

A. Christensen,	L. C. Larsen,
N. P. Nielsen,	M. Olesen.

Supplies.

A. Bast,	R. C. Jensen,	L. Werner.
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APPOINTMENTS for 1888-1889.

KARL SCHOU, Superintendent. P. O., Copenhagen.

Aalborg, L. Christensen. P. O., Aalborg.

Aarhus, S. K. Johansen. P. O., Aarhus.

Copenhagen, O. Olsen and two assistants. P. O., Copenhagen.

Faaborg, L. C. Larsen. P. O., Faaborg.

Frederikshavn, Chr. Thaarup. P. O., Frederikshavn.

Holslebro, N. P. Nielsen. P. O., Holslebro.

Horsens and Hornsyld, H. Hansen. P. O., Horsens.

Langeland, M. Olesen. P. O., Skebjerg, Rudkjobing.

Lokken, J. Nielsen. P. O., Lokken.

Odense, J. J. Christensen. P. O., Odense.

Svendborg, H. Jacobsen. P. O., Svendborg.

Varde, A. Christensen. P. O., Varde.

Veile and Enkelund, P. M. S. Jensen and one Assistant. P. O., Veile.

Copenhagen Theological Institute. Karl Schou, O. Olsen, S. Udsen, Teachers.

J. J. Christensen, editor of *Kristelig Talsmand*.

S. Udsen, B. A., editor of *Sondagsskolen*.

Superintendent Schou reports as follows :

The year drawing toward its close has in every way been a blessed and prosperous year for the work here in the mission. Blessed be God !

The missionaries employed in the work have all been effective during the year, none of them hindered by serious sickness or other obstacles, and actively at work each one at his place. The bond of love is uniting them firmly together, so that we indeed realize how sweet it is for brethren

to dwell and labor together in the blessed cause of our Master and of our Church. Of the many blessings God has granted us that is not of least import. In that, next to the love of God, is our strength. May it always remain so! Reviewing the year and the result of the work, I feel constrained to praise God it has been fruitful beyond all previous years.

Our Annual Meeting, held in Svendborg, Bishop Mallalieu presiding, was remarkable for the spiritual blessings connected with it as well as for its important actions, the results of which we trust will continue through the years to come. The most important of these actions was the establishing of the Copenhagen Theological Institute for the education of our young ministers. Without means, except a few hundred dollars, but in confidence that God would be our patron, the school opened August 1, in Copenhagen, with a class of five. The Superintendent of the mission was chosen as director, and, together with the pastor of the Copenhagen St. Paul's Methodist Episcopal Church, and one of its trustees, Mr. S. Udsen, B.A., chosen as teacher in the school. The large parsonage connected with the church gives abundant room for the school and scholars, and is, in fact, better suited for that purpose than for a dwelling-house. We have for many years felt the need of a school, but have not dared to attempt it; but, urged on by our beloved Bishop, it was decided to commence at once, and thus far all is well.

At the same meeting our Book Concern was regularly organized. Both our periodicals, *Christian Advocate* and Sunday-school paper, are doing a good work. A number of tracts have been printed. The total number of pages printed and circulated this year is 1,056,800. What will especially be of importance for our publishing interests in future is the purchase of a printing-press, together with the necessary types and material, so that we hereafter can do our own printing. Three men are at present regularly at work in the printing-office.

A Preachers' Aid Society was also founded at the Annual Meeting, toward which it was decided that the profits of our publishing department should go, besides regular annual payments by the members of the mission.

These three actions we consider of much importance for our mission, and they indicate a hopeful state of our cause; but more than this is the spirit of revival felt in most of our charges. The quarterly meetings and love-feasts I have attended have been remarkably spiritual. The Holy Spirit blesses the word preached, and according to our best judgment 400 souls have been converted—that is to say, have testified that they have found peace with God. Conversions have taken place and are taking place from time to time; both summer and winter class and prayer meetings are regularly attended by three fourths of our membership, and but very few are habitually absent from these meetings. During the summer three tent-meetings, of several days' duration each, were held at different places in the country, and our large and beautiful tent, "Bethel," was crowded by attentive hearers; especially was this the case at a country place called Vonge, where a number were converted and a regular preaching-place

opened and several accessions to the Church made. The very rainy and stormy weather this summer hindered us in doing tent-work on such a scale as it was intended; but if God spares us till another summer our tent-work will be taken up again. The net gain for the Church in numbers is 175—a larger increase than in any former year. As a Church we are making our way to the confidence and respect of the people, and though opposition is not less than in former years, still we proceed onward, assured by many tokens that God is on our side.

Our Sunday-schools continue to prosper, though they meet with more direct opposition from State Church officials than any other branch of our work. However, there is some increase also in that department, and that is specially the case in regard to the devotedness of the teachers and officers and in the regular attendance and interest shown by the children.

The day-schools continue to do well and prosper; 154 children receive instruction in these schools at present.

The temporal affairs of the societies proved better than it was feared at the beginning of the year. The exceedingly severe winter caused much suffering among our people, especially those whose callings were on the sea. Fishermen and sailors were without any means of support for months. Still our total collections show a good increase, and the missionary collection is 2,787 crowns, or 176 crowns above the apportionment.

At Frederikshavn a parsonage is being built, and in Odense the "Dollner Memorial Church" will be finished to be dedicated about New Year. A fine mission hall has been secured in Aalborg at a reasonable rent, the finest hall in our connection, and a chapel has been built in Holslebro for our use at a moderate rent. One of our members in this last-named society has in his last will and testament willed to the society there a lot of 20,000 square feet, and 5,000 crowns with which to build a chapel; besides this he leaves at his death "for the benefit of the Methodist Episcopal Church in Denmark" 10,000 crowns.

We are working more and more toward self-support. At our fall district meeting in Aarhus, November 13-15, a certain portion of each minister's salary was apportioned to each charge for 1889, by which means we will be enabled to push the work into new fields.

From each charge might be given interesting reports of the different branches of work, but space will not permit mentioning them. Of the whole mission I will say in closing this report that it grows with solid and sound growth year by year, and that the liberality which the Missionary Society of the Methodist Episcopal Church and the now sainted Mr. Dollner have shown has not been shown in vain; it has borne, bears, and will continue to bear fruit in years to come, and is appreciated by our dear members here every-where. They bless the Missionary Society and pray for its continued prosperity.

Personally I desire to render thanks unto God, who has one year more continued me in his work for the salvation of souls, a work in which I desire to spend my life if the Lord permits.

CIRCUIT OR
STATION.

CIRCUIT OF STATION.		Foreign Missionaries.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sun- day Worship.	Conversions during the Year.	Children Baptized.	No. of Theological Schools.	No. of Teachers in same.	No. of Students.	No. of Day Schools.	No. of Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	Parsonages, or "Homes."	Estimated Value of Par- sonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevo- lent Societies.	Collected for Self-support.	Collected for Church Build- ing and Repairing.	Contributed for other Local Purposes.	Pages Printed during the Year.							
Alborg	1						40	23	150	200	26	2							2	62		Crowth	5		Crowth	500	Crowth		Crowth	68	Crowth	26	Crowth	440	Crowth	11	Crowth	70	
Aarhus	1						47	9	20	60	25	5							2	74			8			750													
Copenhagen	1	1	3	1	2		265	88	125	600	150	15	1	3	5				3	715	1	225,000	5	1	45,000	5,000													
Eskebjerg	1						48	4	70	100	7	2							5	92	1	2,000	5	1	4														
Frederikshavn	1						279	42	200	630	52	25							1	57	1	16,000	9			2,000													
Horsens	1						23		15	80											5,000	4	1	8,000															
Langeland	1						70	10	100	250	25	8									13,000	3	1	4			8,750												
Løkken	1						59	4	100	200	8	8									10,000	12																	
Odense and Fanboj	1	1	1				82	19	45	175	5	5									6,000	7				500													
Svendborg	1	1	1				141	28	220	360	53	13									7,000	5				8,000													
Varde and Holstebro	1						94	2	100	200	5	2									13,000	2	1	13,000															
Vejle	1						44	27	37	108	24	6									18,500	8				500													
This year	1	9	5	6	3		1,361	214	1,342	3,158	400	98	1	8	5	5	154	29	2,158	9	328,500	74	6	61,000		9,250	11,750		2,787	1,858	8,975	2,298	6,687	1,056,800					
Last year	1	8	6	6	1		1,186	810	1,420	3,850	487	59		5	144	29	2,102	9	318,200	74	6	59,950		8,150				2,642	1,207	8,972	4,718	8,708	916,260						

* (The "1, rown" is equal to 26,8 cents

† Building lot and other property.

† Value included in Church value

NORTH INDIA.

Commenced in 1856.

Organized as a Conference in 1864.

BISHOP THOBURN HAS SUPERVISION.

OUR India mission brings a grand report for the year 1888. We were singularly fortunate in having the services of that heroic and far-sighted pioneer, the Rev. Dr. William Butler, in laying the strong foundations of our work there more than thirty years ago, and no less fortunate in being able to send to his help such men as Humphrey, Parker, Thoburn, Waugh, Baume, Judd, and Downey. With great faithfulness and diligence, and with judicious planning and wise execution, these noble men paved the way for the success which is now attained. It is a matter of great joy that so many of them remain to share in the abundant ingathering of these later days. Over two thousand conversions in our North India mission alone rejoice the heart of the Church, and greatly cheer and encourage the workers on the field.

Bishop Thoburn goes forth with the full power of the episcopal office for India and Malaysia. He has been heartily received in his new relation to the work both by the foreign missionaries and the native Church. The quadrennium will, no doubt, show a great advance all along the line and in every department of the work. The Bishop will be ably sustained by his old colleagues and by the godly men and women who have joined the mission in more recent years. Let the home Church continue to remember India, and pray unceasingly for God's blessing upon the labors of his servants!

UDH DISTRICT, T. S. JOHNSON, M.D., P. E.

APPOINTMENTS FOR 1888.

LUCKNOW.—*Missionary*, B. H. Badley. *Assistant Missionaries*, Mrs. Badley, Mrs. Johnson. *Ministers*, Matthew Stephens, Chimman Lal. *Local Preachers*, R. C. Bose, P. Andrews, A. G. McArthur, Henry Angelo,

Orange Judd, G. D. Pressgrave, Lal Bahua Bose. *Exhorters*, Zohur U. Deen, Bihari Lal, D. S. Paul, J. Barrow. *Christian College and Centennial High School: Principal*, B. H. Badley. *Teachers*, S. S. Day, A. Forbes, J. A. Barrow, Zohur U. Deen, B. Alfred. *Teachers in City Schools*, S. Abel, J. Fletcher, Benarsi Lal. *Colporteurs*, J. Barrow, Lachman, Buddha Singh. *Methodist Publishing House*, A. J. Maxwell, Agent. J. Stagg.

W. F. M. S.—*Missionaries*, Miss Blackmar, Miss De Vine, Miss Kyle. *Assistants*, Miss Pararie, Miss Collins, Mrs. Ward. *Teachers*, Mrs. Hunt, Miss Osmond, Miss Bishas, Miss Connelley, Miss Erasmias, Miss Able, Miss Faville. *Matron*, Mrs. Nonopolsky. *Inspectress City Schools*, Miss H. Paul. *Bible Women*, Caroline Richards, Semara John, Mary Lal, Mary McArthur, Georgiana Dempster, Ella Street, Sophy Baptist.

LUCKNOW ENGLISH CHURCH.—*Missionaries*, J. H. Schively, A. J. Maxwell. *Assistant Missionaries*, Mrs. Schively, Mrs. Maxwell.

SITAPORE.—*Missionary*, J. C. Lawson. *Assistant Missionary*, Mrs. Lawson. *Local Preachers*, Nabi Baksh, W. A. Comfort, G. Mayal, J. Solomon, Clattar Singh. *Exhorters*, Ram Sukh, Jinan Singh, Jaroahu Lal. *Teachers*, J. Ariel, J. Silas, Maulra Baksh, Masih Pershad.

W. F. M. S.—*Missionaries*, Miss Fuller, Miss Boyd, Miss Siddell. *Bible Women*, Mary Comfort, Khima, Sarah Singh Jane. *Teacher*, Amy.

GONDAH.—*Missionary*, S. Knowles. *Assistant Missionary*, Mrs. Knowles. *Ministers*, S. Paul, Peter Grey. *Local Preachers*, W. Fisk, Bihari Lal, Sadlos, H. C. Sigler, J. A. Downey, Arrand Masih. *Exhorters*, Pitumber Jhandula Masih, Prem Das, Kanhai Lal, D. Richards.

W. F. M. S.—*Missionaries*, Miss Rowe, Miss Gallimore. *Assistant*, Miss Boyd. *Bible Women*, Betsey Paul, Nettie Siglar, Harriet Fisk, Ellen Richards, Miriam, Victoria Grey, Anne Lal, Parania.

LOKHIMPORE.—*Minister*, Khanhai Singh. *Local Preachers*, Bihari Lal, L. J. McGee. *Exhorters*, Mattias, Bahadur Singh.

W. F. M. S.—*Bible Women*, Nannie Singh, Susa Lal, Caroline, Elizabeth.

BARAICH.—*Minister*, W. Peters. *Local Preachers*, S. Wheeler, Baldeo Pershad, Erastus, J. F. Samuel. *Exhorters*, Prem Das, Hamilton.

W. F. M. S.—*Bible Women*, Nellie Peters, Susan Wheeler, Sukhi Singh, Rukhmini Pershad, Mohni Das, Fanny.

ROI BAREILLY.—*Missionary*, A. F. Leonard. *Assistant Missionary*, Mrs. Leonard. *Local Preachers*, Isa Das, J. D. Ransom, J. Higgenbottom, Adjudry Pershad. *Exhorters*, Idagad Masih, Basawan, Franklin. *Teachers*, Madai, Bakhsh, Sharof U. Deen.

W. F. M. S.—*Assistant*, Miss Cummins. *Bible Women*, Jessie Ransome, Diliyar Joel, Salome Das, Faith Elliott.

HARDUI.—*Minister*, E. Joel. *Local Preachers*, C. Burge, J. Dysell, T. Cutler, J. Samuel. *Exhorters*, Keshan, Jauke Das, Wazir Singh. *Teacher*, Bishnoo.

W. F. M. S.—*Bible Women*, Mary Joel, Eliza Burge, Louisa Dysell, Rosana, Ruth Samuel, Agnes.

BARABANKI.—*Minister*, A. C. Paul. *Local Preachers*, S. Jacob, Jhubbo Singh. *Exhorters*, J. D. Flint, J. Baptist, Mungol Singh, Iiya Lall. *Teacher*, Jacob.

W. F. M. S.—Jane Jacob, Grace Singh, Mary Lal, Piyari Flint.

CAWNPORE.—*Missionary*, H. Mansell. *Assistant Missionary*, Mrs. Mansell. *Minister*, J. Fieldbrave. *Local Preachers*, E. T. Farnon, Khanhai Singh, Zabardast Khan, G. Frey, Bikka Singh, S. Tupper, Abdul Wohid, Philip. *Exhorters*, Yakub Ali, J. D. Richards, M. C. Daniel, Gunga Nath, Sada Sukh. *Teachers*, Elisha Sukh, Baldeo Pershad.

W. F. M. S.—*Missionary*, Miss Reed. *Assistants*, Miss Detoris, Miss Newton. *Bible Women*, Fancy Frey, Rukhmani, Mary Wahid. *Inspector City Schools*, Mrs. Zabardast Khan. *Industrial School, Superintendent*, H. Mansell.

CAWNPORE ENGLISH CHURCH.—*Missionary*, G. F. Hopkins. *Assistant Missionary*, Mrs. Hopkins. *Local Preacher*, Dr. Condon. *Memorial High School*, N. L. Rockey, M.A., Principal. *Teachers*, Mr. Smythe, Mr. Sulasan, Mr. Gosh. *Matron*, Mrs. McFee.

W. F. M. S.—*Girls' High School*, Miss Harvey, Miss De Suza, Miss Anne De Suza, Miss Sparham, Miss Tyler, Miss Beck. *Matron*, Mrs. Jackson.

UNAO.—*Minister*, J. W. McGregor. *Local Preachers*, Chuni Lal, Jakkan Lal, J. Alexander. *Exhorters*, Alingie Khan, Mohan Das, Yusuf Ali. *Teachers*, Samuel Lazarus, J. Norton.

W. F. M. S.—*Bible Women*, Jane Joice, Bhole Lall, Mary Blake Khan, Ruth Lazarus, Martha.

ALLAHABAD.—*Minister*, W. R. Bowen. *Local Preacher*, Danli Das. *Exhorters*, W. H. Barnes, Johangu Khan. *Teachers*, Wilson, Anduas.

W. F. M. S.—*Bible Women*, Cassia Barnes, Mary Wilson, Jane Anduas.

REPORT.

Discussion of missions in India appears to be increasing on all sides : that Christianity is Western and not adapted to the East ; that the truth found in the systems here should be developed ; that greater remuneration should be given in order to secure more competent workers, especially of this country. Some say that missionaries and all their co-workers should renounce every thing and become religious mendicants and celibates.

The commandment of our Lord, however, remains the same : "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Also, "As many as received Him to them gave he power to become the sons of God" is as true now as it ever was. Amid all the controversy the leaven of the Gospel continues to work. Christ's kingdom is coming and will yet fill the earth. In general the past

year has been a successful one in this district. The Centennial High School has been raised to a college, the Christian college for North India. A boarding-school for girls has been opened in Gondah.

The influence of evangelistic work is steadily increasing both in scope and power. Miss Isabella Leonard's presence and teaching have been greatly blessed to a number of our native preachers and to others. One of the preachers, Brother Ghan Ram, has been called to rest from his labors. He was a good man and a faithful servant of the Lord.

A few of the preachers incline to look about for a better salary, but the great majority are happy with their present income and ready to sacrifice as well as work for the Master. The number of those fully consecrated to the Lord is steadily increasing, for which we praise the Lord.

LUCKNOW.

Rev. B. H. Badley, Missionary; Rev. M. Stephen, Native Pastor; Rev. Chimman Lal, Native Minister, Reid Chapel.

I. *The Church*.—There were 42 baptisms during the year, 26 adults (23 Hindus and 3 Mohammedans) and 16 children. We close the year with 138 members and 122 probationers, 260 in all—a net gain of 26 over last year. Of the 26 adults baptized not one has been helped financially. Our native Christian community numbers about 400, scattered here and there in the city. In several cases entire families have accepted Christ.

In the beginning of the year the Church of its own accord increased the pastor's salary from 35 rupees to 40 rupees per month, which it has paid without help from Europeans. At the first Quarterly Conference one of the helpers, an exhorter, was appointed sub-pastor, with the special work of holding meetings among the members in cantonments who are usually unable to attend church on account of service (bearers, cooks, etc.).

The recent Dasehra meetings, followed by a week of special services conducted by Miss Leonard, were of great help to the Church. Many were richly blessed.

In connection with the work at Reid Chapel a training-class, under the superintendence of Rev. C. Lal, has been opened. Half a dozen young men are being prepared for the theological seminary, and it is expected that this number will increase. These helpers accompany the preachers to the bazars, assist in Sunday-school work, and besides attend a daily Bible-class. They are thus being trained in and for Christian work.

During the rains the roof of the church portico fell, and on examination of the building by a government engineer several roof-timbers were condemned. These have been replaced and repairs effected. A new church-building must be planned for at once.

II. *City Schools*.—These have been somewhat affected by the opening of new schools. One school has been temporarily closed on account of sickness. There are 9 schools, with 900 students. The Nakhas school was quite successful in the last middle examination.

III. *Sunday-Schools*.—These remain about the same as last year, 27 in number, with 2,100 scholars. The Berean lessons are faithfully taught.

One of our old students, a Hindu, recently died. The day before his death he called his Sunday-school teacher, assured him that he was a believer in Christ, even though not baptized, asked him to sing and pray, and joined, for the last time, at the close in repeating the Lord's Prayer with the teacher. We hope to meet him and many others like him in heaven.

An encouraging incident is reported from one of the schools. A few days before the middle examination came off several Hindu and Mohammedan students said to a Christian teacher, "We are praying to God in the name of Christ to give us success in the examination; you must also pray for us." They succeeded in the examination, and we trust will become zealous disciples of our blessed Lord.

IV. *Colportage*.—This good work is carried on by two colporteurs, one supported by the North India Bible Society, the other by the National Bible Society of Scotland. The sales amount to 125 rupees—an advance over last year.

Through the liberality of a friend we have had the pleasure of giving away upward of fifty Bibles besides New Testaments and gospels. Several instances are of interest. One man, a teacher, baptized a year ago, came to the house one day and said, "I have the New Testament, but I want the whole Bible. I want to read every word in it." He went away happy in its possession. On one occasion a negro from Richmond, U. S. A., who had left his ship at Calcutta and wandered up country, called. He was out of employment and was hungry. One of his first requests was for a Bible. When asked which he would prefer, a Bible or money for food, he said, with characteristic frankness, "Well, to tell the truth, I'd rather have the Bible." Both were given.

A great many young men come to us for Scriptures. One day a former student in one of our schools, now a hopeful inquirer, came and said, "Sir, I have read one of the gospels, but I want all four; please give me a New Testament." It is difficult to say no to such people.

One day a native young man, a Hindu, who had recently taken his "B.A." degree, called, and at the close of the interview asked for a Bible. "I have read a good deal of it here and there," said he; "but I want to read it all from beginning to end." The book was given with an earnest prayer that it might be the means of leading the young graduate to Christ.

V. *Work among Educated Natives*.—Brother Ram Chandra Bose, besides local work, has lectured and preached in Madras, Calcutta, Allahabad, Nynsee Tal, Almora, and elsewhere. He has written several tracts, published at Calcutta, and has published a volume of lectures on "Revelation," which is well adapted for circulation in India, and bids fair to be as popular as his other publications.

LUCKNOW CHRISTIAN COLLEGE.

Rev. B. H. Badley, Principal; Rev. J. H. Schively, Professor of History.

In fulfillment of a long-talked-of plan, and in accordance with the decision of the Conference and the Board of Trustees, our college has been

opened. The opening day was Monday, July 2. The ambiguous, and to many persons unintelligible, title, "Centennial High School," which during the past ten years has become somewhat popular, will now disappear, and we shall have in its place the "School Department" of the college. In this we follow the example of the Madras Christian College and similar institutions.

The college project dates from 1866, the centennial year of American Methodism.

At the second session of the India Annual Conference, held in February, 1866, the following resolutions were adopted :

"I. That we recognize the urgent want of a college of high grade in connection with our work, and that we regard Lucknow as the proper location for such an institution.

"II. That, as a Conference, we will attempt to raise during the coming year an Endowment Fund for the Lucknow School of not less than 10,000 rupees as a nucleus around which other resources may gather, sufficient to justify us in applying for an affiliation with the Calcutta University."

At the Conference of 1867 a board of trustees was appointed, to whom was assigned the work of securing an endowment. At the following Conference, in 1868, this board reported that about 10,000 rupees had been subscribed. Of this amount 3,000 rupees were the donation of Major (now General) J. Y. Gowan, one of the many good friends of the mission, who, since 1858, has given most liberally, especially to our orphanages and schools.

The board prepared a general circular to the Church at home containing a full statement of the enterprise ; this circular appeared in most of the Church papers, and was the means of awakening no little interest in various parts. Several liberal laymen at home indicated their intention of increasing the endowment to 25,000 rupees. The trustees reiterated their profound conviction of the necessity of the proposed college, and expressed their opinion that the sum of at least 100,000 rupees should be secured as endowment to place the college on a firm and prosperous basis.

It is to be regretted that the school was not at once opened ; this was impossible, owing to the paucity of laborers (there being but two missionaries in Lucknow in 1868 and in 1869) and the urgent demands of other and older forms of work. The time was favorable and the beginning encouraging, but the missionaries, already overworked, were obliged to postpone their efforts. Much was thus lost ; promptness in entering the "open door" would have given the mission a school which, long ere this, might have won for our Church in India laurels worth wearing. All that was done was to invest the endowment ; through judicious management this has gradually increased.

In 1870 the Conference Committee on Education, in noticing the rapidly enlarging educational work of the mission, recognized the need of the college. "Such an institution vigorously conducted would be invaluable to us as a mission, and we should keep it steadily in view in all our plans." The board of trustees for the proposed college was constituted an ed-

ucational board for the supervision of the educational work of the entire mission, being instructed to give especial attention to the schools of highest grade. In the following year this board, in its annual report to the Conference, said: "As we have every reason to believe that in a very few years a large number of Christian youth will be dependent upon us for their education, we should never cease our efforts to furnish them with every opportunity of completing their education under our own special direction, and we are, therefore, more and more impressed with the necessity for the establishment of a mission college in our midst."

The second step in this enterprise was taken by opening the Centennial High School in 1877, the third by raising the institution to collegiate grade in 1888.

The university regulations forbidding any other course, we were able to open but one class, the first year's; eleven students have been enrolled. Fully as many applied for admission to the second year's class, but were refused. Opening but one class each year the growth of the college will necessarily be slow, and our first class cannot appear for the B.A. examination before 1892.

With high schools at Lucknow, Cawnpore, Moradabad, and Nynce Tal to serve as preparatory institutions, and with the increasing number of high schools in Lucknow, some of whose matriculates will certainly join us, the outlook for the college is very encouraging. The North-west Province's government has generously given us a valuable building-site (eleven *bighas*, or about five acres) for the college-building, immediately in front of the present premises. The plan for the proposed building as designed by the board of trustees has been approved by the Government, and it is hoped that work on the building may be commenced in January, 1889, so that it may be finished by the end of the year. The cost will be at least 50,000 rupees.

Our best thanks are due to Rev. J. B. Schively, who has had charge of the department of history (teaching almost daily) and to Mr. R. C. Bose, who has served as Bible-teacher since the opening of the college.

We bespeak for this institution the co-operation of all our missionaries in North India, and the sympathy and prayers of all Christian workers that it may be not only an educational center, but a successful evangelizing agency, by means of which many precious souls may find their way into the kingdom of God.

Donations to the "College Building Fund" and to the "Scholarship Fund" are solicited, and will be thankfully received by the principal.

SCHOOL DEPARTMENT.

The school has had a prosperous year. The fees have amounted to 2,888 rupees, a decided increase compared with last year. The attendance since the re-opening in July after the summer vacation has been smaller than before, owing to the fact that several opposition schools have been established here and there in the city; the promoters of these schools, on the plea of admitting students free and also giving free tuition, have drawn

away some of our best students, in some cases the parents and guardians having been almost compelled to send their children to the new schools under penalty of ostracism. As these schools do not receive aid from Government they are not subject to discipline and of course give no attention to interschool rules or the unwritten laws of educational institutions. It is thought that when the novelty wears away these "mushroom schools" will be abandoned and our rooms crowded as heretofore.

The results of the entrance examination this year were not satisfactory. The inexcusable carelessness of some of the examiners causing the re-examination of many papers may account for this. We hope to show better results in 1889.

The school has many friends at home and in India, and the usual remittances for scholarships have been received. Four new temporary scholarships of \$30 per annum have been received, making thirty-one in all. The Mission Band of Cornell College, Iowa, composed of Christian workers preparing for service in the foreign mission field, have collected \$150 to provide for the education of a student in their name. With the revival of missionary zeal in our home colleges it is hoped that the students in many other institutions will follow the example of these zealous workers. We hope to secure at least twenty "College Scholarships."

Mrs. Inskip and friends have sent us \$500 to endow the "Rev. J. S. Inskip Memorial Scholarship," and through the kindness of various friends the "Rev. J. D. Brown Memorial Scholarship" is now completed. The list of permanent scholarships is as follows:

1. The Bishop Wiley Memorial Scholarship.
2. The Bishop Bowman Scholarship.
3. The Queen's Jubilee Scholarship.
4. The Dr. Butler Scholarship.
5. The Rev. J. D. Brown Memorial Scholarship.
6. The Rev. J. S. Inskip Memorial Scholarship.
7. The Willie Brown Sweet Scholarship.
8. The Des Moines Conference Scholarship.
9. The Upper Iowa Conference Scholarship (Rev. G. W. Brindell).

A good beginning has been made on other "Bishops' Scholarships." We expect this list to continue until we have at least one hundred scholarships. Applications for help are numerous and worthy.

Our new dormitory is still used for recitation purposes, and hence we are not able to advertise for boarders. The erection of the college building will give us room and a larger attendance of Christian students from various missions.

Our students were greatly blessed during the recent Dasehra meetings. Several are preparing for the ministry.

The present year has been one of earnest effort to build up the different interests of the Church with a marked success in every department. The attendance upon the different services, both on the Sabbath and during the week, has been larger than heretofore, while the Sunday-school and temperance work are both in a prosperous and thriving condition.

The Dasehra meeting, usually convening in Lucknow and held this year from the 10th to the 14th of October, was largely attended by the missionaries of the different denominations of the country, and proved a most interesting and profitable occasion.

The American Tract Society donated a large supply of tracts to the church, which are being distributed by the pastor and some faithful workers, from which a gracious harvest of good is confidently expected.

The statistical report given below, if contrasted with that of last year, will show a most decided advance in the matter of finances, the excess over last year being 746 rupees, while 18 new names have been added to the list of members. This, however, cannot be held as the full result of the year, since many who are built up in their spiritual life by the Methodist Episcopal Church are yet too much wedded to their own denominations to make a change of membership; a result we have no desire to see effected, since ours is the effort more to advance the kingdom of Christ in the salvation of souls than to simply add numbers to our own church-roll.

One of the noticeable features of religious work in Lucknow is the united conference of the missionaries of the different denominations at work in this section of the country, at which a spirit of utmost harmony prevails, and where the interests and methods, not of any specific Church, but of the work in general, are discussed with a liberality and kindness helpful in the utmost degree.

The following is the statistical report of membership, finances, etc., in the church and Sunday-school:

(a) Membership in full connection.....	74
Probationers.....	10
On Sunday-school roll.....	150
(b) Collections in church:	Rupees.
1. Pastor's salary	1,722- 4-0
2. Church expenses.....	626-10-0
3. Local work.....	1,330- 0-0
4. Missionary	300- 0-0
Total.....	3,978-14-0
(c) Collection in Sunday-school:	
1. Current expenses.....	243- 4-3
2. Children's Day.....	132- 4-6
3. For native work.....	77-12-9
Total.....	453- 5-6
Grand total.....	4,432- 5-6
(d) Advance over last year:	
1. In church.....	689-14-0
2. In Sunday-school.....	56- 5-6
Total.....	746- 3-6

J. H. SCHIVELY, Pastor.

METHODIST PUBLISHING HOUSE.

Allan J. Maxwell, Agent.

On taking over the duties of agent in January we understood that it was desired that the business of the house, which had outgrown many of the methods suited to former periods in its history, should be reorganized and placed on a systematic footing. Through the help of faithful assistants we are able to report the practical completion of this work. Every department has been re-organized and systematic business methods introduced. Commodious rooms, heretofore rented, have been occupied for office purposes, and a retail stationery and book-room opened. The books in stock have been cleansed, wrapped, and re-arranged, and the paper stock consigned to a convenient ware-room. All the types have been weighed, valued, and proofs taken, and upward of forty new fonts purchased. Two large letter-press printing-machines and two lithographic machines have been put in operation by the introduction of steam-power. The buildings have been put in repair and numerous alterations made, and the leases of the portions rented renewed on favorable terms. Owing to the efficient co-operation of Mr. J. A. Stagg, the new English manager of the printing department, marked improvements have been made in the mechanical branch of the business. Semi-annual balance-sheets have been prepared and audited by a qualified accountant.

The following are the publications of the year :

TITLE.	Copies.	Pages.	Total Pages.
RELIGIOUS.			
<i>English.</i>			
Pseudo Philosophy, S. Knowles.....	250	52	13,000
Conference Manual.....	300	52	15,600
Christmas Exercise.....	500	8	4,000
Temperance Sermon, Schively.....	1,000	16	16,000
How To Go To God.....	1,000	39	39,000
Easter Service.....	300	8	2,400
Dasehra Hymns.....	500	32	16,000
Good News.....	3,000	9	27,000
Nature and Revelation, R. C. Bose.....	1,000	148	148,000
Sunday-School Convention Report.....	500	51	25,500
<i>Urdu.</i>			
Hail, Jesus Christ.....	50,000	4	200,000
Camp-Meeting Hymns.....	10,000	30	300,000
Christian Hymns.....	2,000	4	8,000
The Destruction of the World.....	1,000	24	24,000
Mudge's Catechism.....	4,000	36	144,000
The Sin of Man and Love of God.....	1,000	21	21,000
Sunday-School Service.....	100	50	5,000
John's Gospel.....	5,000	105	525,000
Luke's Gospel.....	5,000	128	640,000
The Love of God.....	500	39	19,500
Scripture Portions.....	1,200	7	8,400
Mirror of Mohammedanism.....	500	62	31,000

TITLE.	Copies.	Pages.	Total Pages.
<i>Urdu—Continued.</i>			
Bible Truths.....	1,500	32	48,000
Come Unto Me.....	10,000	4	40,000
Man's Revolt and Restoration.....	2,000	76	152,000
Sunday-School Hymn Book.....	10,000	68	680,000
The Life of Wesley.....	600	64	38,400
The Church of God.....	500	32	160,000
New Hymns.....	500	32	16,000
Christian Perfection.....	1,000	8	8,000
Our Good Legacy.....	1,000	26	26,000
Bible Questions.....	1,500	64	96,000
Aryah Somaj.....	1,000	24	24,000
Destruction of the World.....	1,000	24	24,000
Objections Against Islamism.....	1,000	20	20,000
How Abdul Haqq Became a Christian.....	4,000	17	68,000
Infant Marriage.....	500	17	8,500
The Two Musts.....	10,000	8	80,000
The Miracles of Christ.....	1,000	48	48,000
<i>Roman Urdu.</i>			
Tobacco a Poison.....	3,000	8	24,000
Camp-Meeting Hymns.....	10,000	36	360,000
Christian Perfection.....	1,500	4	6,000
Scripture Portions.....	500	7	3,500
A Clean Heart.....	1,000	6	6,000
Infant Marriage.....	2,000	13	26,000
Heavenly Dew (Hymn Book).....	2,000	164	328,000
Church Hymnal.....	3,000	324	972,000
Harmony of the Gospels.....	1,000	227	227,000
The Forgiveness of Sins.....	500	14	7,000
Badley's Catechism.....	2,000	69	138,000
A Clean Heart.....	2,500	10	250,000
The Church of God.....	500	17	8,500
<i>Hindi.</i>			
Badley's Catechism.....	2,000	31	62,000
The Love of God.....	1,500	32	48,000
Infant Marriage.....	500	15	7,500
The Two Musts.....	10,000	4	40,000
Christian Perfection.....	2,500	10	250,000
How To Go To God.....	1,000	17	17,000
The Sin of Man and the Love of God.....	1,000	9	9,000
The New Language.....	2,000	29	58,000
Sunday-School Hymn Book.....	10,000	23	230,000
Health and Purity.....	5,000	8	40,000
Annual and District Conference Reports.....	3,340	...	199,540
A Sermon.....	200	13	2,600
MISCELLANEOUS.			
Tracts, of all sorts.....	...	...	296,800
Periodicals.....	...	...	3,471,460
Sunday-School Lessons.....	...	...	779,000
Camp-Meeting Hymns.....	10,000	56	560,000
Scripture Portions.....	1,200	7	48,000
Total.....	.....	.....	12,391,700

TITLE.	Copies.	Pages.	Total Pages.
EDUCATIONAL.			
Ready Reckoner.....	1,000	70	70,000
Catechism of Geography.....	4,000	31	124,000
Queen's Life, Hindi.....	2,000	60	120,000
Queen's Life, Arabic.....	1,000	60	60,000
Queen's Life, Urdu.....	4,000	52	208,000
Persian First Reader.....	2,000	20	40,000
Persian Second Reader.....	2,000	34	68,000
Middle Class Instructor.....	500	39	19,500
Royal Dictionary, with Appendices.....	4,000	384	1,536,000
Popular Dictionary, English Roman-Urdu.....	10,000	428	4,280,000
Popular Dictionary, English Roman-Urdu, Revised, Part I.....	16,000	211	3,376,000
Key to Easy Selections.....	3,000	115	345,000
Science Primer.....	2,000	122	244,000
How to Speak English.....	5,000	64	320,000
Urdu Second Reader.....	2,000	34	68,000
Urdu Third Reader.....	3,000	48	144,000
Hindi First Reader.....	2,000	24	48,000
Hindi Second Reader.....	3,000	64	192,000
Useful Sentences, English-Urdu.....	3,000	62	186,000
Evangeline.....	500	31	15,500
Urdu Copy Books.....	4,000	18	72,000
Sanitary Primer, Urdu.....	1,500	49	73,500
Gurhwali Grammar.....	50	29	1,450
Total.....			11,610,950
Commercial and Secular.....	....	...	529,585
Grand Total.....			24,532,235

With the exception of a few hundred dollars the working capital has been accumulated from the profits of the business, through the energy of Rev. T. Craven, for many years agent of the press.

Thus far the time of the present agent has been devoted chiefly to the internal workings of the house and to editorial duties. It is hoped that time may be found soon to give more attention to the securing of suitable books, tracts, etc., for publication, as all the manuscripts passed by the book editor are now in press. The question of more effective agencies for the circulation of our literature also demands careful consideration. Our educational publications have a ready and increasing sale, but as a rule natives, both Christian and non-Christian, lack taste for reading and money to buy books. These two factors in the problem must be kept constantly in mind. Our books have been, for the most part, and necessarily, theological and didactic, for the use of teachers and preachers; but they are not sufficiently simple and entertaining to awaken the interest of ordinary readers. Live, entertaining books, especially for the young, are urgently needed. Not many missionaries have the time or the peculiar qualifications required for this work. A few who have acquired great

familiarity with the thought and language of the country can do this work, and we hope to see some one appointed to this important mission agency. The facilities for publishing are ready, but a large and steady supply of Christian literature to print is not yet assured. The other problem of bringing the price of books and periodicals within the means of the people who need them is full of difficulties. Two annas (five cents) seems a low price for a 100 and 200 page book; but the gravity of the question is seen when we remember that this represents the average daily pay of a laboring man. Nearly all our religious books are now issued at less than cost, the difference being made up from donations and the interest on a small endowment, but mainly from the profit on educational books. We have thus been able to circulate over 2,000,000 pages free during the year. A religious press in a heathen land must either give its energies to educational and secular work or be subsidized by foreign helps. India is learning to read; and we ought to meet the awakening thought and inquiry with good books and pure periodicals. Every mela and bazar should be sown with evangelistic tracts and Scripture portions. The colporteur ought to accompany the school-master and sow the newly-prepared field with Christian seed, at a price or without a price, as the case may require. For a hundred dollars we can print and circulate 500,000 pages of tracts, or 5,000 vernacular gospels. Now is the time to make donations and endowments tell on the new India which is rapidly emerging from the darkness of the old. It will be largely infidel or Christian according to what it reads. An endowed Christian press can speak to millions where the missionary speaks to hundreds.

SITAPORE.

Rev. J. C. Lawson, missionary.

The statistical year was ushered in well by the District Conference and native Christian camp-meeting, which was held at Sitapore in the beginning of November, 1887. This gathering gave an impetus to the work the full fruition of which shall not be revealed until the judgment day. During the Christmas holidays the usual annual Sunday-school *fête* took place, and the Christmas-tree on Christmas was greatly enjoyed by the Christian children.

1. *Itinerating.* As soon as possible after returning from the Annual Conference in January we made a trip to the Thāru country in the northern part of the District of Kheri, bordering on the Nepal Jungle. We found that of the eighty persons whom we had baptized the year previous but seven or eight had become reinstated into their caste. However, in view of the great distance, the scarcity of workers to send among these people, and other difficulties, we have come to the conclusion that it is not advisable thus to baptize people unless these conditions can be met. But "there is a bright side to every question," for, besides being permitted to preach the blessed Gospel in many villages and advise with these new converts to the Christian faith, we brought back with us to receive instruction a mountaineer by the name of Kashi, with his wife and child;

the two latter are now, we trust, in heaven, and Kashi is now our Christian bearer. He has already learned the whole of the little catechism, including the Lord's Prayer and the ten commandments, and he can read the Hindu Testament fairly well. His name, Kashi, is the word for the so-called holy city of Benares. Will our friends pray that he may, indeed, become a holy man of God?

2. *Melas.* In February and March we visited the Misrikh Mela and Gola Mela. Although there was much opposition still in both places much good was done. The names of a number of sincere inquirers after the truth were secured, among whom was Kahû-Panthis, living in Lucknow District, of whom we have great hope. At the former mela something unheard of occurred. Those who had the mela in charge turned out upon the government road the line of procession, from the course supposed to have been taken by the great Ram Chandar. Truly after all among these conservative people there are changes. This they did that the common people might not hear the Gospel as they marched along, and that their own purses might not suffer loss. God causes the "wrath of man to praise him;" for we never had a better time preaching the Gospel than we did in this Mela with our presiding elder, Dr. Johnson, Brother Joel, and the native brethren.

3. *Day Schools.* Success has attended this work in our two Anglo-vernacular schools; two boys passing from the Khairabad school and five from the Thompson Gunge School. These seven were all who went up for the middle examination. Both the Christian head-masters, Baboo G. Mayal and J. Ariel, are to be congratulated on these cheering results. There are seven primary schools, two of which have been very successful in the government examination. The other five are not up to the standard we would like. Religious instruction is given in all the schools.

4. *Sunday-schools.* These schools are found to be excellent centers for village preaching and evangelistic work. The parents are attracted by the singing of the children, and just at the close of the Sunday-school advantage is always taken of the golden opportunity by the brother in charge of proclaiming the everlasting Gospel to the older people. The Sunday-schools are just holding their own; the village children where there are no day-schools do not learn as fast as we would like.

5. *Colportage.* The blessed work of the distribution of the Scriptures has been carried on throughout the entire year by the colporteurs. A number of years ago the missionary said it did not pay to keep a colporteur on account of the small sales. The Society for the Free Distribution of the Scriptures kindly made us a grant of Bibles and Testaments early in the year, and thus far we have carefully and judiciously distributed a few of these to sincere inquirers who were not able to buy copies for themselves. So many tracts for free distribution have been given out that the agent of the Methodist Publishing House declares that the missionary at Sitapore orders entirely too many. Well, we would rather err in giving too many than too few. Besides the house to which reference is made, the North India Tract Society at Allahabad, the Bom-

bay Tract Society and the mission presses at Lodhian and Lahore have continued to give us a generous supply of tracts. Besides these distinctly evangelical tracts, temperance, anti-tobacco, social purity, and anti-infidel tracts have been freely distributed.

6. *W. F. M. S.* The ladies' work has been carried on faithfully and successfully by Mrs. Lawson, Miss Fuller, and their assistants. The division of the work was a grand move in the right direction, thus relieving otherwise overburdened and overworked heads and hands and hearts. Mrs. Lawson now has charge of the Girls' Boarding-School, while Miss Fuller superintends the zenana and city school work.

7. *Other phases of the work.* Early in the hot weather work was begun in enlarging the Hindustani church building in Thompson Gunge, Sitapore. This work was finished about the middle of August, and we now have almost twice as much room as before. The native Christian boys' dormitory and the mission out-houses have been finished. A beginning has been made at Khairabad, five miles from Sitapore, for a native church right in the midst of the bazar. Arrangements are being made for the erection of a native Christian girls' boarding-school building, also for a house for the native pastor at Sitapore, and for the purchase of a house for the native preacher at Misrikh, fourteen miles away.

In April work was opened in Bari, on the railway, about midway between Sitapore and Lucknow, by appointing a native local preacher there. This, together with Misrikh and Khairabad, helps to fill up the circle of important stations we are trying to complete, having Sitapore as a center.

Besides church and bazar preaching regular preaching has been carried on for some time in the surrounding villages, and daily street preaching has recently been begun in the city. Self-support is coming gradually but surely. The native pastor is supplied almost entirely by the native Church. The missionary collection amounts to over 60 rupees, though our apportionment was but 45 rupees. A large number of the native Christians give one tenth of one month's salary to this worthy cause. There have been a number of heart conversions, especially among the soldiers. We trust there have been among the native Christians also. This is the work we value more than any thing else. Unless people become soundly converted to God our work is in vain. There have been twenty baptisms. This is not so many as last year, but they have been good ones. Sixteen of the twenty are native Christian children, and out of the remaining four one has gone to heaven, two are remaining faithful, and only one has gone back into the world. One of these children, Gyau Masih (the Christ knower), is supported by loved ones in America. We are indeed grateful for their kindness.

The "Lal Fita Faug" (Red Ribbon Army), an anti-tobacco society, and the Cowsie Brigade are progressing. The former numbers 57, the latter about 35. Our native pastor, two exhorters, and one Bible woman are among the number who have given up the use of tobacco. The Sitapore Temperance Union, formed last year, does not amount to much. The Hindu and Mohammedan members are too careful of their bread and

butter to wage an aggressive warfare against this curse, which is licensed by Government.

The work was divided at last Conference, the civil district of Kheri being set off by itself, under another preacher in charge, thus leaving Sitapore District but half the territory it had formerly occupied. This division accounts for the apparent decrease in some features of the work, such as Sunday-schools, etc., and were it not for this the missionary pastor fund and the other collections would be much larger than last year. However, the division of the work was just the right thing; 2,000,000 people are too many for one missionary; 1,000,000, the present number, are quite enough.

We are full of blessed work and hope. The "exceeding great and precious promises" are ours. The triune God fills our souls and gives us pardon, purity, and power, and we are perfectly satisfied.

GONDA.

Rev. S. Knowles, Missionary: Rev. S. Paul, Minister.

The Lord has continued to bless and prosper our work during the past year. Our seven out-stations have been efficiently worked by the different native brethren in charge of them, and all through the district the schools and zenana work are prosperous. In November last we opened our new school-house and church combined in Gola Gunge, and in June of this year we completed the dwelling-house and part of the dormitories for the Girls' Boarding School for the Woman's Foreign Missionary Society. This boarding-school has been opened under the able management of Miss P. Rowe, and promises to be a great blessing to Gonda and the district adjoining. In November last we visited the Ajudrya Mela, and, in the face of much opposition, preached to listening hundreds the glorious truths of the Gospel and baptized thirteen persons. In April last we called in our native preachers, and after a week spent in prayer we itinerated into the Tharu country. We spent a number of weeks among the Tharu villagers, whom two years ago we baptized, and were very much encouraged with the warm and earnest way these poor people of the forest received us. God graciously heard and answered the many believing prayers sent up to his throne in their behalf. As a detailed account of this interesting work will soon, we hope, be published, we need not say more about it in this brief report.

We may mention, however, that Brothers J. R. Downey and Kanhai Lal heroically volunteered to live and work among the Tharus in their deadly jungle during the dry, hot season, and their labors have been singularly blessed and owned by the Lord of the harvest. They opened two schools for Tharu boys and girls which promise to be of great service in educating these children of the jungle for future usefulness as teachers and preachers among their own tribes. We continue to be encouraged from reports which come to us from different places where the converts reside whom we have baptized at various times at the melas and visited on the itinerating tours made in the district during past years. Some of

these converts have had to go through the fires of persecution from their relatives and caste brethren ; but we have tried to persuade them to hold on and suffer for Christ's sake, assured that some way of escape would open that would aid in establishing our blessed religion in the villages around us. One of the converts who was baptized at the Manu Rama Mela, residing in a village a few miles from Gonda, forsaken by his wife and children and persecuted by all of his people, built himself a grass-hut just outside his village and determined to have shame and sorrow and a lonely life rather than deny Christ and go back to idolatry. He maintains himself by cultivating a patch of ground still left to him. He is often visited by his brethren from Gonda and encouraged to persevere in prayer and exercise of faith in his great Saviour. It will be seen from our statistics that the day and Sabbath-schools, the zenana and other work, are preparing for and advancing to the time when a more glorious harvest shall be reaped for the joy and song of the Master's harvest home.

BARAICH.

Rev. W. Peters, Minister.

Another year is closing with God's blessing on our work. It seems that the time has not yet come when men will every-where inquire, "Men and brethren, what shall we do to be saved?" and, having received forgiveness of sins, become the true disciples of Christ. We, however, continue to labor, not without hope, in all patience, believing the harvest will come in good time when we shall reap—some thirtyfold, some sixtyfold, and some an hundredfold. During the year under report seven converts have been baptized, none of whom are in the service of the mission, some being engaged as before in their respectable callings, while others are in government employ. Mr. Rebsch, the son-in-law of Rev. S. Knowles, of our mission, and the forest officer of our district, has been taking a kindly interest in honest Christians ; he has employed a few of our converts in his department, and expressed his willingness to avail himself of the services of others just as he employs Hindus and Mohammedans. I am glad to say those recommended by me Mr. Rebsch feels satisfied with ; in fact, finds them profitable to Government on account of their honesty and hard work. European officers usually complain of insubordination and other faults in native Christians, and hesitate to employ them ; but I am glad to say that hitherto our men have conducted themselves well. Let me add that it will be a happy day when all our government officers can see their way to entertaining the services of native Christians ; for then we shall have a little prospect of self-support in India. One man recently baptized by the Rev. Dr. Johnson is a carpenter, and well able to support himself without assistance from the mission. He had been an inquirer for about two years, and properly instructed. He has been able to induce his wife also to share with him the blessings of Christianity, and it is hoped that she will receive baptism soon. We do not wish her to do so without sufficient knowledge and saving faith. Our church is thus in-

creasing in numbers little by little, and we will most patiently and judiciously work on till we reap a full harvest.

Bazar-preaching, mahulla-preaching, and proclaiming the Gospel at melas continue as before; all that we can do is to put forth our efforts on every occasion that presents itself to us from year to year. In connection with the Gospel at melas it is interesting to note that when the great mela of Saryad Salar, held annually at Baraich, took place this year Miss Rowe came over from Gonda to assist. She occupied the big tent we had pitched in the midst of the mela; a number of women came and had very stirring talk on religion with her and our wives. We were particularly struck with the remarkable effect their preaching had on these women; they wept, and said to the ladies that they were great sinners needing mercy.

Brother Wheeler is the local preacher at Bhinga; his work is very satisfactory. There are a number of inquirers there, and the "free" school numbers 60 boys on the roll, the Sunday-school being held also at the same place. Twenty-seven boys passed the government examination and received 21 rupees as prize from Government. The work at this station has recently been started, but is promising.

Brother Baldeo Pershad is actively engaged in mission-work lately started at Kaisu Gunge, twenty-three miles from Baraich; a primary school has been started and it is doing well. The Sunday-school work at Baraich is a great success, improvements being visible in many respects. The annual examination and prize distribution has been held as usual. The day-schools are also doing well. The amount contributed toward the pastor's fund is increasing, every member and probationer of this little church contributing to the best of his ability.

Last of all I have the painful duty of recording the lamented death of the beloved wife of one of our preachers. She was a gentle, loving, model Christian, whose premature death has been a great shock to us all. But we rejoice in fully believing that our sister is happy with her Saviour in the world of light above.

ROY BAREILLY.

Rev. A. F. Leonard, Missionary.

In addition to changes in missionaries made at the last Conference other changes in the staff of workers took place at the same time. In place of Rev. L. Cutler, appointed to Amroah District, Itigad Masih was transferred to Lal Gunge in this district, and Ajudiya Pershad from the theological school to Maharaj Gunge, while Isa Das and J. C. Ransom work in and about Roy Bareilly. An unusually large number of villages have been visited in the neighborhood of Maharaj Gunge. The school work is holding its own and the number attending the Sunday-schools has considerably increased during the year. It is hoped that a new out-station may soon be opened in a distant part of the district. An assistant, Miss Cummings, has been secured for zenana work, which was greatly needed. The openings for work of all kinds are multiplying in

every direction. The Lord help us to be faithful and hasten the coming of his kingdom!

HARDOI.

Rev. E. Joel, Minister.

This is an immense civil district with a population of 927,630 souls and an area of about 2,317 square miles, consisting of 1,882 villages and towns besides many other villages. It is a most important and promising field for mission-work, and the glad tidings of our blessed Lord and Master Jesus Christ can be preached without let or hinderance, only the want of laborers is a great drawback and is sorely felt. It may here be added that the harvest is ripe indeed, plenty, "but the laborers are few." There are at present four local preachers and two exhorters (supported by the Mission Fund) working in the fields; but what are these in so large a district as this? The work throughout the year has been carried on in Shahabad, Landila, and in Hardoi; but I regret to say that it has not been so progressive as it ought to be, through sickness which prevailed among our preachers. Most of them, with their families, have been sick. We mourn the loss of a zealous local preacher, Ghase Ram, a most devoted and God-fearing man; also that of J. B. Brown, colporteur, who was an old and faithful servant of Christ, and has done good work in the selling and distribution of books and tracts; he has now gone to his heavenly home and to the Master for whom he labored while on earth. Nearly all the preachers remained on an itinerating tour for more than one month, and the Gospel has been earnestly and faithfully preached in many markets, villages, and fairs. The soul's cry for the Saviour is when the heart is touched by the Holy Spirit.

During the year 9 adults and 7 children have been baptized. Our Christian community contains at present 32 members, 6 probationers, and 28 children, making a total of 66 in all. Six rupees per mensem have been paid by the church for the pastor. The dismissal of an exhorter and the removal of others has caused a decrease of the members of the church this year, which is, indeed, a great loss to the Hardoi Circuit. The Sunday-schools and day-schools are doing well and have improved in the number of attendances. In conclusion, I am thankful to God for his goodness and mercies toward us, and we hope the future will, by his guidance, be much more successful than the past. May the Lord grant that the baptism of the Holy Spirit may come down upon his ministers and preachers and every member of the Church, so that we may show that Jesus saves his people from their sins!

BARABANKI.

Rev. A. C. Paul, Minister.

The general evangelistic work has been continued through the year as usual. There has been a reduction in the number attending the schools, also the Sunday-schools. The field is inviting, and more laborers are needed.

CAWNPORE.

Rev. H. Mansell, Missionary ; Rev. I. Fieldbrave, Minister.

Our accompanying statistics for 1888 show healthy increase in most items. They do not, however, give much of an idea of the daily routine or of the strange and exciting incidents of a busy year's missionary work in this great heathen city and country.

The Staff. In July my colleague, the Rev. I. Fieldbrave, feeling called of God, left our mission and took up the duties of assistant editor of the *Makhzani Masihi* and city preaching in the American Presbyterian mission at Allahabad. He was a precious Christian brother, and I wish him success where he has gone ; but his going left a very heavy work and responsibility upon me. Two other workers have since joined us, and one of our teachers, Yakub Ali, has felt called to give himself up to the work of preaching. We now have nine preachers and eight exhorters, some of whom are school-teachers as well. All these, with Sunday-school superintendents and teachers, meet as usual every Monday evening in "preachers' meeting" to report the numbers in the Sunday-schools and see the preaching-plan for the week. This year we have had a short sermon each week on some given text or theme, subject to criticism by all, after which a short reading or lecture and discussion on homiletics. By this means our preachers are growing rapidly in preaching ability as well as in grace.

The Church. There has been unusual mortality among our members this year. Several of our most reliable and useful ones have been taken from us ; but while we have not known how to spare their pure Christian influence and work we have rejoiced in the clear testimony they left their sorrowing friends and the Church. Sister Persis McCune, formerly a student and afterward a teacher in the Girls' Orphanage in Bareilly, here a model Christian wife and mother, died a most triumphant death. It was like stepping into the presence of the angels to cross her threshold while she lay sick in her home. Living or dying her testimony was clear. Two other mothers died in triumph. Three of our best orphan boys died in peace. One aged widow threw her arms around Mrs. Mansell's neck and said, "I am going to leave you. Jesus is calling me. I am glad to go." These dying testimonies are left as a heritage to the Cawnpore church. Their death has been a benediction, as great improvement is most manifest in the moral and religious life of those who remain.

No such crimes have been committed this year as happened last year. We have one more place for service among Christians, making five in all. Brother Howe, of our English church, has been holding services each week in Mūpur and Canal-Range, and our people have been much profited by them. Still the Sunday-school and service are neglected by a few, whose number grows less.

Industrial School. We have but fifty-five orphans now. Several ran away during the year, but all except three have returned. Three new ones have come to us from the city, and four having come of age were allowed to go and live in the Christian ward Purna. The boys have been

very industrious and obedient. Only a few Sundays during the year have they been required to work in the Muir Mills during a stress of work. Since the meeting of the Sunday-School Union last January I have invited the boys to my study for an hour or two to read the Bible. They read round and round four verses each, just as we, when we were children, used to read to our mothers on Sunday afternoons. The boys like it, and it does them good. They are very regular and happy in their attendance at Sunday-school and service and assist us much in the singing.

Sunday-schools. The Central Sunday-school is not so large as it was two years ago, but the attendance is steady and there is more general promptness in answering questions. Some of the other city Sunday-schools have fallen off, owing, no doubt, to continued efforts of Mohammedans and Arians to keep the people away from us. Brother Farnon has established four new Sunday-schools in Shnoragpore and in the suburbs of the city; so our numbers have not suffered a decrease. This is a great evangelizing agency.

Schools. The Central School is steadily improving. The inspector's report was encouraging. The two smaller Anglo-vernacular schools are holding on much as they were, and furnish annually a few good students for the Central School. We have not yet established a Frey School in Bithoor, but hope to do so next year.

Increase of Real Estate. One row of five houses has been built in Purna out of the earnings of the orphan boys, and they are all full. It is a great help having these houses for our Christians. In Bithoor we found it next to impossible to rent suitable quarters even at high rates, and then the proprietor wished our preacher to vacate during the great mela—just the time when we want the house most. So, having a rare chance, we purchased a property in a good location for 450 rupees and expended 250 rupees more for repairs, thus securing a property worth at least 2,000 rupees; this gives a house for the preacher, Maulvi Abdul Wohi, a dispensary for his wife, and large room for Sunday-school and preaching. There is also in it room for a school-teacher, an exhorter, and for the missionary to stop on his visits. Gavin Jones, Esq., gave us 100 rupees toward the above.

Evangelistic. We thank God every Sabbath for our large and beautiful city church. Sometimes it is filled with heathen and Mohammedans, although great efforts are made to keep the people away. Men from all parts of the district when in the city come to see the Christian temple and hear the Gospel. Bazar preaching has been unusually interesting and fruitful. The Mohammedans preach near by, as do the Arians; so there are three congregations at the same time. As we can all sing our congregations are usually the largest. Week by week we see the same men coming to hear us. Sometimes they sit down upon the ground and hear every word, often with tears. I have baptized three men this year who said they were led to embrace Christianity by hearing the bazar preaching. Four others came out as inquirers; three of them have been baptized. We have used the railway this year to take us to large weekly bazars

eight, ten, or twenty miles away. In one place the people said: "You have the power of enchantment which draws us to you." It was the power of the Saviour's love. Last week I baptized a Mohammedan fakir, Karim Khan. He had been ill, and Rev. Kanhai Singh and his son had attended him and brought him medicines from the dispensary till he was apparently well. He wished to will his property to the young man. Two days after his baptism he did so, and the next day he died in great peace and Christian hope. The young man has taken possession of his property. There were disputes in regard to the title of the property, but I have no doubt of Karim Khan's title to a mansion in heaven. If the young man be left in possession of the property it will give a fine Christian frontage on a wide road to Purna Christian ward. Our thanks are here given to all who have helped us, and our prayers ascend for still greater success.

CAWNPORE ENGLISH CHURCH.

G. F. Hopkins, Missionary.

On my arrival in Cawnpore, February 23, I found the work as left by Rev. A. J. Maxwell, and sustained for a few weeks by Rev. J. H. Schively, in a very prosperous condition. Church repaired, seating capacity increased, and congregation large. After a few months we succeeded in removing the debt of 1,800 rupees. Many thanks to the brethren and friends. The work has been pleasant and we believe much good has been done. About the 1st of April Miss Millett was with us and Miss Leonard in August. The Lord greatly honored their efforts in strengthening believers and in the conversion of about forty souls. Working-bands and meetings for Bible study and fellowship have been organized and successfully conducted.

The congregations were not so large during the hot season, but are now increasing. Many of the children of the Sunday-schools are among the converted. Otherwise there seems to be little change in this department of our work. The ladies have, as usual, shown much interest in the temperance work. Two or three public meetings have been held, we believe much to the strengthening of sentiment in favor of this great question. The Ladies' Missionary Society has also been kept up and regular meetings held. The Girls' High-school is, as usual, very prosperous, and Miss Harvey is doing excellent work for the Master in the spiritual training of the girls committed to her charge.

The Boys' High-School has suffered somewhat from the numerous changes. Rev. N. L. Rockey is now in charge, and all is promising in this most important work.

MEMORIAL SCHOOL.

Rev. N. L. Rockey, M.A., Principal; J. Smyth, Esq., Head Master.

Unusual changes have recently taken place in the faculty of this school. The present principal has but just taken charge. The general condition of the institution is encouraging. The Petman scholarship money has been invested at good interest with good security. There is but a small debt

on the school, which, it is hoped, will soon be canceled. The boys have enjoyed good health all the year, and their deportment has been generally good. A number of scholarships should be secured for this school to enable poor boys, of whom there are so many, to receive an education and Christian training.

UNAO.

Rev. J. W. McGregor, Minister.

Thanks to our heavenly Father for the success which has attended the labors of his servants in this circuit during the year. Divine service is held as usual three times a week, Sunday, Tuesday, and Wednesday. It is generally well attended, and people of all castes find their way to the little chapel, which cannot accommodate the crowd. Numbers at the door attentively listen to the word of God. Bazar preaching is conducted twice a week, and people flock to listen from the surrounding villages, which are also visited by the preachers. Many melas in districts are attended, as was the one in Makanpur, in the Cawnpore District, in November last. We were there with the brethren from Cawnpore. Two persons were baptized, one at the fair and the other at Shirrappur, and ten rupees' worth of books were sold. The next fair visited was at a place called Tackee, in the Unao District. Here the Rev. Mr. Scott, from Roy Bareilly, with his helpers, came and preached for several days. The evenings were spent in exhibiting magic-lantern views. Our work then closed with two baptisms. In April last Durya Kassaraka Mela was held at Nawabgunge, in the Unao District. Preaching was continued for five or six days. Seven baptisms took place during the year. There has been a marked improvement in the education of the boys over that of past years, as will be seen from the returns explaining this point. The Deputy Inspector of Schools, after examining the boys, gave 95 rupees grant for the teachers and boys, and 49 rupees were given from fees. A new station has been opened this year at Nawabgunge which promises well. The long-anticipated school-building at Unao was finished in June last, and school is held in it. The building cost 700 rupees, and a further sum of 200 rupees is needed. The staff of teachers, I am happy to say, work in great earnestness; but it is a source of regret that one of the preachers, Alexander, of this circuit, has left this mission to join another on higher wages. He joined the work from the Theological School a few months ago, and left without giving timely notice. The Sunday-schools are doing well, as the parents and guardians of the children are breaking through their prejudice and now allow their children to repeat the Lord's Prayer and Ten Comandments.

The following subscriptions were received during the year: pastor's fund, 68 rupees; missionary collection, 7 rupees; children's day, 14 rupees.

The church now numbers, full members, 20; probationers, 5; children, 14.

The severe and unusually heavy rains this year have caused great loss to the people in general. They also caused heavy damages to houses, and mission property also suffered from them.

ALLAHABAD.

W. R. Bowen, Minister.

Church. At present there are 15 full members, 4 probationers, 9 children, who always join in the worship of our Lord Jesus Christ. The spiritual condition of the Church is good; all live in the Mohalla of Nai Basti. We have no church or chapel for this small congregation, but all meet together for Sunday worship, prayer-meeting, class-meeting and Sunday-school at the minister's house. Five persons were baptized this year: three adults—two Hindus and one Mohammedan—and two Christian children. Two of the above have gone away from us without any letters; therefore their names are dropped from the Church Record.

Deaths. Three deaths have occurred; one of the three baptized persons who embraced Christianity from Mohammedanism died five months after being received into the Church. The second was Douli Das's wife; she had been sick for a long time; and the third was Wilson's child.

Bazar Preaching. There are three fixed places on one road. At each place we preach twice in a week; namely, Monday and Tuesday mornings at Khairabad, where all kinds of vegetables and fruits are sold. The villagers come to sell and the citizens come to buy. There is always a gathering of two or three hundred people every morning, and many of these people come to us to listen. In the remaining two places we preached in the evenings. On the cross-road, which we call Chansaha, on Tuesday and Friday evenings we preach to the coolies, blacksmiths, and carpenters who work in the railway shops and different factories, as most of them come by the Chansaha. Sometimes we have a good audience from them. The third place is near Colvin's Charitable Dispensary, where we preach on Monday and Thursday evenings. In the morning of Wednesday, Thursday, and Friday we go into Mohullas, where we meet people, and sit and talk with them in a friendly manner. Before we go out we meet together for prayer. We need experienced and successful preachers who may devote their time to preaching, for the field here is great and the soil very hard indeed.

Day-Schools. We had five little boys' vernacular schools, but recently we have closed one. There is a school in the Mohulla where we live. Almost all the boys are Mussulmans. They learn our religious instruction pretty well. They are not far advanced in secular education, but all learn catechism as well as the lessons. Our Khuldabad school is doing good work, though there are only 21 boys in the house, which we have purchased at 450 rupees.

Girls' School. We have commenced with great difficulty from the middle of this year a day-school for girls and a Sunday-school for them; at present there are 15 girls only.

Sunday-Schools. 1. Sunday-school at the English church, where we teach gentlemen's servants' children, about 20 in number.

2. At Rasulpur, where we have a day-school.

3. Khuldabad Sunday-school, where we have a day-school also. From 30 to 40 boys collect every Sunday.

4. Christian community's Sunday-school, in which the preachers, their wives and children are instructed out of the Sunday lessons; they number about 20.

5. There is one more Sunday-school in Nai Basti for non-Christian children of our neighborhood; about 20 children attend.

Melas. We have had several melas here, as it is called Paryag Dham, one of the greatest bathing-places. Magh Mela takes place every year where the Ganges and Jumna meet. This mela lasts for one month, in January. In these melas we have preached with other brethren with great harmony.

Inquirers often come to us, but after investigation it is generally found that they are not the seekers of salvation, but simply seekers of support. Of course we do not entertain them.

ROHILKUND DISTRICT, E. W. PARKER, P. E.

(P. O. Moradabad.)

LIST OF CHRISTIAN WORKERS.

BAREILLY CIRCUIT.—*Missionary*, F. L. Neeld. *Native Ministers*, J. T. Janvier, Fazal Ullah. *Native Pastor*, S. Hastings. *City School*, J. H. R. Mascrop, J. Robert Simeon. *Primary School Teachers*, M. Hassam, Grabhu Sahai, Chitwu, Bisale, Itwuri, Jai Ram, Jawahir Masih, Bene, Gulzare, Kallan, Kallan Singh. *Sadar Bazar*, John Williams. *Biharipur*, Kundan. *Baheri*, J. Net Ram. *Gardhauli*, Mane Karn. *Bisotpur*, P. B. Philemon. *Puranpur*, Karhe, Mohan.

W. F. M. S.—*Missionaries*, Miss F. English, Miss M. Christiancy, M.D., Miss A. Lawson. *European and Eurasian Assistants*, Miss A. De Abren, Miss L. Thompson, Miss De Castro, Miss De Souza. *Christian Teachers*, D. Buck, Eliza, Mary Goodwin, Kitty Jane, Stella, Mohaniya, Marallu Bibu, Tulsa, Sonahli, Jhuniya, Bertha Bijuniya. *Bible Readers*, Caroline, Sarah, Bella, Abbie Jane, Mouni, Lindu, Khairatan, Phulmani, Naziran.

THEOLOGICAL SCHOOL.—*Missionaries*, T. J. Scott, J. H. Messmore. *Assistant Missionary*, Mrs. Scott. *Native Minister*, H. L. Mukerjee. *Teacher*, Asga Ali. *School for Students' Wives, Teachers*, Munta Hastings, Monica Cutting.

AONLA CIRCUIT.—*Native Minister*, Nand Ram Silas. *Aonla*, Chote Lal, Mandhata, Khamani. *Bhamora*, Subarn Singh. *Bisharat Gunj*, John Chiddis. *Bhatouli*, Tika Singh. *Small Schools*, Dand, Hulasi, Muna Lal, Moti Lal, Madari, Lal Lachman, Shib Lal.

W. F. M. S.—Kate Emong, Ruth Dibkujo.

FATHAGUNJ CIRCUIT.—*Native Minister*, Ibrahim Solomon. *Fathagunj*, Joshu Samer. *Shergurh*, Simon Peter. *Shahi*, Juman Lal. *Mirgunj*, R. Turner. *Sheopari*, Ummed Singh. *Siroli*, Bikki Lal. *Mirapur*, A'se, *Mahommadgunj*, Kanhai. *Small Schools*, Bahadur, Jhao

Singh, Puran Mal, Moti Ram, Beni Ram, Fazal Masih, Jhabbu Lal, Muna Lal, Kalan, Lachmon Singh, Baldewa.

W. F. M. S.—Mrs. Mary Solomon, Khushali, Bibiya, Champa, Parbatti, Kosala, Sibiya, Sona, Kishori, Seiliya, Juniya, Jasauda Lal, Chuniya, Jhuniya.

PILIBHIT CIRCUIT.—*Native Minister*, D. P. Kidder. *City School*, G. W. Howard, A. Sincoler. *Jahanabad*, J. Brisco. *Nawubgunj*, Kallu Singh. *Small Schools*, Moti, Grem Singh, Maugal Singh, Fakira, Chunni, Mahre, Kundan, Ram Bakhsh.

W. F. M. S.—Mrs. Piyari Kidder, Milka Briscoe, Bella Howard, Nikariya Sing, Sukhiya, Hulaso.

SHAHJAHANPORE CIRCUIT.—*Missionary*, R. Hoskins, *Assistant Missionary*, Mrs. Hoskins. *Pastor*, Chiddu S. Paul. *City School*, S. B. Finch, Thomas Joseph, Bulaqi Ram, Hor Sohai. *Colporteurs*, Kullu, Bulaqi Dass. *Tilhur*, Fredu Presgrave, Nanhe Mul. *Parwuyan*, Gulzuri Lal, Robin David, Bandidin. *Kant*, Kullu Dhur, Kewul Singh. *Khera Bajhera*, Bahadur Singh, Kewul Ram. *Small Schools*, Thakri Dass, Rewati Lal, Bahadur Dutt, Beni Prashod, Misri Charn, Gulzuri Charn, Nanhe Lal, Budh Sen, Isaac Doy.

W. F. M. S.—*Assistants*, Mrs. Plomer, Mrs. Johnson. *Bible Readers*, Lydia Presgrave, Karuna Dhar, Monu Fish, H. M. Lall, Punniya Din, Matilda, Rachel Singh, Martha Lal, Dulari Dyal, Kullo. *Teachers*, Charau Dass, Chote Lal, Parbati Dass, Sundari Finch, Louisa B. Ram.

JALALABAD CIRCUIT.—*Native Preachers*, H. K. List, Ram Dayal. *Small Schools*, Sewa Ram, Ram Parshad, Moti Singh, Bahal Singh, Bholu Nath.

W. F. M. S.—Mary List, Paraniya.

EAST SHAHJAHANPORE AND BOYS' ORPHANAGE.—*Missionary*, C. L. Bare. *Assistant Missionary*, Mrs. Bare. *Native Pastor*, Seneca Falls. *Orphanage School*, A. Frank, Peter Solomon, Yunas Singh, R. Crusoe. *Raksha*, Pahalwun Singh. *Mahamdi*, C. Hancock, Dammar Singh. *Lodhipore*, Bhola Singh, C. Fish, Bullu Singh.

W. F. M. S.—Grace Falls, Cassandra Luke, Luza Hancock.

PANAHPUR CIRCUIT.—*Native Minister*, H. J. Adams, *Deoras*, Lakhan Singh. *Banaya*, Baldeo Parshad. *Teacher*, Basant Ram.

W. F. M. S.—Minerva Adams, Munia, Haedri.

BUDAON CIRCUIT.—*Missionary*, P. T. Wilson, M.D., *Assistant Missionary*, Mrs. Wilson. *Native Pastor*, C. Shipley. *City School*, S. Phillips, Soehan Singh. *Chumars*, Kaliyan Dass. *Datagunj*, Chedi Lal. *Binour*, Tore Dutt. *Kumargaon*, Kalyan Roi. *Dugriya*, Karan Masih. *Shekipur*, Niyanmud Din. *Small Schools*, Mahbub Masih, Ran Bahadur, Itwari, Baldeo, Baldeo II., Masih Dyal, Abdul Rahman Khan, Lachman Singh, Mulchand.

W. F. M. S.—*Assistants*, Mrs. Butterfield, Miss Watson.

Bible Readers, Lachmi, Maharuni, Bunnu, Nimiya, *Teachers*, Minnie, Munna, Janki, Sunduri, Gulabu, Karuna, Sitabu.

BISAULI CIRCUIT.—*Native Minister*, B. F. Cocker. *Mundiya*, Jabhu Lal. *Kotla*, Randhis. *Small Schools*, Jhaudu Singh, Baljit, Balmukund, Mati Izhaq, Bidhi Singh.

W. F. M. S.—Mrs. Cocker, Lachmi, Gungo, Sona, Naraini.

BILSI CIRCUIT.—*Native Minister*, Mahbub Khan. *Islamnagar*, Taj Khan. *Sahiswara*, Bhola Nath. *Ujhaur*, Gobind Ram. *Bilsi*, Thakur Dass, Chiddu Mal. *Mau*, Jawahir Dass. *Small Schools*, Sundar Lal, Augau Lal, Tiloqi Singh, Hulasi, Gungu, Tezi, Jawuhir, Khunni.

W. F. M. S.—Mrs. Mahbub Khan, Kosma Khan, Dwukiya Nath, Iman, Jhunniya.

KAKRALA CIRCUIT.—*Native Minister*, James Jordon. *Kakrala*, Newal Kisbore. *Usait*, Parshadi Lal. *Small Schools*, Budha, Baldeo Parshud.

W. F. M. S.—Mrs. Jordon, Namira.

CHANDOUSI CIRCUIT.—*Native Preacher*, Luke Franklin. *Chandousi*, Budha Singh. *Small Schools*, Chidda Khan, Budha Singh II., Lachmar Singh, Shubrat, Jukkhu Singh.

W. F. M. S.—Hattie Franklin, Imarti, Eliza, Sukhiya, Idiya.

MORADABAD CIRCUIT.—*Missionary*, E. W. Parker. *Assistant Missionary*, Mrs. Parker. *Native Ministers*, H. A. Cutting, Andrias. *Native Pastor*, Shib Dutt. *Colporteur*, Budha Singh. *High School*, M. N. Chatterjee, J. Jacob, A. Basil, Jagannath Peter, Ram Sukh, Nirmal Singh. *Kishn Lal-Ki-Sarai*, Ram Sahai. *Mohallu*, Bala Das, Lal Das. *Kanth*, Pran. *Kundarki*, Kullu Das. *Haraura*, Ezra. *Milak*, Prabhu Das. *Birampur*, John Pusa. *Small Schools*, Maugal Singh, Bhola Singh, Lazar, Mohan Singh, Jaimul, Baldeo, Ida, Nanhen, Nain Sukh, Gokal, Dulla Singh, Kallu, Lachman, Shaman.

W. F. M. S.—*Missionaries*, Miss Downey, Miss McDowell, M.D., *Assistants*, Miss M. Seymour, Miss Agnes Dougherty. *Christian Teachers*, Mona Sirkur, Esther Singh, Lizzie Bakhsh, Lorain Watson, Mah-tabu, Alice Kale, Susan Budha. *Bible Readers*, Carrie Beede, Beulah Sargeant, Kathrina, Lydia David, Sonia, Rebecca Pran, Hira, Rachel Kullu, Sultana, Emma Webster. *Medical Assistants*, Jane Plumer, Minnie Jacob.

BIJNOUR CIRCUIT.—*Missionary*, J. C. Butcher, M.D. *Assistant Missionary*, Mrs. Butcher. *Bijnour*, W. S. Field, Ilizas, Mohan Singh. *Nagina*, W. T. Speake. *Barhupura*, Chidla Singh. *Dhampur*, Guru Diqal Singh. *Sherkot*, J. R. Soule. *Seohara*, Budha Singh. *Nihtam*, Kallu Singh. *Bashta*, Dilawar Singh, Gulah Singh. *Small Schools*, Maugal Singh, Bahal, Chaffu, Purau, Patras, Hardiyal Singh, Sukha, Chidda II., B. Robert, Masih Dayal, Robert Brown, Maugal II., Mawusi.

W. F. M. S.—*Assistants*, Mrs. Worthington, Mrs. Mathews. *Teachers and Bible Readers*, Mary Field, Parsis, Jumiya, Hausiya, Rachel, Jane, Fathu, Grace, Pulmani, Hannah, Piyari, Ruth, Amy Singh, Ghisiya, Nanki, Flora Kesha, Hilo, Phibi, Miriyam.

MADAUR CIRCUIT.—*Native Minister*, Yaqub Shah. *Kiratpur*, Karim Masih. *Chitawar*, Bhikha Singh. *Muzafra*, Ballam Dass. *Chumars*, Barau Das. *Small Schools*, Robert Samuel, Budha Cutler, Sam Sun, Chiddo Singh, Lallo Singh, Gabrael.

NAJIBABAD CIRCUIT.—*Native Minister and Head Master*, B. McGregor. *Small Schools*, Ram Singh, Chunne.

AGRA CIRCUIT.—*Missionary*, W. R. Cancey. *Assistant Missionary*, Mrs. Cancey. *Native Pastor*, Medhi Husein.

MATHRA CIRCUIT.—*Missionary*, J. E. Scott. *Assistant Missionary*, Mrs. Scott. *Mathra*, W. S. Plumer, Ishri Parshad. *Huthras*, Ummed Singh. *Sikandru Roo*, Fazl Haqq. *Small Schools*, Khushali, Net Ram, Ashrafi Lal, Khairat Musih.

W. F. M. S.—*Bible Readers*, Sophia, Bella, Emma Hedges, Maggie, Hattie, Harriet.

KASGUNJ CIRCUIT.—*Native Minister*, Hasan Roza Khan. *Loran*, Mohun Lal. *Chamarpur*, Wabid Ullah. *Baderya*, Cheda Lal. *Istasan*, Samuel. *Small Schools*, Mathura Parshad, Zuhanna. Tika Ram, Girdhari Lal, Bikki Lal.

W. F. M. S.—Mrs. H. B. Khan, Parbati, Muliya Khan, Kanjaniya.

From the list of Christian workers given above it will be seen that God is raising up an army of India's sons and daughters for his cause. We act on the principle so often repeated, that "India's millions must be saved by India's own sons and daughters," and are preparing the workers. There seems little new to which special attention should be called concerning the progress of the year's work in this district, except that every department of labor is being pushed forward and is bearing fruit. All departments of Church effort are kept in motion for the training of our Christians. Sunday-schools are every-where persistently used both for Christians and for non-Christians. Schools, high, middle, and primary, are made auxiliary to our other church and evangelistic work for the development of an intelligent, pure Church, and for bringing non-Christians to Jesus, and the Gospel is constantly preached wherever listeners are found, but especially when inquirers appear. Last year we reported 105 different centers, where a worker resides as a teacher or an evangelist, or both. This year the returns show 144 centers. Last year we had Christians living in 300 towns and villages. This year the returns give 463 villages in which Christians live. The baptisms of this year amount to 1,435—a larger number than ever before in the history of this district. The increase in communicants amounts to 1,340. These facts show how the influence goes from village to village, and what numbers are newly gathered.

We could not secure so many persons ready for baptism, nor could we safely baptize so many were it not that our small schools, with their Christian teachers, render such efficient aid in this work. The time is evidently near when we will be able to keep only those schools which prove efficient and immediate auxiliaries in building up a Church to the living God.

The native preachers have generally done very good work indeed. They are growing every year and becoming better and better fitted to bear responsibility. Our plan places one of the older men in charge of a circuit, and under this man are several such circuits, with schools, etc., under younger men. Responsibility is thus placed upon every man, and as each proves himself faithful and efficient he is raised to a position of greater responsibility. The workers in this district should expect to see a Christian community numbering 100,000 within the next twenty-five years. This can be brought about by faithful work, trusting in God, if we will without fear or favor enter every open door, whether it leads us to the honored rich or to the despised poor. But with such prospects before us we must be faithful in educating and training all converts.

There has been marked spiritual growth on the district during this year, especially among the preachers and the young people. Miss Leonard, a well-known evangelist, has aided much in this.

BAREILLY CIRCUIT.

Rev. F. L. Neeld, Missionary.

I. In Bareilly city and suburbs Hindustani preaching-services have been kept up regularly at four centers, and in addition to these centers there are four others at which weekly prayer-meetings are held.

We have 10 class-meetings for the Christian people, and 23 Sunday-schools, including those for girls.

The 6 day-schools, 4 lower primary, 1 upper primary, and one middle Anglo-vernacular, have a good attendance, and bid fair to yield results in examinations.

We have bazar preaching on Fridays and Saturdays in the city.

Early in June the Rev. Mr. Ferrier, the chaplain of the Church of Scotland, went away, and the chaplaincy of the 2d Battalion, Seaforth Highlanders, was made over to me. This took some of our time and strength from the native work; but no department of native work was neglected. Dr. Scott and Rev. J. H. Messmore shared the public services connected with the chaplaincy; and thus by their kind help we have been able to take the extra work without harm to other interests.

II. *Bisalpore.* Brother Philemon has now 324 Christians in this circuit; they dwell in 35 different villages, and he is required to continually travel in order to keep touch with them and keep them growing in grace and knowledge. He is doing a wise thing in picking out the more intelligent and influential men among them and appointing them class-leaders.

I examined the village schools in this circuit last March, and found several bright boys and girls whom I urged Brother Philemon to get ready for a city school as soon as possible. There is not much hope of the older people learning to read the gospels; but these boys and girls can soon be prepared to read to their parents.

III. *Faridpore.* This circuit has been unfortunate in the necessity of removing the preacher and in the death of his successor soon after his appointment.

We have two primary schools in this place, and by means of these schools are seeking to gather and hold the people for the Saviour.

IV. *Baheri*. This circuit has passed through a year of trial and difficulty, but through the steady faith and energy of Brother J. Net Ram the difficulties have not been able to injure the work. Early in the year the preacher's house, with all his goods, was burnt down; in February, as soon as I was able to get out of the city, I went into camp in Baheri. Mrs. Neeld went along, and we held meetings among the Christians; Mrs. Neeld among the women, and I among the men. I made arrangements and we had the house rebuilt, but in less than three months it burned down again. This was something discouraging; so we secured a place in Bajhpur, eighteen miles distant by rail from Baheri, and built another house, since which time Brother J. Net Ram has been living there. He is now hopefully at work, and has already brought two *Kurmi* farmers to Jesus, both intelligent, well-to-do men. Sagalpore, their village, is two miles from the railway. The morning I went out to baptize them was wet; rain had fallen in the night and the fields were somewhat flooded. I found Bhopal and his neighbors gathered in the open square ready to hear the preaching; after which Bhopal said he wished to be baptized and be a Christian. We wished his wife to come along, but she refused. He was anxious to be baptized, and we baptized him alone. On our way back to the railway station we passed a field in which Runni, his grown-up nephew, was at work. Bhopal, full of joy, shouted to him, "*Ho chuka, isai ho gaya*"—that is, "It is done, I've become a Christian." Runni came up rather sorrowfully, and said he wished he had been there to become a Christian too. After conversation we found that he was a sincere inquirer, and as the friendly rain had filled all the depressions in the fields with nice clean water, we had no trouble in holding a prayer-meeting on foot right there and baptizing him with the clean water freshly fallen from the heavens.

An old Mohammedan had followed us across the fields, and when Runni had been baptized and we were talking about the persecution they would meet with on their return to their village, the old Mohammedan told them he would befriend them and do all he could. Net Ram says the men behaved beautifully in their time of persecution, and the opposition is gradually breaking down.

The determination of these two farmers to become disciples of Jesus, and our preacher's manly way of standing by them in their difficulties, is one of the things that refreshes the heart of the missionary and makes him hopeful for the future of the India Church.

Bareilly Theological Seminary and Normal School. Rev. T. J. Scott, D.D., Rev. J. H. Messmore, D.D., Missionaries.

What do our friends want to know, and how can we avoid the monotony of repeated facts and figures? As we toil away in our busy round the year has gone and the demand again comes, "Report!" Counting the class soon to graduate, this institution has sent out 153 native missionaries, of whom 113 have taken our regular course of three years. The rest have taken a partial course. We have sent out in addition to these 40 Chris-

tian teachers, who also act as lay evangelists among the villages where they are detailed to teach. The demand for both preachers and teachers is very great, so that we are not able to turn out a third of what are called for. In looking over the list I find one of our graduates away in Lahore, 500 miles to the north-west, and another away at Hyderabad, nearly 1,000 miles south. The others are diffused through a very large population of 40,000,000 of souls largely dependent on our mission for the Gospel. We are training these men in a language that can reach 100,000,000. The importance of this institution to our work cannot be estimated.

A native ministry, humanly speaking, must save India. At this *West Point* we train them for the war. The demand for a theological school is vastly greater here than in the home lands. Our friends, if they ever read these reports, may be interested in knowing something of our methods and aims. This scheme, copied from an old plan, gives some hints :

"AIMS IN OUR THEOLOGICAL SCHOOL.

- "1. A sound conversion and thorough Christian experience.
- "2. The fundamentals of theology resting on the Bible.
- "3. Practical working evangelists and pastors.
- "4. Method in thought and study—an effort to bring their minds into good working order.
- "5. As much collateral information as can be conveniently imparted as they go along, to give mental furniture.
- "6. Manliness, physical and mental. Good manners."

This outline of training is steadily and persistently brought to bear on the men, some of whom have had a most unpromising history. The development of a keen moral sense is often a work of time. Moral perception seems blunted, and the moral will paralyzed by long generations of unpropitious heredity. Firm discipline, the prayerful study and a personal application of God's word, insistence on a higher type of moral life—all these, under the guidance and help of the Holy Spirit, surely develop a responsive conscience and a better life. From time to time we hold special religious services for spiritual improvement. Miss Leonard, a higher life evangelist from Iowa, held a week of such meetings among the students to great profit. Converted men, with the Bible in their hands and the unction of the Spirit in their hearts, are the only hope for India.

A short statement of the conversion and subsequent experience of one of our theological students may interest the readers of the missionary reports. Rajkishore Rai, a young Brahmin from near Benares, attended for a few years the mission-school at Azimgurh. He lived with his uncle, a lawyer, and a stanch religionist among the Hindus. But the young Brahmin's mind became affected with doubt about idolatry, under the instruction received in the mission-school. His uncle discovered this, and removed him from the school and sent him to another city.

When it was supposed that time and change of surroundings had cured his doubt he was recalled and put in the school again. Time deepened his conviction of the truth of Christianity, and realizing that his liberty and

even life would be endangered among his relatives he took a small sum of money and disappeared from his home, late in the night, and walked eight miles to a village where he hired a conveyance which carried him twenty miles further to the railway. Thence he went to Lucknow, was baptized, and continued his studies under Dr. Badley in our Centennial High School. After a time he felt an earnest desire to prepare for the ministry. This brought him to our theological school, where he is now finishing his second year, a cheery, earnest, open-hearted young man of fine promise for the work. During the present year he had an adventurous and dangerous episode in an attempt to recover his wife. According to custom, he was married in childhood, and in due time his wife had been brought to his father's home, where she was at the time of his flight to Lucknow. During the present year he received from his father an urgent invitation to come and take away his wife, who was represented as desirous to join him and become a Christian. All this was a trap to get hold of him, as he found on making the journey to his home, 500 miles away. He took the precaution to secure the company of a friend just before going to his home. About a hundred of his relatives and neighbors were assembled, and at first all seemed pacific enough. He was urged now to return to his people and renounce Christ. This he refused, and on asking for his wife an attempt was made to kidnap and carry him away. The Christian friend took the precaution to slip away and hurry up the police in time to get him out of their hands, when he returned to us, thankful that he had got away with his life. A second attempt was made to decoy him into the clutches of his relatives. Several letters have been received purporting to come from his wife, saying that she is ready to join him and that he need only come and bring her away. The letters stated that she would take poison or jump into a well if her calls were unheeded. At first Rajkishore Rai was inclined to make a second attempt, but mature reflection interpreted the whole thing as a new trap. This young man is suffering the loss of all things for Christ.

This report is closed with an appeal which we have been ringing out in all the papers and over all the land. We have been calling for an addition of \$50,000 to our endowment, so as to make \$100,000. Last year a noble man, Oliver Allan, of Clinton, Mich., sent us \$1,000, leaving \$49,000 still called for. This institution should be expanded so as to accomplish more than we can now do. We have reached our limit. God has ample money in the hands of his people. The problem is to persuade them to hand it over for this work. We desire to make this a great evangelistic college, sending out thoroughly trained native pastors, evangelists, and teachers all over this land.

Who will forward us more money with which to do this? Who?

FUTHAGUNG WEST.

Rev. Ibrahim Salomon, Minister.

It is evident that the grace of God has been present in this entire circuit during this year, because the people have every-where heard the

gospel message gladly, and a few families who are Brahmins, Thakins, etc., read the Bible regularly and seem to believe it to be God's word. One Zamindar, a Brahmin, openly declares that the Bible is superior to all Hindu books because redemption for men is found in the Bible and in no other book. Besides these evidences of God's presence inquirers are found on all sides, and 195 persons have believed and been baptized this year. The Christians also seem to be trying earnestly to be firm in the truth themselves and to show forth his glory to others. One day a Christian lad came to me with his uncle and said that he had been teaching and persuading his uncle to receive Jesus, and that he had accepted Christ and had now come for baptism.

"What have you taught your uncle?" I asked.

"I taught him that he who believes on Jesus Christ, though he be the greatest sinner, will be forgiven and saved."

"What else did you teach him?" I asked.

"I also taught him the Ten Commandments. Please examine him."

The boy believed in law and gospel together. So I heard him repeat the commandments.

"Now," said the lad, "please baptize my uncle, as I cannot bear to see him living in idolatry."

I then examined the man more carefully, and, being convinced that he had truly received Jesus as his Saviour, I baptized him. Thus the children, even, are preaching the word.

We have sent one young man to the Theological Seminary also this year, as we very greatly need educated and trained preachers.

Our church in the circuit supports one man as their pastor by its subscriptions, and it gives cheerfully.

This pastor spends his time itinerating through this large circuit, visiting and teaching the isolated Christian families in their homes, comforting the sick, and helping all. There are ten circles of work in this circuit, in most of which there are schools for Christians and inquirers, and in all of which village visiting and preaching are regularly carried on.

The manner of carrying on this work is very simple. The Christian worker enters a friendly quarter, sits down and sings a hymn; soon persons, old and young, gather round and sit down also; and, thus seated in a little circle, they sing and talk sometimes till late at night.

There are in the circuit 18 schools in all for boys and girls. In these there are 180 Christian children, and 240 who are not yet Christians. A portion of these schools are supported by Dr. Goucher, especially for inquiring classes. About 40 pupils have been converted and baptized in these schools during the past three or four years. We have sent a number of bright boys from these schools to Moradabad for a better education.

We have 18 Sunday-schools.

[When this brother commenced work in this field there were no Christians, and now he has Christians living in 82 villages and has a total community of about 700 persons. Few have done better,—E. W. P.]

PILIBHIT.

Rev. D. P. Kidder, Native Minister.

This circuit contains nearly all of the towns and villages of the Zilla of Pilibhit. Our regular work has been carried on here for about eight years. The Gospel has been preached in about 200 villages. In the beginning of this year there were some 214 Christians; of these some were transferred and others left the station, so the exact number is 173 now, living in Pilibhit and different villages. We have five Goucher schools, three for boys and two for girls, besides eight mission schools, seven for boys and one for girls. In these schools children of Christians and non-Christians and about 30 women are taught. The entire number of boys, girls, and women is 256. Many of these women and girls are Christians in heart, but they, on account of their relatives, fear to call themselves Christians; but we have a firm hope that some of them will soon make a public confession of Christianity. Five more villages have been entered this year and 55 persons have been received in these, and now they desire men to teach them and their children spiritual knowledge. The number of men and women working in the field is 20. The school-teachers, after being relieved from their duties, give their evenings to evangelistic work among the villages. This work pays well. Besides this irregular preaching in different places we have some fixed places where regular divine services are held. Our workers try to reach to the heart of the people, and fully expect the result will be conversions. Special efforts have been made to teach the persons baptized during the year. The church gave more for the pastor than the previous year. We fully believe that if the Board assists us with more money for future work the field will be better occupied and a better report than this will be submitted next year.

NOULA CIRCUIT.

Rev. Nand Ram Silas, Native Minister.

In this circuit all our work gives fair promise of success. During this year the Gospel of Jesus has found entrance into the homes of the high and the low, and many people of various castes have become our sincere friends. Besides, some of these friends seem to be really anxious to know Christ. One land-holder showed his kindness by giving us a plot of land worth about 100 rupees for a burying-ground. Among the poor non-caste people the work is spreading rapidly. People have come to my house from a distance for baptism; 90 adults and 45 children have been baptized this year. Of these three were from high caste people, and great opposition was caused by their conversion; so much so that my life was threatened. But, by showing only kindness to all, the persecution soon ceased. Our Christian community now numbers 361 souls. All of our work is carried on in regular order. All the workers keep a journal of what they do in preaching or Sunday-schools, how many villages are visited, etc. I have given much attention to instructing all the Christians near me, and once each month the workers spend a day together in prayer and counsel for the work. There are 9 boys and girls' village day-schools on the circuit,

with 222 pupils. The teachers are paid on the first Monday in each month, and on that day the registers are examined and the condition of the school reported. The desire for learning is increasing. We have 16 Sunday-schools, in which about 200 boys and girls learn the Catechism and Bible lessons. Our people have paid 57 rupees for church-work this year. Our work is carried on mostly in families, in the homes of our children, and in other homes, though we do preach also in the bazar. Our direct personal work, however, is more effective in results than bazar preaching.

SHAHJAHANPORE CIRCUIT.

Rev. R. Hoskins, Missionary.

Islam has had a fair opportunity for propagating in this district and shows its usual process of development.

Mohammedans settled in the village of Kant two hundred and fifty years ago, and from that time until the present century Islam has had every thing in its favor, and now Mohammedans compose one seventh of the whole population, the majority living in the cities. Shahjahanpore city has a population of 75,000, of whom 35,000 are Mohammedans.

There are no accessions to the Mohammedan ranks from intelligent conviction of truth. Some Hindus are drawn into the community from ulterior motives, but not enough are received to materially increase their numbers. Whole sections of Mohammedans are, in all respects, Hindus in worship and belief; and this was so apparent that at one time the census-takers included them in the Hindu list. By government orders they were, however, transferred to the list of Mohammedans, but a close observer would find it difficult to class them. While they call themselves Mohammedan they stringently observe many caste rules and are idol worshippers.

A large number of the Mohammedans of the district are wealthy men, and many of them occupy highly-paid government posts. They take more than a proportionate share of well-paid positions in government service. The obligations of their religion, however, rest lightly upon them. The chief mosque of Shahjahanpore, a fine old building, is falling into decay because there is not enough liberality or benevolence among them to keep it in repair. Last year an effort was made to raise money for this purpose, but after a six months' canvass only 500 rupees had been subscribed.

There is not a salaried preacher in the whole district, nor is there a school for training the young in the tenets of Islam. An old sentiment lingers among the people that the Arabic tongue is a passport to heaven, and small boys are still taught to pronounce the Arabic Koran; but there is no systematic teaching of their religion.

Scores of young Mohammedans are studying English with the hope of entering government service; but not one promising young man is thoroughly equipping himself for the ministry of Islam.

The Mohammedans of India have had false conceptions of the claims

of Christianity; but the present generation, with a better knowledge of the New Testament, look more favorably upon its teachings. The bitterness of the opposition has largely passed away as the superior morality of Christianity has attested its divine character.

For a time during the past season we held daily preaching services in the center of the city, and as one result the sale of Bibles and New Testaments was increased fourfold. Several young men who buy from the colporteur regularly have instructed him to bring them every new book that he receives. Bibles are freely bought by Mohammedans, who, in many instances, have paid the full price for the more costly editions.

My own belief is that this whole community is drawing nearer to Christianity. They have been bitterly opposed to us, but there is certainly a marked change in this respect, and they are now affiliating with Christians in the social life. I have frequently dined with companies of Mohammedans, and no one has made objection. The great need of each center is a proper audience-room for preaching services. The people will listen to the Gospel, and a central room, properly seated, with attractive music, will always draw a congregation.

We have steadily carried forward our Sunday-school work, and have at the present time 1,800 registered pupils. Many of our schools have no day-school foundation. They are located in all parts of the city and district, usually in the house of some friendly non-Christian native, and a few boys, who are called collectors, gather all the Christians of the neighborhood. One school is held in the house of a Brahmin. Three collectors bring in from seventy to eighty children of that section of the city every Sunday morning. The native pastor goes at an early hour, finds his pupils present, and teaches them the gospel story and hymns. A little blind boy plays the timbrel and all the children sing, and usually an audience of thirty or forty grown men listen to the good tidings. We have these schools in every grade of the social scale, from Brahmins to sweepers, from Saiyad to Momins.

Certificates of attendance are given each Sunday, and these are exchanged for pencils, knives, pictures, and other small articles that the children may desire. The annual expense for rewards for each pupil is about one anna. Kouri collections are taken every Sunday, amounting to about 50 rupees for the year.

Two series of protracted meetings have been held during the year, resulting in the quickening in divine life of believers and the joy of sins forgiven for many who were seeking after truth.

Miss Leonard, the evangelist, assisted in the first series and was helpful to many souls. Brother Presgrave, of Tilhar, has also held a series of meetings on his charge which were of great benefit to the people. This form of effort is much needed by our native Church.

We are gathering in large companies of believers, and our native ministers will accomplish great good if they work definitely to bring their congregations to a saving knowledge of the Redeemer.

Our converts this year are mainly from the poorer classes. Many of

them are men of promise who have an excellent influence for righteousness. Seven of our helpers were drawn from this class of people. We have received a few from higher classes who will probably be helpful to us in the near future ; but our work must be largely among the poor, for they embrace three fourths of the population. We have baptized thirty-one adults and eighteen children, and have received from probation twenty into full membership.

The boarding-school for Christian girls has had a prosperous year. We have forty pupils on the roll, of whom twenty are communicants. The teaching is Anglo-vernacular, with stress on their own language. The necessity and call for such a school in this district is evident, the applications being frequent and the parents paying for their girls fully up to the rate settled by the Finance Committee.

The government inspector of schools examined each class, and on his representation of result 20 rupees monthly was granted as aid.

The zenana work and city schools have gone on as usual. A trained assistant has been engaged to take charge of this branch.

JALALABAD,

H. K. List, Preacher.

We have occupied the new mission-house of Jalalabad this year. It is an old house, built in Hindustani style, and owing to heavy and unexpected rains a large portion of the walls fell in, but we immediately strengthened the remaining walls and built them up sufficiently to make the preachers comfortable. The possession of this house is a great relief to our workers, for in hiring houses we were not sure of securing a place for any length of time.

Brother List entered the direct work of the ministry this year. Heretofore he has been engaged chiefly in teaching ; he has taken hold heartily of this work and has secured four extra Christian teachers. Ten adults and five children have been baptized, and as many more are ready to receive baptism as soon as an ordained minister shall be in the section of country near where the people live.

In the Jalalabad work there are over three hundred Christians living in twenty villages ; during the rainy season, owing to the great amount of standing water, it becomes very difficult to reach the homes of our people, and in October there is much fever, but later in the season the preachers will be able to visit the people at their homes and hold religious services.

This charge gives good indications of yielding much fruit, and there are no special hinderances.

EAST SHAHJAHANPORE AND BOYS' ORPHANAGE.

Rev. C. L. Bare, Missionary.

"Hold every point won from the enemy, and take and hold others," has been our battle-cry this year. Without boasting and with devout thankfulness to God we believe we have been enabled to do so. There has been advance all along the line.

1. The Orphanage still continues to furnish an asylum to the destitute. Several boys have been admitted this year: three from Lucknow, one of whom two years ago was convinced, while attending Sunday-school, that Christ is the true Saviour of men, and at last came voluntarily (both parents being dead) to the missionary and said he would like to become a Christian and go to school; two others were received from Budaon, whose father had died while they were living in a distant village, and left their widowed mother in destitute circumstances; two came from Delhi, who had been picked up by the police on the hot sands of the Jumna; and still others from Roorki, Mathura, and Moradabad. Here body, mind, and heart, of these poor waifs are doctored, for all have been hurt. Ere long the boys find their level in the Orphanage, and some are put into school, some into the shops to learn trades, while others go into the gardens and fields. All these departments are doing fairly well.

The dispensary and hospital in connection with the Orphanage grows in usefulness every year. The number of outside patients is constantly increasing. The number treated for the year 1887-'88 reaches the astonishingly large number of nearly ten thousand; for days sometimes, as during the recent prevalence of fever, the daily average was two hundred and over. The calls upon the native doctor to go to the villages and see those who are too ill to be brought to the dispensary are becoming more and more frequent and urgent. I attribute much of the kindly disposition manifested toward our Christian workers by the villages to the relief our dispensary has brought the people. The dispensary affords excellent opportunities to the boys of the Orphanage to learn the work of compounding medicines. Who will come forward and invest his money in this institution, where it will bring perpetual relief to the thousands of suffering ones of this land? Here is a kind of practical Christian work which has not always received the praise it deserves, and yet in this district it has done more, perhaps, than any thing else to give the public a favorable impression of Christianity and Christian people.

2. The Sunday-schools in and about the Orphanage have increased this year from two to seven. Three were opened in neighboring villages, another for all Hindu and Mohammedan servants in the Orphanage, and another for the fakirs who come into the compound every Sunday morning for alms. The schools, except one, are all held under trees. The school for servants is interesting in one particular—Hindus and Mohammedans recite large portions of the gospel narrative; and the school for fakirs in two particulars—they not only recite Scripture verses, but contribute kauris (shells) toward the support of their school.

3. The villages and towns on the East Shahjahanpore Circuit, in which Christians live and are at work, now number eleven. This number may seem small with comparison to the hundreds of villages thickly dotting the country. But when we remember that little more than a quarter of a century ago there was not a native Christian in all this region, and that there are now some 550, besides a large number inclined toward Christianity, many of whom are from the two highest castes of Brahmins and

Thakurs, the number increases in significance. Three new villages have been opened this year; one, Raksha, was famous for thieves.

A group of houses in ruins is now pointed out as once occupied by ban-yas (shop-keepers) who, on being looted one night of all they had, fled and never again returned. A year ago we received money from the Noble fund to open Raksha. We visited the place, met the people, and found them kindly disposed toward us. They offered us land free of cost on which to build, and building materials at reduced rate. We put up a house for the preacher, Pahalwan Singh, and another for a school. Old and young come to the school to read; all are deeply interested in singing our Christian chazans. Pahalwan Singh is well received, and has been called in to arbitrate in many of the disputes which frequently arise in Raksha between the Brahmins and Rajputs.

4. The Christian village mela at Panahpore last March was a great success. Scores were converted and many others entered into a happier Christian experience. Crowds of Hindus from neighboring villages attended the services, especially the evening, and sat and listened with the deepest attention to accounts of the birth, life, work, crucifixion, death, resurrection, and ascension of our Lord. This was all illustrated with beautifully colored pictures from the magic-lantern. This mela accomplished much in the way of leading the Hindus to a better understanding of our work in this land. They heard those who but yesterday were Thakurs and Brahmins speak of why they had become Christians and of how happy they were in Christ. Miss Leonard, the evangelist, aided us effectively in these meetings.

5. The work of acting chaplain to the Presbyterian troops stationed here has been more interesting this year than at any time since I took it, somewhat over four years ago. The men have listened more attentively, have attended the voluntary Sunday evening services in large numbers, have given the subject of total abstinence from all intoxicating drinks more serious attention, and united in greater numbers with some society engaged in aggressive temperance work. Several, especially from among the railway people, have been converted, and there are evidences that many have in a quiet way accepted Christ as their Saviour. We close this report of the work of another year with mingled feelings of thanksgiving and regrets—thanksgiving that we have been reckoned worthy to do what we have done, and regret that we could not have done more.

PANAHPORE CIRCUIT.

Rev. H. J. Adams, Native Minister.

I. We have great reason to praise God for his continued blessings and the general prosperity of his cause throughout our circuit.

A number of Christians, both men and women, appear to have received anew the divine anointing, and hearts are often wonderfully touched when preached to of the salvation through Christ. Hence, the spiritual condition of the Church is encouraging; all, male and female, old and young, join in the worship of our Lord, which is regularly held.

Class-meetings are also held regularly, in which people witness for their dear and crucified Saviour.

Private services in Christian families are held without negligence.

At present there are 107 full members and 70 probationers.

II. We have 4 Sunday-schools in this circuit, in which 312 pupils learn (inclusive of non-Christian pupils). Religious instruction is given thoroughly.

III. There have been 21 baptisms this year. Some of these belong to the higher castes, 5 being Thakurs, 1 Brahmin and 1 Garariya. We have strong hope that many more will soon believe in Christ.

The above Brahmin convert is called by the name of Baldeo Prashad. This is the very man who bitterly opposed our doing Christian work last year in May, at Math mela (Hindu fair), thinking in himself that his religion was true and that a great decline to the Hindu religion has occurred because of the Gospel preaching by the Padries; so he said we had better beat the preachers and expel them out of the mela. This man and his companions did so.

The case was brought before the district magistrate, and this Brahmin was found guilty and sent to prison.

When in prison God mercifully enlightened his heart, and he became convinced that if the Hindu religion and his gods had been true, and possessed of life and soul, they would have helped him in his difficulties; but, on the contrary, he found them quite lifeless, because to overcome his enemies he had poured out many jugs of Ganges water to Maha Deo, and made several vows, he had offered up offerings of goats to Shan Kta Devi and given sweetmeats in the name of Hindu gods, leaving none of the gods to whom he made no vow.

For the sake of his religion and gods he persecuted the gospel preachers. But while seeking the help he hoped to receive from his gods he became convinced that they were made of wood, stone, and earth, having no life, no feeling, nothing whatever to hear the prayers and answer their worshiper and rescue him from the prison or trouble.

He was greatly troubled in his heart when he was fully convinced that they were pieces of stone and mud.

For several months he was an inquirer after truth, and at last came to us penitent, and was baptized on the 23d of February last. Since that time he appears glad in Christ and now is a good soldier for Christ's kingdom.

We have strong hopes among the higher castes, Thakurs and Brahmins. This new Brahmin convert is working among his people, and Brother Lakhman Sing, a former Thakur, is very faithful among his people.

Thus God's work is taking root in all castes.

We have 4 day-schools in this circuit, 2 for Christian boys and girls—that is, mission schools, and 2 Goucher schools, in all of which both secular and religious instruction is given, and the work done in these is a success.

The Gospel has also been preached in melas, where people heard the word attentively, and every-where throughout this circuit people hear

quietly, which gives us hope that the word of God is taking root in their hearts.

Bazar and village preaching is well received, and is carried on uninterruptedly. The Christian workers who are stationed at villages are doing well, and in most of the villages reached by us we have inquirers.

[This is indeed a very promising and successful circuit. Brother Horace Adams is certainly doing the work that Brother Horace Adams, of Lowell, Mass., who supported and educated and gave his name to the India lad, prayed that he might do.—E. W. P.]

BUDAON CIRCUIT.

Rev. P. T. Wilson, M.D., Missionary ; Rev. C. Shipley, Native Minister.

In our last report Kakrala and Kasganj were included in this circuit, but each having become separate charges will be reported elsewhere.

The usual means for the conversion of unbelievers and the building up of the Church in Christian faith have been used. Chief among these have been the preaching of the word and the teaching of the Scriptures. It is to this end also that our schools have been kept effective.

Our City Boys' School has prospered under the guidance of S. Phillips, head master ; out of five boys sent up to the middle Anglo-vernacular examination four passed, one of whom, a Christian lad, passed in the first division ; the Scriptures are taught from day to day.

Sunday-schools, including those for girls, superintended by Mrs. Wilson. We have 34 Sunday-schools, the aggregate average attendance is 1,193 each Sabbath.

The Siglor's Girls' Boarding-School has been a means of good. Seven girls were married to Christian young men during the year and are now each an influence for good. There are over 50 Christian girls at present in this school.

This school is supported by the Woman's Foreign Missionary Society ; also the girls' city schools and zenana work, which has been superintended by Mrs. Wilson.

The pastor of the Budaon Church, C. Shipley, has done the greater part of the Sabbath preaching. The attendance has improved and the religious interest has continued during the year. From Sabbath to Sabbath at the close of the services we have had additions to the Church by baptism ; thus some 60 have been baptized in Siglor's hall on confession of their faith in Christ.

With the help of the pastor and other brethren we have held frequent meetings in different mohallas in and near Budaon city. In these meetings we have baptized some 20 persons. Besides a few weeks of itinerations, in February last, Mrs. Wilson and myself have made frequent visits to mohallas of the poorest class in villages from 5 to 20 miles distant, generally meeting with a hearty reception. They have listened gladly, and in many cases accepted the truth, believing upon Jesus Christ as the only Saviour of the world. They have their own ways of gaining a

liveliness, and only ask teachers and pastors that they may learn to read and may be instructed in the Scriptures.

In these visits Mrs. Wilson talks to the women and takes her full share in the evangelistic services.

We have in some cases baptized the whole mohalla, or all of this class in the village; when possible we have given them teachers, but in many cases, I regret to say, I could only promise to arrange for them at some future time as God might allow.

I have been permitted to baptize over 150 of these village people during the past eight months.

It is evident God is calling this people, and if his messengers go in faith, instructing, reproving, and exhorting them, loving them, praying for them, and weeping over them, they will accept Christ by hundreds. There are 17,000 of these people in the Budaon Circuit; but how are we to train and indoctrinate these people, who live from 5 to 100 in different scattered villages, some of which are distant and hard of access? We cannot do all that should be done, but we may pray and weep, and toil on, using our Goucher schools and our mission schools, and our exhorters and preachers. We are training our young men and women at Budaon, at Moradabad in the normal and theological schools, Bareilly, and are praying God to give us a few more Gouchers, and to fill the Home Society's treasury so full that the cry instead of \$1,200,000 for missions from collections only may be \$5,000,000.

Besides our other work Mrs. Wilson and myself have an out-door dispensary. We have treated 3,000 new cases, and have had an attendance of 8,000 new and old cases. These have been told the way of life and have received such treatment as they required. From the statistics it will be seen that the Church has given fairly for the support of the Gospel and for the benevolences of the Church.

KAKRALA.

Rev. James Jordon, Native Minister.

In the circuit of Kakrala we have four large working centers, and there are 18 other villages, each containing one or two Christian families. There are 52 members and 165 probationers in the whole circuit. Some of these are spiritually converted, and have given up their old customs; some are only learners. During the year 25 adults and 24 children were baptized, and there are a number of inquirers. The seed is sown into the field of their hearts, and the harvest will be reaped in time.

We have 7 Sunday-schools in which boys and girls are taught; most of them can recite our Lord's Prayer, the Ten Commandments, and can sing *Bhajans*. They seem to be very glad to learn these things. There are 3 mission schools and 3 Goucher schools, in which boys and girls receive both religious and secular instruction.

We have inquirers of all castes. The word of God is preached in the bazars and melas, through which people understand that they are very sinful but Jesus can save from sin. This field is very hopeful, but owing

to the lack of workers it is difficult to give all this people the water of life. Our prayer is that we may receive more men to make all hear the glad tidings of salvation. Pray for us.

BILSE CIRCUIT.

Rev. Mahbub Khan, Native Minister.

God has given us many opportunities of showing forth his glory by bearing fruit in this circuit, for which we are thankful. We have no very large work in any one place, but our work is spread over a large area through many villages. In the villages where work has been carried on for some time the non-caste people are gradually becoming Christians. There is no hinderance in their way. They are, however, very poor, and can give but little for the support of the Gospel; but they are doing what they can, and we try to secure something from every one. We need more workers in these villages, so that one worker may live in each large center and work in all the villages around; for this inquiring class is scattered through many villages.

The schools among this class are doing an excellent work; yet we find it very difficult to keep these schools in accordance with regular school rules. The people being poor they cannot live on the earnings of the father alone; therefore the children must help, and hence must work as they are able. This greatly interferes with such regular systematic school-work as we have to do.

Besides the above mentioned work we have excellent work among the orthodox Hindus and Mohammedans. At Ujhane and Islamnagar we have special encouragement. At Islamnagar the boys' school and also the girls' is doing a very good work. All the pupils attend Sunday-school, and there are several hopeful inquirers. One Mohammedan teacher and his family were ready for baptism; but he was prevented for the time by fear of losing his service. A woman who had come to believe in the truth made an effort to publicly confess Christ with her children, but was restrained by her relations and caste-people.

In Ujhane during this year one Mohammedan, with his family, was baptized. As persons have been converted in this vicinity from several different classes or castes there is much talk about this religion, and many people come to inquire.

Fifty-eight persons have been baptized in the entire circuit this year, and our Christians now number 436.

BISAULI CIRCUIT.

Rev. B. F. Cocker, Native Minister.

The work at the end of the statistical year stands thus. day-schools, 10; teachers, 12; pupils, 200; Sunday-schools, 14; teachers, 10; pupils, 350; baptisms, 65; members, 160; probationers, 112; and Christian community, 272; these Christians are residing in 23 different villages; most of these people are farmers or village watchmen. We believe that our people are generally growing in grace and knowledge, and their old cus-

toms are being dropped as Christian customs are understood. In case of sickness or trouble the unlearned Christians are often severely tried ; all their neighbors and friends tell them that their trial has come upon them on account of forsaking the old worship, and a small idolatrous offering or service will restore them to favor ; when one is a Christian it is one against many. Many people who notice these Christians ask them why they become Christians, for they are unlearned and cannot fully compare religions. The Christians I notice give three simple reasons for their faith. (1.) We are saved from idol worship and many of its customs that even we know are bad. (2.) This religion worships God, and we find a Saviour of men here. (3.) Those of us who have become Christians have been benefited and elevated in every way. These people are unlearned truly, but they have their own good reasons for their faith. Hope of any worldly aid does not influence them except as they may work it out through education.

In a late tour a number of persons at one place accepted Christ and were to be baptized. One party, however, persistently refused. When urged to give his reasons he said : " I cannot do the work I now do and earn a living without telling lies. If I become a Christian I must be true ; I cannot tell lies ; hence I cannot become a Christian. How can I lie ? " His friends urged him to accept Jesus and to be true, and to trust God for the result. The whole conversation showed how well these poor unlearned people understood that to be a Christian is to receive Jesus as a Saviour who saves from being false and impure.

CHANDOUSI.

Luke Franklin, Native Preacher.

Chandousi is a city containing about 30,000 people and is a most important business-place and railway junction. All of the work carried forward in the other circuits is attended to here. We have an Anglo-vernacular school, several primary schools, both for boys and girls, a small Christian congregation, Sunday-schools for Christians and non-Christians, village work under efficient brethren and regular bazar and mohalla preaching. We have had some interesting cases of conversion this year.

Two young men educated in our schools give special promise for future work. One well-educated young man, a Mohammedan, was baptized, and gave us much hope, as he said that many of his relatives were ready to follow him. His relatives confirmed his statement, but desired the young man to go with them till all should be ready. They are not ready yet ; when they will be is an open question. One Thakur inquirer seems very true and sincere and open in his confession of Christ. We visit him often and teach him the Bible. Our camp-meeting, or " Isai Mela," is held here each year, and our people look forward to it with great pleasure. At our last mela about 1,500 were encamped on the ground, and religious meetings were held all day long. Besides our preaching services in the big tent we had meetings for preachers, meetings for teachers, meetings for children, meetings for women, etc., etc.

Miss Leonard was present and did good work, especially with the native preachers. The presence of 500 Christian children at this meeting is one of the most cheering features of the gathering.

MORADABAD CIRCUIT.

Rev. E. W. Parker, Missionary; Rev. H. A. Cutting, Native Minister.

All departments of missionary effort, such as is reported in other central stations, are in successful operation here. The work of special interest is that of educating and training native Christian children and young people. In the boys' high school there are enrolled 153 Christian boys, and in the girls' boarding and day school there are 140 Christian girls. Nearly all of the older scholars give evidence of being real Christians, and are members of the church. Their spiritual growth during this year has been very manifest. We shall send out a good class of young men at the end of this year ready for work, and others will enter our theological school or normal school at Bareilly to prepare more fully for work. Of the older girls two more have gone to the medical college at Agra, and several others have married and are working with their husbands, and others are teaching and thus gaining experience before they go out.

The impetus given to each department of labor by these young people is very great. Our services are made more cheering. Our central Sunday-school, attended by these, numbers 400 as an average attendance. A "Young People's Christian League" has been formed, attended by the teachers and older students of both these schools and by the other young people of the church. The object is to secure systematic study of the Scriptures, to discuss subjects connected with departments of Christian work and of needed reform in India, and thus to give all the young people of both sexes an opportunity of studying these subjects and of exercising their talents. The monthly public lectures before the league have been of great interest, and have been attended by large audiences of native gentlemen.

The young people have two prayer-meetings each Sabbath evening, which are led by members of the league and are very helpful. These meetings led to others, so that five prayer-meetings are now regularly held after the Sunday evening preaching service. Fifty-nine of these young people were received into full connection in the church at the close of the year.

At the sub-circuit of Kundarki and Mausampur Brother Kallu Dass has a good work. The church is growing steadily, the schools are doing well, and there are many inquirers in the vicinity. At one time most of the people in an entire village seemed ready to renounce idolatry and receive Christ; but they are hesitating now. We believe that this work will soon yield much fruit.

We have had little fruit in our other sub-circuits this year. Many of the people among whom we especially work will soon move in some direction. Either the Mohammedans will take them in or they will receive

Christ. We should gather them in, even though we must teach them after they are nominal Christians.

There are a large number of small schools and of Sunday-schools in and about Moradabad, all of which are used as evangelistic agencies.

The removal of Dr. Butcher to Bijnor was a great loss to Moradabad, but our loss was a great gain to Bijnor, as the report of that circuit will show.

BIJNOR CIRCUIT.

Rev. J. C. Butcher, M.D., Missionary.

The present missionary has only been in charge three months, and the rainy season has prevailed during all that time, Rev. N. L. Rockey had charge of this circuit for three years and a half, but during the last eighteen months of that time was prevented by physical disability from itinerating. Nevertheless the present missionary gratefully acknowledges that on his arrival in Bijnor he found the work in good swing and all the available forces most advantageously disposed. Brother Rockey can rest assured that he has done a work in establishing the church in Bijnor that will tell in all time, yea, during the countless ages of eternity.

As to the missionary, during the time that he has been in charge he has been so closely confined to the house by the rains that his ideas of the work on the circuit are largely derived from the reports of the brethren. He has as assistants one member of Conference, four local preachers, and nineteen teachers, several of whom are also exhorters. To these native brethren must be given the credit for what has been done this year.

In many respects it has been one of the most fruitful years in the history of the mission. The zillah of Bijnor, with its 1,868 square miles of territory, its 2,040 towns and villages, and its 721,450 inhabitants, is divided into five tehsils, and each tehsil is divided into three parganahs. We have work in each of these tehsils. The greater part of the Najibabad tehsil forms an independent circuit, under the charge of Rev. B. McGregor. The northern third of the Bijnor tehsil and the western third of that of Najibabad form the Mandawar Circuit, under the charge of Rev. Yaqub Shah. The remainder of the zillah forms the Bijnor Circuit, which for convenience is divided into four sub-circuits.

1. *Basta*.—This is in the Chandpur tehsil, in the south-western part of the zillah. From the very beginning of our mission in India to the present day Basta has continued to be a fruitful field. The Basta people can be found in all parts of the North India Conference, employed as servants, teachers, or preachers. The work this year has been under the charge of Rev. Dilawar Singh, a member of Conference. In this sub-circuit there are resident some 250 Christians in twenty-two different villages. The sub-pastor, assisted by a local preacher and three teachers, has done good work; over fifty heathens have been baptized and brought into the Church.

2. *Bijnor*.—This is the capital of the zillah. The sub-pastor, Brother W. S. Field, is a local preacher and a graduate of the Bareilly Theological Seminary. The work here is not extensive, and is almost entirely confined to the station and a small village near by. We have a flourishing girls'

boarding-school with 45 girls in it, who are almost all doing well, and August 1 we started a boarding-school for Christian boys. The intention is to make this a lower primary school simply, and when the boys have finished that course they will be sent to the Moradabad high school for further development. The number of Christian boys is increasing very rapidly, and their parents are for the most part unable to support them without the help of their child labor; so if we are to have educated men to carry on the work in the next generation, we must take these boys from their homes and train them. Hitherto the work in Bijnor city has seemed to be fruitless, with only a convert now and then; but this year it has pleased the Lord to graciously grant us the few drops before the coming shower, and two weeks ago eighteen turned from heathenism and accepted Christ. Counting the girls' school, but leaving out the boys, there are at this date 118 Christian men, women and children at Bijnor.

3. *Dhampur.* The work here is comparatively new. The tehsil is in the south-east corner of the zillah, and the work in charge of Brother Guru Doyal Singh, a local preacher and seminary graduate. There are four good-sized cities which serve as centers of work.

a. *Nihtaur.* This is the only place in this sub-circuit where we own any property. Only one teacher is stationed here, and he has a school in his own house. He reports many inquirers. The writer expects to visit the station shortly.

b. *Seohara.* This is a promising city on the railway, and we ought to have some property of our own there. Two teachers, with their wives, have been stationed here, and ten have abandoned heathenism for Christ.

c. *Dhampur.* This is the center of the work, a town on the railway. The sub-pastor lives here; also two teachers and the North India Bible Society colporteur. The work is full of promise, and fourteen Hindus have this year accepted Christ. We ought to get some good property and make this place a strong center.

d. *Sherkot.* This is a large old city on the east bank of the river Khoh. There are many good buildings and rich men in it. The wide river bottom makes it inaccessible during part of the year. The work is only a year old in this city, and has been in charge of Brother J. R. Soule, assisted by two other teachers.

The missionary feels very tender toward Sherkot, because here he was permitted for the first time to baptize converts from heathenism.

September 28 he rode over from Dhampur on an elephant which Brother Soule had borrowed from the Raja, called on the principal and native gentry of the town and found them all well disposed toward us; and just before dinner a man came to Brother Soule's house and wanted to be baptized. I questioned him as to the meaning of the rite and explained to him the consequences of receiving Christ into the heart and walking according to his will. He seemed to grasp it all by faith, and when we rose from our knees, after the prayer following the baptism, his face fairly glowed as if he had caught a vision of the Son of God. Then after dinner we went to his mohalla and baptized five others. After I had left next

morning some others came to be baptized, and Brother Soule writes me that ten or eleven more are anxiously awaiting my return for the purpose.

4. *Nagina*. There is a large tehsil, extending from the center of the zillah to its eastern border. Nagina city, the largest and most important city in the zillah, is situated on the railway, contains 20,000 inhabitants, three parts of whom are Mohammedans, and is the nearest railway station to Bijnor, with which it is connected by a road eighteen miles long, recently made first class. There was formerly a flourishing Anglo-vernacular school in Bijnor; but the opposition of the government school and failure of adequate support on the part of the mission caused it to decline, and over a year ago the school, with its government grant of twenty rupees a month, was transferred to Nagina. The head master, Brother W. T. Speeke, besides his school-work has also had charge of the sub-circuit. Three points are occupied; the other two, Barhapura and Saidpuri, were alluded to by Brother Rockey in last year's report. Nothing notable has happened in them this year beyond some considerable opposition in Barhapura, where there was a fair school among the *Chumars*, or leather workers, but when a boy expressed his determination to become a Christian the rest became alarmed and withdrew their boys from the school. In Nagina itself the Anglo-vernacular school has progressed slowly; a very excellent work has been done among the sweepers, thirty-two of whom received baptism in one evening. Brother Speeke has evidently done faithful work in the city, but his school has prevented him from going much into the country.

In conclusion the missionary desires to express his gratitude to the most high God for the encouraging signs of his presence at the present time. One person in every thousand in the Bijnor zillah calls himself by the name of our Lord. This is not much, but it is an increase of more than twenty-five per cent. over last year, and thirty years ago there were no native Christians in this zillah. Still none can be more painfully conscious than we of the little that is being done. There are ten towns, containing over 4,000 persons each, in which we are in no way represented. Many of these are appealing for help, and in all of them we could easily find entrance if we had men and money, while of the 2,040 towns and villages Christians can be found in only 32.

But every tehsil is being attacked, and this year trophies have been obtained in each. We hope that shortly work will be in progress in each of the fifteen parganahs, five of which are at present untouched. May we not hope that the time is not far distant when Jesus shall be named in each of the two thousand villages of the zillah, when the company of those that publish the truth shall be great and the love of God shall dominate all hearts and lives?

MANDAWAR CIRCUIT.

Rev. Yaqub Shah, Native Minister.

In this circuit there have been 120 baptisms this year. The workers consist of the minister in charge, 1 local preacher, and 10 teachers. There

are 8 centers of work and Christians living in 15 villages. There are 250 pupils in the day-schools and over 700 in the Sunday-schools. The last Quarterly Conference for the Bijnor zillah was held in this circuit, and all the preachers and teachers present were very enthusiastic for the work of the coming year. There are many new openings for work and many inquirers calling for us in this field, and we are looking for much fruit the coming year.

NAJIBABAD CIRCUIT.

Benjamin McGregor, Native Minister.

Najibabad is an important railway station with a very nice native city just under the Himalaya Mountains. Our school-work here is the most prominent feature. We have a good Anglo-vernacular school of long standing which has done much good. There are six smaller schools, with Sunday-schools. The pupils here have always showed a commendable interest in the Bible lessons, and this year a number of boys have, each quarter, passed the Sunday-school lesson examination and secured prizes.

One out-station has been opened this year, and a school established at a place where the people seem to be inquirers. Our object is to lead them to Jesus.

The small-pox raged fearfully in this city during several months, and some of our school-boys were removed by death. One lad of fourteen, who was always an attentive, sincere student of religion, was taken, and is safe where he will learn the things his heart desired more rapidly than he could here.

AGRA CIRCUIT.

Rev. W. R. Clancey, Missionary.

Much of the past year's work has been a new experience. We have been building a church. This work has afforded an excellent opportunity for the study of the native character and for the development of Christian patience. Although there have been many delays and deferred hopes the work of building has progressed fairly well. We hope to be ready for dedication soon. A little of the history of this church may not be out of place in this report.

For years a Methodist church for Agra has been talked about. There are copies of subscription lists ten years old.

A few years ago the foundations of a Methodist church were laid and the work was carried up to the plinth. There it stopped for want of money. Our new church stands about one mile from the old site and is more central. We have sold the old property and have put the money and the old church materials into our new building. It may interest some that the greater part of the church material is from the old Agra city wall and from the tower built by Akbar. The church will be a good-looking, substantial building of brick and stone, with a roof of iron and wood. We shall use it for both English and Hindustani services.

We are engaged also in building a large dormitory of five rooms for our native Christian medical girls, and hope soon to complete it.

We are glad to report a good increase in the value of our mission property. Only a few months ago our entire property was not worth more than 2,800 rupees. When our present buildings shall be completed our property will be worth about 22,500 rupees.

The opportunities for Methodism in Agra are very good. Work among the poor and neglected has generally characterized Methodism. In Agra, as in every large Indian city, there are many Eurasians and Europeans, poor, neglected, and sinful, who sadly need help for soul and body. We are finding out this class and hope to lead them to Christ.

Our English Sunday-school has grown from a little band of eight children to more than sixty.

As we have both English and Hindustani work we divide our time so as to give a part to each. Our English services are well attended by English-speaking natives.

Through the kindness of the Baptist missionaries we have the use of the Baptist mission chapel for all our services until our church shall be completed. Our work would have been greatly embarrassed but for this very great kindness. At present we hold union Hindustani services and preach in turn.

Bazar preaching and mohalla work have been carried on regularly. In this we have been greatly assisted by Mr. J. A. D'Souza, of the Telegraph Department, who gives all his spare time to this and other church-work without any pay. Would that we had more such men!

We have been able to do a good work in the villages near Agra. There are many of these villages on the site of the old city. The people preserve their simplicity and are easily reached, while the city residents are difficult to approach.

We are also confining the most of our school-work to the villages. The work among nominal native Christians is encouraging; mission-work has been carried on in Agra for more than seventy-five years by both the Church Mission and the Baptists.

In many cases the children of those baptized many years ago have drifted away from God and the Church. In such cases the influence on non-Christians is very injurious to our work. We are reaching some of this class.

We have had a number of baptisms. Early in the year we baptized the wife and child of a man baptized last year. She is now assisting in the Medical Girls' Home. We also baptized a Mohammedan young man who is now one of my best teachers. Another Mohammedan lad was baptized and has been learning bearer's work. We also baptized a young bhisti (water-man).

There are several interesting inquirers, one a Pundit and teacher in one of our schools; one, a government servant, an old man. He has not yet been baptized, but he has a little Sunday-school among his own people. I believe him to be a Christian in heart. We are trying to lay our foundations carefully, and wish to make no mistakes.

We have a strong branch of the Lal Fita Fonj (anti-tobacco) with seventy-

one names on our books. Dr. Scott, of Bareilly, organized the branch last cold season. The Baptist native Christians have joined in large numbers. A number of the medical students of Dr. Valentine's Institution cut a hole in their tobacco-box, then sold their huqqas and dropped the money in for a poor fund.

We have had much to encourage us in our work, and we are full of hope for the future.

We give to God all the praise for the past and trust him for the time and work to come.

MUTTRA CIRCUIT.

Rev. J. E. Scott, Missionary.

1. *The Field.*—Our new field comprises the whole of Muttra District and two stations within the Aligarh division. Muttra District alone has an area of 1,453 square miles and a population of 671,690 souls, 611,626 of whom are Hindus. This vast population is mainly made up of Brahmins, Thakurs, Baniyas, and Jats, the representative of which latter sect rules over the adjoining State of Baratpore. The district is well laid out, having good metaled roads, a canal, and railroads. Muttra and Bindraban are being connected by rail. All this is a help to the missionary. Religiously Muttra District is one of the holiest places in India. It contains many places of national reputation, prominent among which are Muttra (Mathura), Bindraban, Gokul, and Gobardhan, all within a few miles of each other. The city of Muttra, on the right bank of the sacred Jumna, thirty miles above Agra, has a population of 55,763, about 10,000 of whom are Mohammedans. It is solidly built with stone-paved streets, and its elevation above the river gives it a picturesque appearance, or as of old described in Harivansa, "It rises as beautiful as the crescent moon over the dark stream of the Jumna."

Bindraban (Tulsi forest), a town of 21,467 inhabitants, of whom but 794 are Mohammedans, lying six miles above Muttra on a peninsula formed by a bend in the river, is noted as having been a former residence of Krishna and the scene of his amours with the gopies (shepherdesses). It contains about a thousand temples. Some of these are of magnificent proportions and richly endowed. The Gobind Deva Temple, built by the Gosains (lord of cows), in honor of Akbar's visit in 1573, is a beautiful structure. Of it Mr. Growse says: "The general effect of the interior is not unlike that produced by St. Paul's Cathedral, in London. The latter building has greatly the advantage in size, but in the other the central dome is more elegant, while the richer decoration of the wall-surface and the natural glow of the red sand-stone supply that relief and warmth of coloring which are so lamentably deficient in its western rival." The Raja of Jaipore is building a temple to cost some twenty lakhs of rupees (say \$800,000), which does not confirm the opinion that Hinduism is moribund. But the most richly endowed temple is the Seth's. It is built after the Madras style, lying four square with quadrangular courts one within another, the shrine occupying the center. The outer measurements of the

temple are in length 737 feet, and in breadth 440 feet. It was six years in building, and cost forty-five lakhs (say \$2,000,000). Its endowment is invested in thirty-three villages, and yields an annual income of 117,000 rupees.

Gokul and Gobardhan must be dismissed in a word. The former (population 4,012) lies five or six miles south of Muttra, on the opposite side of the river. It is celebrated in modern times as the head-quarters of the Gokalashta Gosains, and is crowded with pilgrims throughout the year. The latter (population 4,944) is thirteen miles west of Muttra, and is noted as a former residence of Krishna. It was here he held upon his finger the mountain Geriraj in order to protect the people of Braj from the torrents poured upon them by Indra when deprived of his accustomed sacrifices. From this imperfect outline of the more important features of the field it is obvious that Muttra District is a strategic point. It is a Vishnavite Sebastopol. Hundreds and thousands of pilgrims of all ages and both sexes from all parts of India pour into these places in one continuous stream. For nine months of the year festival after festival follows each other. Eight thousand widowed Bengalis have become the "brides of Krishna" at Bindraban alone. Throngs of well-fed priests minister at scores of richly-endowed temples, and lead on the multitudes in the revelry of lust.

2. *The Work.*—In this needy field what are we doing? This year Muttra appears for the first time as a separate Conference appointment. By the 1st of February the missionary and his wife were on the ground and commenced work in the city of Muttra at once. Two private schools were taken over on favorable terms, and united to form an A. V. Middle Grade City School. Soon the house taken became too small. A larger one within a stone's throw of the Dwarkadlie's Temple was hired. Now that is too small. Eighty boys, with eighteen in the middle class, have attended since May. The fee income is excellent, covering more than half the expenses of the school. Several other branch schools, one of them for girls, with an enrollment of twenty-five, have been opened. In the out-stations, Hathras (population 23,000) and Sikundra Rao (population 12,000), there are four schools for boys and three for girls. All these secular schools are Sunday-schools as well. And besides there are a number of other Sunday-schools. The Sunday-school enrollment is about one thousand.

Preaching has been regularly and faithfully carried on at the melas, on the street, at the ghats, in the city school-room, and in English among the soldiers. The Sunday-evening service in the city has been well attended. One great attraction has been the organ, played by the lady missionary. Many Brahmins in the audience join in the singing; and this in the heart of conservative Muttra and under the shadow of the great temple. The mela work is deserving of special mention. It is but seldom a scene like that which took place last March at the great festival of the Brahmotsav at Bindraban occurs. This mela lasts for ten days, on each of which the god Krishna is taken in state from the Seth's Temple to a pavilion in a

garden, a distance of six hundred and ninety yards, attended by native music and an escort of troops furnished by the Raja of Bharatpore. At this mela about a hundred Christian workers of all classes, including a large number of ladies, carried on all kinds of evangelistic work among the crowds which thronged the place. Preaching took place from many centers, and at night two magic-lanterns were kept running. A deep and lasting impression was made. Five services a week have been held among the non-conformists of the 3d Dragoon Guards. There are one hundred and sixteen of them. There have been a number of conversions.

There have been about a dozen baptisms of native converts during the year. Some of these have been very interesting cases. A widow and her little daughter were found at Bindraban and rescued from a life of religious sin and sent to the Lucknow Home. Several orphans have been saved from starvation, for "the tender mercies of the heathen are cruelty," and they are now at school. In addition to preaching almost every day, and teaching two hours daily in the city school and visiting the out-stations, and keeping accounts and doing literary work, the missionary has had the care and burden of building a mission-house. It stands on an eminence overlooking the city and the river and within five minutes of the railway station.

This report would not be complete without mention of the work of the lady missionary. It has been carried on with as much vigor as that of the Parent Board. With a hundred girls in the schools, an unlimited number of zenanas open, and work going on at the ghats, shrines, and temples, there is no cause for discouragement. On the contrary, every thing points to Muttra as a field for magnificent work among the women.

3. *The Outlook.*—Bindraban ought to be occupied. It is a city of twenty-two thousand souls and a great religious center. Two strong workers are needed there. But where is there not need in this great field? "Brethren, pray for us." We are here just in the nick of time and in obedience to the call of Providence. Let us expect great things.

KASGANJ.

Rev. Hassan Roz Khan, Native Minister.

In this circuit the total number of Christians living in twelve different places is 250, of whom 140 are adults, and 110 under twelve years of age. Our Christians are very poor, still they do not hold back from giving what they can, such as corn, cowries, pice, etc., for the work of the Lord. This year our collection amounted to 60 rupees. It is a matter of great pleasure that the Gospel is preached to all sorts of men who are glad to hear it. During the year 7 shepherds, four chumars, 1 thakur, 2 Mussulmans, and 30 lower-class Hindus accepted Christ as their Saviour, and were baptized in the name of the Holy Trinity. These are self-supporting men. It is hoped that before the end of the year more baptisms will take place. We meet people who love Christ in heart, but they fear to be publicly baptized in his name. Such, when they feel the burden of sins, get confounded, and finally take immediate steps for

leaving the town for another place, where they have no fear in being baptized. In this way some went to Budaon, others to Aligarh, and took baptism, and there are still some who have the same intention. There are 2 mission schools, 1 for boys and the other for girls, 5 Goucher schools. In the schools which are for boys there are 120 enrolled, and in the girls' school 30. These schools are in a good state, and the boys receive both religious and secular instruction. Since the Government has undertaken to distribute prizes among the small schools, on the result of examination, about seventy or eighty rupees have been given to our schools. Each school has passed a good number. There are four tehsils (counties) in this zillah; viz., Etah, Jalesar, Kasganj, and Aliganj. The first one is the chief. Here two brethren belonging to the Presbyterian Mission are appointed to do the work of God, but the tehsils Aliganj and Jalesar are without preachers. The work is done only in the Kasganj tehsil. If the work be done in all these tehsils it is firmly hoped that a great many will accept Christ as their Saviour. There are other such places which are very hopeful. I earnestly pray to God to send good workers in this vineyard. At the distance of about nine miles from here there is a place named Sorou, which is considered sacred by the Hindus. People from far come to visit this place, as they consider it very holy. Two Christian brethren are working here. There is much for us to do here. May the Lord enable us to do all we can for him!

AMROHA DISTRICT, REV. ZAHUR UL HAQQ, P. E.

(P. O., SAMBHAL.)

LIST OF CHRISTIAN WORKERS.

SAMBHAL.—E. W. Gay, *Local Preacher*. Giyan Masih, Rahu Singh, *Exhorters*. W. J. Jonathan, Mauladad Khan, Raghbar Doyal, Kesori, Bulaqie, Chunni, *Teachers*.

W. F. M. S.—Mrs. S. Haqq, *Superintendent*. Lucy Walker, E. Angelo, M. Gay, J. Jonathan, Elizabeth Khan, *Bible Readers*. Tulsan, *Teacher*.

BIHJOI.—W. L. Spotswood, Meny, Bhola, *Teachers*.

W. F. M. S.—Mahela Spotswood, *Bible Reader*. Tijiya, *Teacher*.

RASULPORE.—Lalji, *Exhorter*. Wasiyat Ali, Khetal, *Teachers*.

W. F. M. S.—Nattirya, *Bible Reader*. Ballo, *Teacher*.

SHAHPORE.—Mawasi Singh, *Local Preacher*. Jauhri, *Teacher*.

W. F. M. S.—Martha Mawasi, Lachmi, *Bible Readers*.

SIRSI.—Solomon, *Exhorter*. Baldeo, *Teacher*.

W. F. M. S.—Jamima, Bilaso, *Bible Readers*.

SHARIFPORE.—J. P. Stone, *Exhorter*.

W. F. M. S.—Lucy Stone, *Bible Reader*.

HASSANPORE.—L. Cutler, *Minister*. Jauhri, Sahib Singh, *Teachers*.

W. F. M. S.—Ellen, *Bible Reader*.

PITKHERA.—Manphul Singh, *Local Preacher*.

W. F. M. S.—Nattirya, *Bible Reader*.

GANGESARI.—Pope Singh, Ghassi, Baldeo, *Teachers*.

W. F. M. S.—Martha Pope, Rabacca Ghassi, *Bible Readers*.

DHANAUARA.—W. M. Scott, *Local Preacher*. Samuel, Kallu, Nattha, Daniel, *Teachers*.

W. F. M. S.—Naini Scott, Ghisiya Kallu, *Bible Readers*.

ROYPORE.—Bulaqie, *Exhorter*.

W. F. M. S.—Heeran, *Bible Reader*.

DAURALA.—To be supplied. Yuhanna Sukh, *Teacher*.

W. F. M. S.—Lali, *Bible Reader*.

NARAINIYAN.—Gurdiyal Singh, *Local Preacher*. Silas, *Teacher*.

W. F. M. S.—Phebe Gurdiyal, *Bible Reader*.

AMROHA.—H. B. Mitchell, *Minister*. Bhola Singh, *Local Preacher*. Dulla Singh, *Exhorter*. Karim Masih, Gangu, Sikkha, Motiya, Mapiya, *Teachers*.

W. F. M. S.—Eliza Mitchell, Nathiya Bhota, Mary Diyal, *Bible Readers*.

JOA.—Ratan Singh, *Exhorter*. Kan Singh, *Teacher*.

W. F. M. S.—Suzan Ratan, *Bible Reader*.

BABUKHERA.—Ballu Singh, Nattha Singh, *Exhorters*. Jhandu Singh, Mawasi Singh, Mangal Singh, *Teachers*.

W. F. M. S.—Beero, Naini, Resan, *Bible Readers*.

ANUPSHAHAR.—Francis Peters, *Local Preacher*. Gumani, *Teacher*.

W. F. M. S.—Lachmi Peters, Jasoda, *Bible Readers*.

MEERUTT.—C. Luke, *Minister*. Puran Mal, *Local Preacher*. Masih Doyal, *Exhorter*. Wilson, Albert, Chhidda, Mohan, *Teachers*.

W. F. M. S.—Mrs. Luke, Rose Phillips, Grace, Piyari, Florence, *Teachers*.

GURHMUKTESAR.—Prabhu Dass, *Local Preacher*. Heera, *Teacher*.

W. F. M. S.—Phulmani, Lily, *Bible Readers*.

BULANDSHAHAR.—Yaqub Cornelius, *Minister*. Nihal Chand, *Exhorter*. Bal Kishan, John Rojers, *Teachers*.

MUWANA.—Fazal Masih, *Local Preacher*. Prem Masih, *Teacher*.

W. F. M. S.—Elizabeth Masih, *Bible Reader*.

PAREECHHATGURH.—C. White, *Exhorter*. Gur Bux, *Teacher*.

W. F. M. S.—Elizabeth, *Bible Reader*.

HAPAR.—Risal, *Teacher*.

God has ended this year's work by his grace, and has been helping the laborers constantly, and preserved us all with his great mercy. We have several times itinerated in the Amroha District and found the work at many places increasing. There are altogether 116 helpers in our district, men and women who are working for the Lord in different

places. We, in the company of some of our helpers, itinerated in the district of Muthra, and preached the Gospel in a great Hindu fair at Bindraban. Although the city of Bindraban is a shrine and holy place of the Hindus, and is full of idols, still, through the preaching of the Christians, the praise of the Lord Jesus Christ was heard in the city from lane to lane. May the day come soon when our Lord Jesus Christ shall reign at such places!

SAMBHAL.

E. W. Gay, Local Preacher.

Especially at Sambhal the bazar preaching and the mohalla work are carried on very nicely, and in the churches the regular meetings and the religious instructions are performed continually. During this year nine persons received baptism and joined the Church, and there are many inquirers who are ready to be baptized as soon as possible. The Bible reader women work hard in zenana houses, and by their labor many new houses were opened for the work last year. In the girls' schools, which are 6 in number, there has been great progress. In Sambhal there are 4 small schools for boys, with altogether 60 pupils on roll. They know the Catechism, Ten Commandments, and the Lord's Prayer thoroughly. Besides this there is an Anglo-vernacular school with 60 boys attending daily. They are fond of learning and are making progress. The Sunday-school and the religious teachings are performed properly. Though the number is small the arrangement and way of teaching are very good. The head-master of the school is a first arts passed man, and is a diligent man. The classification and works are in good order; 3 boys passed the A. V. middle class examination, and for the future there is great hope.

RASULPORE.

Lalji, Exhorter.

Rasulpore is a small village about four miles from Sambhal. There is a community of poor Christians. Close to it are Sarai Tarin and Hayat Nagar, in the markets of which the Gospel is preached each week. There are 2 other Goucher schools with 40 boys and girls, who are taught every day. Brother Lalji often goes from village to village to preach the Gospel to the heathens. His preaching has had good effect. There is a family with twenty persons who follow after this religion and are soon to receive baptism.

BIHJOI.

At present there is no preacher here, but Brothers W. L. Spotswood and Bholu work there as teachers of Bihjoi and Majkhera schools. Having performed their school-work they go to the surrounding villages to work among the heathens and Christians. There are 2 schools, and poor boys learn there, but owing to the poverty of their parents they have to labor to feed themselves, and therefore cannot attend the school regularly. This has made a little decrease. At Majkhera there has been done a blessed work among the chamars; 12 boys and girls learn there, and their parents consider the Christian religion to be true and right, but on

account of their brethren they are afraid of confessing Christ in public. They come to us and declare their desire, and treat the Christians with great love and kindness.

SHAHPORE.

Mawasi Singh, Local Preacher.

There are not many Christians in this village, but in the surrounding villages there is a good opportunity for preaching the Gospel to the heathens. The Gospel is preached in the villages every week.

At Sirsi, a near village, there are 2 girls' schools which have altogether 162 girls on roll. The religious education is given well without objection. Although all these girls are not Christians they learn the Bible just as Christian boys and girls do. In this village a school for boys has been opened this year which is attended by 20 boys.

Rama, a student of the Bareilly City Mission School, is ready, with his wife and some of his relatives, to receive baptism. He confesses openly that Christianity is quite right and true, and that he will himself embrace it. Brother Solomon has been appointed here. He works among the men and his wife works in zenanas. The work of this place is, by all means, good.

SHARIFPORE.

J. P. Stone, Exhorter.

There are many villages in this circuit in which Christians live. They are faithfully taught to be strong and faithful in Christ. We hope that the Christians of this circuit will be good and strong in faith.

BABOOKHERA.

Ballu Singh and Nottha Singh, Exhorters.

We have a Goucher school here in which the Hindu boys learn with the Christian boys. In this village circuit there is a strange thing, that the Hindu boys learn with the Christian boys, though in the cities this has been common for many years. The Christians of this place are an example for the Christians of other places. Weekly preaching is done in the villages around. The village Ahchota, which belongs to the circuit, has a small community of Christians. Brother Muassi Singh works here as a teacher and teaches seven or eight boys. The work at this place is good.

JOA.

Ratan Singh, Exhorter.

As the Christians here all live in one square they meet for prayer every morning, and the brethren are firm in Christ. Among the Christians who live in other villages the work is done regularly. Though no one has been converted there this year yet the work of building up the church is good.

NARAINIYAN.

Gurdiyal Singh, Local Preacher.

Brother Gurdiyal Singh works in this circuit. There are many villages which belong to it in which Christians live. This brother, having time,

goes to the villages and teaches the people with great eagerness. We have a Goucher school here in which both the boys and girls learn. Several students of this school passed the examination and were sent to the Moradabad boarding-school.

Najimgurh is very close to it. In this village also there has been a great effect of the Christian religion. Some of the village boys have begun to learn, and by this means many places have been opened for preaching and teaching the Gospel. The seed is nowadays taking a deep root without any hinderance.

AMROHA.

H. B. Mitchell, Native Minister.

In the markets, wards, and villages of this city the Gospel is continually preached. The village Christians also are well taught religiously. We have four schools among the poor people here in which the religious instruction is always given. The students learn earnestly. Brother Gangu Singh works in the villages, and in Hafizpore also, which belongs to this place.

Brother Dilla Singh, an aged and experienced man, is a traveling preacher. He goes to preach in the villages. He is a zealous and hard-working man. He is supported by his native brethren. Zenana work is carried on properly. Each woman seems to have interest for sowing the seed of the Gospel.

DHANAURA.

W. M. Scott, Local Preacher.

At Daurala, Dhanaura, and Roypore the work is carried on carefully. Bazar preaching and the village itinerating are done well. The Christian brethren are growing in religious knowledge. One excellent thing to be added is this: that the poor Christians have formed a temperance meeting, and many of them have pledged to abstain from all intoxicating things, as tobacco, wine, bhang, and charos. A daily prayer-meeting is held in the church building. Here is a boarding-school with ten or twelve boys learning daily. Many of the students having passed the lower primary examination went to the Moradabad Central High School. In short, a firmness and increase is found in this work.

HASSANPORE.

L. Cutler, Minister.

In the bazars, mohallas, and the surrounding villages the Gospel is continually preached. We have 3 schools here. The vernacular school, attended mostly by high-caste boys, has made encouraging progress. There are 60 boys in it. The second school is intended for poor boys, and in the third the gentlemen's girls are taught. Nearly all of these can say the Lord's Prayer, the Ten Commandments, and the Catechism, and they attend the Sunday-school gladly.

Zenana work is also done here in a good way. There has been one baptism during the year.

Peetkhera belongs to this circuit. We have one school here, in which the Christians of the surrounding villages are taught. Another circle, which is called Gangesri, belongs to this circuit. Brother Pope Singh and Ghassi here teach the Christian boys.

BULANDSHAHAH.

Yaqub Cornelius, Minister.

Our work commenced here last year, and there has been encouraging growth. We have 3 schools, 1 for girls and 2 for boys, which are attended by 100 students.

The Sunday-schools are attended by persons of all ages and grades. The students can repeat correctly the Ten Commandments, Lord's Prayer, Catechism, golden texts, and the outlines of the past six months. The zenana workers spend much of their time in working for the Lord. Some high-caste families are inquirers, and will soon be baptized, we hope; 3 persons were baptized during the year, 2 adults and 1 child. In the towns and villages around Bulandshahar work is carried on and many inquirers appear.

ANUPSHAHAH.

F. Peters, Local Preacher.

This is a new field, opened to us lately. In the beginning the people came to us gladly to learn this religion, but, a family of five members being baptized, the parents of the boys stopped them from coming to school lest they become Christians; but these fears were gradually removed from their minds, and now they again come to us to learn. Bazar preaching and the mohalla works are continually done. The statistics of that circuit show a good increase, and for the future there is a good hope.

MEERUTT.

Rev. C. Luke, Native Minister.

In the bazars and the wards of the city preaching is done regularly, and several families were baptized during the year, and there are many inquirers also who are to be baptized soon. Preachers and teachers have devoted themselves to give religious and secular instructions. We have 4 schools here, especially for the neglected poor, who gladly learn religious truth also.

They attend the Sunday-schools regularly, and can repeat the texts and outlines of the Berean lessons. Nearly all the boys know the Ten Commandments, Catechism, and the Lord's Prayer by heart. One school among the people of high caste is attended by 20 girls. Pupils of this school seem to be very fond of religion.

Zenana workers work with great wisdom and teach with love. They also teach the needle-work, and the pupils are fond of learning. They love and obey their teachers. Mrs. Luke, in charge, is an experienced woman among them, and is very fond of working for the Lord, and showing her love to her native sisters to draw them to the Lord and Saviour Jesus Christ. The labor and the visits of the zenana workers have opened to them many new houses of the city.

MUWANA.

Fazal Masih, Local Preacher.

This is a large town. The Gospel is preached in the bazars and surrounding villages. The grace of God is more specially manifest than in any other circuit of the Amroha District. Many people of this town have been baptized, so that we have great hope for the future. There are many inquirers who seem not far from Christ. The Hindus and Mussulmans of this town prohibited the new converts from drawing water out of the well which they used to drink from. This case was carried into the court at Meerutt. The magistrate permitted the poor Christians to draw water from the same well, and kindly sent an order to those people not to hinder the Christians from drawing water any more. We had a school here, but on account of new converts the people were afraid, and the school was disturbed; but we hope the work will soon go on regularly as it did before.

PAREECHHATGURH.

C. White, Exhorter.

This town was founded by the Hindu king Pareechhat. The Hindu kings reigned here for a long time. Here is a high and splendid building in which they have their courts. In these days the building is in the possession of the British Government. This is a good town for our work. The Gospel is preached in the bazars and mohallas. No baptisms have taken place during the year; but the Lord's work is sure to prevail. We have a school here which is attended by 15 boys. There is also a good zenana work.

GURHUKTESAR.

Prabhu Dass, Local Preacher.

This is a sacred place of the Hindus, where many persons go on pilgrimage. The city is just on the bank of the River Ganges. Thousands of people come from far and near to bathe in the water, and thus to be cleansed of their sins. In the beginning of the cold season a great religious fair is held, when several hundred thousand persons assemble together. Here we have a good opportunity for preaching. No baptism has occurred here. We have one school among the poor people, which is attended by 16 boys and girls, and women are taught at their homes. Another school of 18 boys is doing a good work at Hapar.

KUMAON DISTRICT, REV. J. W. WAUGH, D.D., P. E.
(P. O., Naini Tal, N. W. P.)

APPOINTMENTS FOR 1888.

NAINI TAL.—*Pastor of English Church*, James Baume. *Assistant to Pastor*, Mrs. J. Baume.

NAINI TAL BOYS' HIGH SCHOOL.—*Professor* F. W. Foote, A.M., *Principal*. *Mrs. Foote*, M.D., *Assistant*. N. L. Rockey, B.A., *Teacher*.

E. Schroeder (Halle University) *Second Master*. *Assistant Teachers*, Fred. Wadley, Mrs. Skinner, and W. Chill. Mrs. Skinner, *Matron*.

NATIVE WORK.—*Missionary*, Thomas Craven. *Native Pastor*, Patrus Awal. *Boys' School*, D. A. Chowfin, *Head Master*. Bhagwan Das and Teelaram, *Teachers*. Haldwani, Fazl Masih. Isainiagar, Bhola Singh. Dedhura, Dharm Das. Marya Singh, *Teacher*. Dhapla, Bir Singh. Kaladungi, Edward. Kotah, John Shibwa. Katgodam, Mahbub Masih. Ramnagar, Padiya.

W. F. M. S.—*Girls' High School*, *Superintendent*, Miss S. A. Easton. *Teachers*, Miss O. Miller, Miss Manners, Miss Webb, Miss Hannah, Miss Fleming, Miss Sibley. *Pupil Teachers*, Misses Smart and Durand. *Matron*, Mrs. Giddens.

W. F. M. S.—*Native Work*, Mrs. C. Grant, *Superintendent*. *School Teachers and Zenana Visitors*, Mrs. Amrita Chowfin, Lois Patrus, Agnes Chihwa, Florence Singh, Alice Shibwa, Mrs. Bir Singh and Mrs. Dharm Das.

DWARAHAT.—*Missionary*, J. W. Waugh. *Assistant Missionary*, Mrs. Jennie T. Waugh. *Native Doctor*, Harhua Wilson. *Local Pastor*, Shadulla Lawrence. *Head Master*, Sabine Mansell. *Teachers*, Madan Singh and Jibmand. *Medical Compounder*, John Abraham.

W. F. M. S.—*Assistant*, Miss Watson. *Pupil Teacher*, Sara Phungin. *Matron*, Phungin Kima. *Bible Women*, Mrs. Bella Mansell and Piyari Shadalla.

GURHWAL.—*Missionary*, J. T. McMahon. *Native Minister*, F. W. Greenwold. *Boys' High School*, *Head Master*, Mr. S. McMullen. *Second Master*, J. Streeting. *Pupil Teacher*, Walter Paumche. *Native Doctor*, Edward Thomson.

Srinagar.—*Native Preacher*, J. W. M. Todd. *Head Master of Boys' High School*, J. M. Leal. Kandarseon, Khiyali, *Native Preacher*; Ghungar Mani, *Teacher*. Bidolseon, Patrus Doyam. Kaimir, Lachbwan Sinha; Lama, *Teacher*. Bhawain, Andriyas. Gurarseon, Mangal Das. Sarbyana, Ratan Sinha. Bachhauseon, Pancham Sinha. Chopra, Bwankin, *Colporteur*. Nishni, Sangrami Doyam, *Teacher*.

W. F. M. S.—*Missionary*, Mrs. M. C. Whitby. *Assistant*, Miss E. Thornton. *Teachers*, Mrs. Greenwold, Mrs. Thomson, Mrs. Todd, Phugli, Sundri, Juliana, Phatri, Rhadhuli. *Bible Women*, Sarah, Hannah, Naurati, Umda, and Bindi.

EASTERN KUMAON.—*Missionary and Superintendent of Dispensaries*, S. S. Dease, M.D. *Native Pastor*, B. Margus. *Native Doctor*, Amos Miller. *Head Master*, Jai Lal Shah. *Leper Asylum*, Yuhanna. *Colporteurs*, Debi Deen, Subadar.

W. F. M. S.—*Missionary*, Miss A. Budden. *English Assistant*, Miss A. Tresham. *Assistant*, Ellen Hayes. *Matron Girls' Boarding School*, Hira. *Teachers and Bible Women*, Mrs. Margus, Ilaichi and Rudha. Mrs. Dease, *in charge of Bible Women and Leper Women*. *Teachers*, Agnes, Yuhanni.

Rev. J. W. Waugh, presiding elder of the Kumaon District, writes as follows :

The year of grace, 1888, now under review, has, in many respects, been the most successful year thus far in the history of this district. A reference to the reports of the preachers in charge will show encouraging and clearly marked progress, and this showing is still further demonstrated by the tables of statistics accompanying. And yet when all is said that may be said in written reports, and all the statistical tables are filled, printed, and put in circulation to be read and pondered by the earnest, thinking minds of the Church, there are a thousand influences left untabulated—influences very real, and full of power for good, but too subtle to be caught by figures and pressed into tables of statistics. The earnest, devoted missionary, as also his self-sacrificing native assistant, is surrounded by these influences, unseen in reports, and unnoted in the tables, but he carries them with him wherever he goes, and in his consuming love for the souls of those around him he is quite willing to leave the results to be seen and known in the clearer light of the day of eternity. The cruel criticisms of the English Church Guiteau, Canon Taylor, affect him very little, except to cause him a moment's wonder that the Christianity of the nineteenth century could produce in England such an ecclesiastic monster, just as the social and political life of America in 1881 produced the regicide, Guiteau, who struck down his best friend, the great exponent of political freedom and purity, as Taylor now strikes his feeble blows at his mother, the Christian religion, which has done so much for him and made him what he is, except his insane desire for notoriety.

The reports here given are neither rose-colored nor sensational. They are, in the main, devoted to statements of facts, to detailing very briefly the work of the year. Though the work in these mountain regions is still largely formative, being the time of seed-sowing, still one cannot but be surprised to learn, as he reads the numbers of baptisms, how, along with the sowing of the seed, the bringing in of the sheaves is recorded. Let any home pastor on an average charge compare the number of conversions, baptisms, or additions to his flock for any year with those reported in these far-away fields, worked at so great disadvantage, and, too, with such inadequate help and such meager financial outlay, and he will rise from the comparison with his faith in missions greatly strengthened and a growing confidence that God is in this work, and with his workers, as promised, "even unto the end of the world." Our own faith in Christian missions grows with the years and strengthens with our knowledge of Christ's plan to save the world through the preaching of the word.

GURHWAL CIRCUIT.

Rev. J. T. McMahon, Missionary ; Rev. F. W. Greenwold, Native Pastor.

Physical State of the Circuit.—If poverty, dirt, and disease make up the state of a church, then the churches of this circuit have a *state*. Poverty produces dirt, and dirt produces disease, which in turn produces

poverty. The three—poverty, dirt, and disease are here, and some think they are here to stay. The poor man will not work because he is hungry. The question seems very simple: Give him food and work! I tried this, but it did not succeed—except the *eating*. The man *ate* well, but the work did not follow. There are two reasons for the failure of this plan: (a) It is a disgrace for a man to work with his hands; and (b) It is easier to beg than to work. The thoughts and habits of a thousand years cannot be set aside in a day.

The Christian village of Gwar has not prospered. It costs the mission nothing; so there is no loss. The most successful plan followed so far has been to adhere to the Scriptural rule: "If a man will not work, neither shall he eat." Some have discovered that "the hand of the diligent maketh rich," and are doing very well. The Christian doctor here owns enough land to support five families, but no native Christian has as yet begun to work any of it. There are two reasons for this: (a) Superstition. A Christian family was living upon this land until one of the children died, when the parents took fright, said the place was haunted, and moved to the next village. (b) No Christian will work the land unless he is allowed to keep the whole of what he raises; and the doctor must pay the taxes! After an experience of six years among these hill people, and of ten years among the people of the plains, I am not sanguine of helping these people by any sudden change in their fortune caused by grants of land and money. Property not earned by hard labor will not remain to bless the owner.

The baptism of a money-lender and of a native doctor has improved the physical condition of the church. The money-lender has about six hundred rupees, which he lets out at from twenty-five to fifty per cent. The high court of Bombay has just sanctioned thirty-six per cent. interest in a recent case; so this man is doing right in the eyes of the law. Right here some may be misled. To charge fifty per cent. interest is not always to collect it, for the borrower in India thinks it quite proper to pay no interest, and if possible to retain the principal! The heavy losses sustained by money-lenders compel them to ask exorbitant rates of interest.

The native Christian doctor just baptized is a genius in his way. When asked whether he could keep the commandments and love his neighbor he said, "Yes; but if any fellow dares to do any thing to me I'll give him a good knock!" And he looks as though he could, for he is a powerful man. He has the name of being a good doctor, is skillful, after the native fashion, with the knife, uses a good many drugs, and has some superstitions. I thought to help him after seeing one of his crude surgical operations, and suggested that he should go and practice awhile under Dr. P. T. Wilson. "Oh!" said he, "I know as much as any European!"

Mental.—This remark of the native doctor, "I know," is fatal to the mental state of the Christian community. John Locke says: "It is of the highest concernment that great care should be taken of the understanding

to conduct it right in the search of knowledge." But when people know all that is worth knowing of religion, how to apply this rule is to me an unsolved problem. Eighteen day-schools are slowly scattering mental light through these mountains. Outside of the three higher schools the teaching is not always first class. A young teacher brought in his report yesterday—20 names on the roll, average attendance, 108! I labored a long time to show him that 18 was the correct number. He admitted his mistake, but at the same time could not see why 108 was not right! People weep over the poor Israelite making bricks without straw! Why not shed a few tears over the poor missionary building the Church without brains? Notwithstanding this drawback—lack of brains—the native preacher is the most intelligent and best educated man in his township. But a few years ago these men did not know their letters. Their children are learning English, and will in time outdo their parents. Nearly every Christian child here is learning to read the Hindi language.

Spiritual.—A camp-meeting (*mela*) was held at each of the following villages: Kathur, Srinagar, Mason, Dhetwali, Chopra, and Kainier. These meetings showed both strength and weakness—*strength*, in baptizing 49 adults and 29 heathen children, making, with the 8 Christian children, a total of 86 baptisms for the year—*weakness*, in having very small audiences in one or two places.

Nineteen Sunday-schools are preparing many minds for the Gospel. It is very pleasing to hear these children sing, which many of them do while going to their work or play. While being thankful for this work yet the fact remains that the Robert Raikes of Gurhwal has not yet appeared. Energy and enthusiasm were left out when the Gurhwal was put up. The church machinery is all here, the bones are upon the hill-sides and in the valleys, but where are the prophets to call upon the Spirit to breathe upon these slain that they may live?

The Chopra camp-meeting was remarkable for several conversions among the boys and girls. There are always two conversions: (*a*) An intellectual conversion—the man, losing faith in idolatry, turns from his dumb idols to the living God. He is then baptized. (*b*) Spiritual conversion takes place after—sometimes years after. There must be some moving of the Spirit to induce a man to break away from his heathen rites and to suffer the reproach of friends. Such a man is a servant, not a son. I tried to have the spiritual conversion come before the intellectual one, but tried in vain for ten years. In talking with Nicodemus the Lord puts the being born of water *before* the being born of the Spirit; and the heavens opened *after* Jesus was baptized, not before.

Including the time spent at the District and Annual Conferences I was in camp over five months. Many of the preachers have spent six months in camp during the past year.

We return sincere and heartfelt thanks for the success which God has given us in this work, but mourn our failures in not being able to present every man perfect before Christ.

NAINI TAL.

English Work.—Rev. James Baume, Pastor.

The English work in Naini Tal has been maintained much as in former years. Amid the constant changes there has been no falling off in the congregation—no decline in spiritual interest. Many coming to this hill station for the season have been refreshed and edified in the spiritual life, through the helpful means faithfully used.

• There has been more interest manifested in the hearing of the word than in any former year of the present pastorate, and more expressions of thankfulness to God for the soul-help received through our services.

Our Sunday-school work is of great interest. The school is mainly made up of the pupils of our boys' and girls' schools, numbering nearly one hundred children and young people. In a somewhat extended pastorate I have not been connected with a more interesting Sunday-school. "Children's Day" collection amounted to fifty dollars.

The work among the English soldiers has been maintained in visits to the hospital and week-day services, the latter conducted during last season mainly by lay workers. God has blessed the work, and conversions have been reported. But, as in former years, the troops now return to stations on the plains, and the work here closes for five months among this class. We can only commit the work done to the Lord, in the hope that the seed of the word may bring forth fruit, and that some fruit may remain.

English Schools. The Boys' High School, Rev. F. W. Foote, M.A., Principal. This school has largely recovered its former success, under Dr. Waugh last year, and under the present principal.

The time is past to argue the necessity for English schools of this class—economical, without being of low grade, and Christian, without being sectarian. Our mission must take no second place in the growing educational movement in India.

The day of doubt and hesitancy as to the part we are to take in this work has gone by; confidence and God's blessing will insure success.

During the last two years the financial condition of our boys' school has improved, and the future brightens. Permanent and suitable buildings in the most available location constitute the one necessity for the success of the school, and we are praying and working to accomplish that end. The school is particularly fortunate in its present management, and it is hoped that nothing may discourage or divert the attention of Principal Foote from a work to which he seems called of God. Money invested in our English schools is so much seed-corn, as certain in its results, in giving stability and broad success to our mission work, as the promises of God. Pupils on the roll, 41.

Girls' High School. Miss S. A. Easton, M.A., Principal. This school is closing a successful year. Miss Easton entered upon the work of the school year as successor to Miss Knowles, now on leave, under some difficulties incident to the occupancy of the new school-building, then in a state of incompleteness. It was soon manifest that the school was to have

a large increase of scholars for the year, and so it has proved, almost to the extent of the enlarged accommodations of the new building.

The complete success of this school is assured.

Like the boys' school, it is a necessity in our work. The people need it for their daughters, and will sustain it.

Miss Easton has maintained her reputation as an experienced educator, and her vigorous and economical administration has placed the finances of the school on a safe footing. Pupils on the roll, 76.

I have only to add that this year closes my work in Naini Tal. I feel gratified and thankful that God has helped me to give five years' work to the mission without charge to the Mission Board. The congregation, under greatly reduced financial income on account of removals and deaths, and in the face of great discouragement, has shown its ability and willingness to support its own gospel privileges, and has contributed liberally to our mission-work.

DWARAHAT CIRCUIT.

Rev. J. W. Waugh, Missionary. H. K. Wilson, Native Preacher.

The enforced absence of the missionary in charge during much of the year has rendered the work less satisfactory in some aspects, and more difficult to report. The claims of the English Boys' High School, Naini Tal, as noticed in our report of last year, continued to demand my presence in that station, and failing to secure a missionary to take up my work in Dwarahat the oversight of the station and of the circuit has largely fallen upon Harhua Wilson, our excellent native doctor, who has exerted himself to carry on all branches of the work, including his own in the Charitable Dispensary, as well as in medical visitation to the villages round about. Being the only available medical man within a radius of twenty-five miles he is called upon to attend all cases of accident, many of these arising from men, women, and children falling from the roofs of their houses, from trees, or from the steep mountain-sides. Many others are wounded in the frequent feuds and frays so common in this region, and then must be attended to in the hospital or in the villages, and not unfrequently Dr. Wilson's testimony is required and his medical opinion taken in the county court (distant twenty-five miles), as to broken heads and limbs, and wounds which have caused death. With all this, he has given efficient oversight to the schools and to the work of preaching, as well as to the forty-odd boys and girls gathered in our boarding-schools.

We hope to have an additional missionary on the district, so that Dwarahat may have one to give his whole time to the work of preaching and itinerating among the villages, as well as of oversight of the various branches of mission labor on the circuit, thus setting Dr. Wilson free for his more legitimate calling as a healer of the body while he speaks the word of life to the listening patient.

I have made several visits to the station during the year—three days' horseback journey from Naini Tal—and have been pleased to see, not only the medical work and the schools efficiently served, but also the

work of the Woman's Foreign Missionary Society, especially as shown in the interesting and efficient girls' boarding-school, progressing very satisfactorily.

In connection with the boys' boarding-school there is also a barrack where Hindu caste boys, some twenty in number, come, boarding themselves, and attending the school, paying the fees as well as all their own expenses. These boys come from distances of ten to fifteen miles, and many more would attend if we had more room.

NAINI TAL AND BHABAR CIRCUIT.

Rev. Thomas Craven, Missionary.

There has been fair progress in several important directions during the past year, chiefly in the number baptized from heathenism and in the self-support of the Naini Tal pastor. With regard to the latter there is also the promise of a still larger advance next year. In the immediate future we hope to see the pastor entirely supported by the Church.

In the early part of the season the preaching in the lower bazar was interfered with by the police. The native preacher, often accompanied by Brother Mansell, while he was on leave, has been faithful to this work.

The *High School* has meager and very unsuitable quarters. From the time of the land-slide it has had no abiding-place. Last year efforts to purchase a site on a central place between two bazars failed. Confined, therefore, to the sites on the mission premises, that of the old dispensary building has been selected, and we are glad to say approved of by the Municipal Committee. In the event of the estimate asked toward the new school-building being granted to us we strongly hope to see an elegant and substantial structure for the purpose immediately erected.

The advantage Naini Tal has of visits during the year of brethren from the plains is great. Our plans and means for utilizing these more in the future must be prominent. The lectures and sermons of Drs. Scott and Parker the past year left good impressions.

Little to record has occurred on other parts of the circuit. Several of the baptisms reported took place in Bastila, six miles west of Ramnugger. This makes a new center on the circuit. We hope to enter Ramnugger with greater strength the present winter.

Of the steps taken in the administration of this circuit the more important has to be related. After careful consideration Dr. Waugh, the presiding elder, and myself, determined to provide for the Christian education of the children of the circuit upon the circuit; the education to be broad and technical when the boys' abilities seemed to call for this rather than a forced book learning. Suitable places were examined with the greatest minuteness, and the result was the unanimous selection by Dr. and Mrs. Waugh with myself of Dedhum. A commencement has been made in providing work, securing villagers' rights to ground, and in the erection of buildings. The village will be easy of access to our Christian villages of the Blaher, near to Kaladungi and all the section of the circuit on the west, as well as to Naini Tal and the main road from Naini Tal to all

points on the east of the circuit, as soon as our inexpensive roads are complete. There is very little yet to show for the amount of tedious waiting and negotiating, letting out contracts, watching the innate wickedness of carpenters, masons, and stone-cutters, and the whims of currents on these mountain-sides. But this has largely engaged my attention the past year, and I am thankful to say the hearty co-operation of Dr. Waugh, who very fortunately has been in Naini Tal, has greatly helped and strengthened me. In counsel, in effort, in the advance of funds, this help has been most cordially bestowed. Not only so, but in administering the details of the mission in Naini Tal during my absence he has been constant in his attention.

PITHORAGARH.

Rev. S. S. Dease, M.D., Missionary.

As usual the early months of the year were spent in itinerating in the Tarai. The work there moves on slowly. The young man in charge of the work among the chamars proved unreliable. He was replaced by another worker, whose efforts are being crowned with success. Two young men have received baptism, and a third states he also desires to be a Christian. In a village on the Tharu side of the Tarai there are three families of Christians, all farmers. It is expected this small community will be the nucleus of an extensive work among the Tharus. Christianity has obtained a foothold in both sections of the Tarai. The most encouraging feature in the work at Pithora has been the baptism of two soldiers and a young farmer residing about twelve miles from the station. They represent families numbering in all about twenty-four souls; these all await baptism.

The Leper Asylum has been full most of the year. This institution is supported entirely by the mission to lepers. An increase of the sum allowed has been asked for, and if granted a number more will be taken in. Daily instruction in the Scriptures is bearing fruit in a greater desire to know the truth as it is in Christ. The heathen around are much impressed with the care taken of these poor diseased outcasts. They gratefully acknowledge the good the institution is doing, for, as they say, it both helps the diseased and saves the healthy from the danger of contagion.

In regard to the educational work the special advance is the opening of a school in a place of importance within the Nepaulese territory. The missionary not being permitted to visit the school, *the scholars are brought to the border* and there examined. Another school begun last fall is attended largely by boys from the Nepaul side. Thus a little is being effected in a country closed to missionary labor.

The medical work proceeds as usual, scarcely a day passing that some sufferer is not relieved. Instruction in medicine is given daily to a class of young men.

The number of boys in the boarding-school is gradually increasing. In addition to their ordinary studies an hour is daily devoted by the missionary to Bible study with the larger boys.

STATISTICS OF

CIRCUIT OR STATION.

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	European and European Assistants.	Native Workers of Wom. For. Miss. Society.	Nat. Ordained Preachers.	Native Unord. Preachers.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during Year.	Adults Baptized.	Children Baptized.	No. Theological Schools.	No. of Teachers in same.	No. of Students.	No. of High Schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	
<i>Oudh District.</i>																										
Lucknow: Native Ch.	2	2	3	5	10	2	7	80	..	4	138	122	125	300	26	26	16	2	26	415	17	1,075	
English Church....	2	2	12	12	74	74	8	200	30	
Sitapur, native Church.	1	1	1	9	5	..	5	29	..	6	40	53	180	260	4	4	15	16	453		
Lakhimpur, native Ch.	4	1	2	1	16	37	..	100	1	21		
Gonda, native Church.	1	1	2	1	15	3	5	25	..	6	78	417	100	300	6	19	9	..	..	..	..	23	872
Bahraich, native Ch.	..	..	..	..	6	1	4	12	..	1	24	12	10	35	3	7	3	..	..	..	..	6	298
Roy Bareilly, nat. Ch.	1	1	..	1	6	1	3	3	..	2	27	10	15	38	8	3	3	..	..	..	..	15	415
Harnai, native Church.	..	..	..	..	6	1	2	10	..	4	16	3	20	25	..	1	9	..	..	..	..	10	245
Barabanki, nat. Ch.	1	1	..	..	6	1	2	10	..	4	16	3	20	25	..	1	9	..	..	..	..	8	185
Cawnpur: Native Ch.	1	1	1	3	15	3	8	16	..	3	152	54	72	300	30	28	20	..	..	..	..	6	461
English Church....	1	1	1	7	2	1	1	50	20	300	270	40	2	12	128	..		
Unao, native Church.	4	1	3	12	..	2	20	5	30	60	2	2	2	9	281		
Allahabad, native Ch.	3	1	1	9	..	2	15	4	25	20	..	3	3	5	84		
<i>Rohilkund District.</i>																										
Aonla.....	2	2	6	8	35	163	..	30	61	90	45	14	222		
Agra.....	1	1	..	1	1	5	20	..	2	28	11	50	75	..	6	5	8	180		
Bijnour.....	1	1	..	23	1	5	20	..	4	148	172	495	370	116	85	51	..	..	..	..	..	32	560
Bareilly.....	3	1	3	4	28	3	7	46	2	293	407	1258	600	114	67	47	1	5	24	..	..	2	915	
Badson.....	1	1	..	1	2	2	13	..	2	70	314	400	150	..	180	63	30	..	..	..	..	24	720
Bilsi.....	..	..	..	5	1	1	15	..	7	135	126	174	300	40	28	30	..	..	..	..	..	13	258
Bisauli.....	..	..	..	5	1	1	10	..	..	160	112	130	150	56	68	37	..	..	..	..	..	10	250
Chandauli.....	..	..	..	5	1	1	8	..	..	42	91	133	30	36	17	19	..	..	..	..	..	14	242
Fathgunge.....	..	..	..	9	1	6	14	..	..	456	196	80	180	195	160	35	..	..	..	..	..	14	410
Jhulabad.....	..	..	..	4	..	2	7	..	..	72	199	160	75	7	10	6	..	..	..	..	..	7	150
Kakrula.....	..	..	..	2	1	..	5	..	..	52	165	20	50	10	25	24	..	..	..	..	..	7	118
Kasganj.....	..	..	..	4	1	1	10	..	5	30	210	50	150	20	40	10	..	..	..	..	..	7	257
Muttra.....	1	1	..	6	1	3	14	..	..	15	..	10	40	20	6	6	..	..	..	..	..	12	300
Moradabad.....	1	1	2	2	20	2	8	34	12	237	176	700	750	28	28	30	..	..	1	15	435	30	928	
Mandaur.....	..	..	..	5	1	1	10	..	..	85	94	280	650	75	64	56	..	..	..	..	..	15	250
Najibabad.....	..	..	..	5	1	..	14	..	..	17	7	16	21	4	4	..	..	..	..	..	..	7	189
Pilibhit.....	..	..	..	6	2	5	14	..	..	99	147	173	120	15	10	5	..	..	..	..	..	13	250
Panahpore.....	1	1	..	3	1	1	5	..	1	107	70	324	280	10	6	15	..	..	..	..	..	4	86
East Shahjehanpore.	1	1	..	3	1	1	12	..	2	98	139	335	210	35	3	5	..	..	..	..	..	4	239
Shahjehanpore.....	1	1	..	2	22	3	4	18	..	5	75	70	210	170	31	36	18	..	..	..	..	31	745
<i>Amroha District.</i>																										
Amroha.....	..	..	..	3	1	1	7	..	..	75	49	199	160	12	12	6	..	..	..	..	..	7	106
Babukhera.....	..	..	..	1	..	..	2	..	..	50	35	127	75	..	..	..	..	..	..	..	..	1	32
Bahjoi.....	..	..	..	..	..	..	2	..	..	9	89	88	45	..	..	..	..	..	..	..	..	2	23
Buland Shehar.....	..	..	..	1	1	2	5	..	..	13	5	32	177	2	2	5	..	..	..	..	..	4	96
Dhanoura.....	..	..	..	2	1	1	3	..	..	42	7	108	100	..	..	..	..	..	..	..	..	3	57
Daurala.....	..	..	..	1	..	1	..	..	..	22	12	63	20	..	..	..	..	..	..	..	..	1	11
Hasanpore & Gangesory	..	..	..	3	1	1	5	..	..	109	93	308	125	1	1	..	..	..	..	..	..	4	96
Joa.....	65	50	140	50	3	3	6		
Mervut.....	..	..	..	7	1	3	6	..	..	34	30	98	120	24	24	20	..	..	..	..	..	6	90
Narainiya.....	..	..	..	1	1	1	..	..	..	26	61	127	45	..	2	2	..	..	..	..	..	1	22
Raspoie.....	1	25	30	90	32	..	2	2		
Rasulpore.....	..	..	..	..	..	..	3	..	..	27	11	66	62	..	..	..	..	..	..	..	..	2	86
Sambhal.....	..	..	..	5	1	1	18	..	..	35	8	73	330	5	5	4	..	..	..	..	..	11	266
Sharifpore.....	1	19	34	76	25	5	5	4		
Shahpore.....	..	..	..	2	..	1	4	..	..	12	2	24	210	..	..	..	..	..	..	..	..	3	187
<i>Kumaon District.</i>																										
Dwaricat Circuit.....	1	1	..	1	8	..	2	12	..	1	22	12	40	60	5	3	2	4	120		
Garhwal Circuit.....	1	1	1	13	1	5	25	1	1	138	42	50	175	15	49	37	2	13	257	10	258		
Pithoragarh.....	1	1	1	10	..	1	23	..	2	50	64	80	130	12	12	2	2	13	16	578		
Naini Tal: English..	1	1	2	13	1	22	2	190	200	2	..	1	3	12	119	..	
Naini Tal and Bhabar.	
—Native.....	1	1	..	6	1	6	23	..	1	81	82	70	120	18	18	30	1	9	147	14	518		

RECAPITULATION

Oudh District.....	9	9	8	19	80	15	45	304	2	35	682	751	1187	2,288	14	109	99	.....	.....	438	543	126	4,410
Rohilkund District.....	10	8	5	13	166	24	56	282	2	42	215	2,776	4,788	4,766	915	924	511	.....	.....	1,15	435	301	7,299
Amroha District.....	.....	.....	.....	.....	2	6	11	57	.....	.....	553	466	1,614	1,566	52	52	47	.....	.....	.....	45	1,427	
Kumaon District.....	5	3	5	3	32	2	14	83	13	6	313	193	430	685	52	82	72	.....	.....	5	34	108	1,334
Total	24	20	18	35	306	47	126	626	17	83	3733	4,186	8019	9,300	1164	1167	729	1	5	34	108	1511	516	14,370

NORTH INDIA.

No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphans.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, &c.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairs.	Contributed for other Local Purposes.	Pages Printed during the Year.
				Rupees.			Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	
27	2,110	6	12	7,500	4	6	46,000	89,500	.....	1,000	25 00	586 00	.....	15,859 00	22,416,474
1	150	..	1	22,000	..	..	..	..	..	300 00	132 00	2,670 00	433	738 00	.....
50	1,100	..	1	6,000	..	1	6,000	3,400	..	60 00	5 00	100 00	..	2,129 00	.....
34	815	..	1	8,500	..	..	15,000	8,000	..	7 00	..	80 00	..	41 00	.....
24	1,181	..	1	2,000	..	1	5,000	3,000	..	18 00	23 00	188 00	..	743 00	.....
7	35	..	..	..	..	..	..	..	..	11 00	13 00	54 00	..	439 00	.....
30	917	1	1	400	..	1	400	300	..	35 00	7 00	75 00	..	840 00	.....
11	300	..	1	..	..	1	..	..	..	10 00	6 00	66 00	..	109 00	.....
12	461	..	1	..	..	..	..	..	..	11 00	..	70 00	..	98 00	.....
45	1,794	55	2	30,400	1	4	21,200	20,000	..	54 00	12 00	602 00	100	1,047 00	.....
3	150	..	1	9800	1	2	12,000	50,000	..	200 00	100 00	3,400 00	1,800	9,000 00	.....
11	266	..	1	..	..	1	900	700	255	7 00	5 00	68 00	15	287 00	.....
6	108	..	..	..	..	..	..	465	..	5 00	..	20 00	..	86 00	.....
16	222	..	1	200	4	5	1,000	..	..	7 00	3 00	47 00	..	741 00	.....
11	450	..	1	10,000	..	..	..	..	..	36 00	32 00	17 00	..	1,033 00	.....
27	1,138	2	2	5,000	1	3	5,000	..	..	30 00	37 00	117 00	50	4,248 00	.....
36	1,288	23	5	97,373	6	6	71,000	64,500	..	70 00	12 00	180 00	..	2,600 00	.....
34	1,193	..	2	19,000	..	2	5,045	3,962	..	40 00	8 00	140 00	..	3 00	.....
14	290	..	1	1,000	..	2	225	..	..	8 00	..	60 00	..	..	.....
14	350	..	..	..	..	1	1,200	..	..	6 00	..	50 00	..	..	.....
17	656	..	..	..	..	1	1,000	..	..	10 00	..	48 00	..	537 00	.....
16	440	..	2	160	..	4	670	..	..	18 00	60 00	..	..	150 00	.....
4	120	..	..	..	..	1	400	..	..	2 00	1-5	18 00	..	10 00	.....
7	238	..	..	..	..	1	300	..	..	4 00	2-12	30 00	..	15 00	.....
10	400	..	3	..	3	1	3,080	..	..	5 00	2 00	48 00	..	10 00	.....
16	1,000	..	..	..	..	1	8,000	..	..	10 00	5 00	12 00	..	2,681 00	.....
37	1,547	3	3	23,500	..	3	18,000	38,300	..	68 00	109 00	127 00	..	7,764 00	.....
16	750	..	1	600	5	3	..	..	..	6 00	4 00	50 00	..	30 00	.....
7	189	..	1	4,000	..	3	480	..	..	6 00	2-5	..	..	539 00	.....
14	290	..	1	..	13	1	400	..	..	9 00	1 00	..	113	50 00	.....
14	512	..	2	1,424	..	1	440	..	..	17 00	..	40 00	..	159 00	.....
7	374	169	..	7,500	..	1	3,500	11,500	..	39 00	7 00	84 00	1,343	3,518 00	.....
84	18,000	..	1	600	..	2	2,000	..	..	12 00	6 00	53 00	..	540 00	.....
8	170	..	2	812	..	1	100	..	..	5 00	..	23 00	..	..	.....
2	90	..	2	250	..	1	150	..	..	4 00	..	16 00	..	..	.....
2	55	..	..	..	..	2	450	..	..	1 00	..	3 00	..	..	.....
4	150	..	..	..	..	..	..	..	..	4 00	..	20 00	..	12 00	.....
3	106	..	..	..	..	1	500	..	..	2 00	..	12 00	..	..	.....
1	24	..	..	..	..	1	10	..	..	2 00	..	2 00	..	..	.....
5	135	..	2	415	..	1	875	..	..	4 00	..	22 00	..	120 00	.....
2	65	..	..	..	..	1	12	..	..	2 00	..	4 00	..	..	.....
8	139	..	..	..	..	..	..	..	..	9 00	2 00	40 00	..	13 00	.....
1	55	..	1	20	..	..	..	..	..	2 00	..	10 00	..	..	.....
1	27	..	..	..	..	..	..	..	..	2 00	..	2 00	..	..	.....
4	78	..	1	10	..	1	20	..	..	2 00	..	4 00	..	..	.....
10	353	..	2	800	..	3	1,200	..	..	20 00	3 00	66 00	1,429	642 00	.....
1	32	..	1	10	..	1	12	..	..	1 00	..	4 00	..	..	.....
4	235	..	..	..	..	1	80	..	..	4 00	..	15 00	..	..	.....
1	9	30	2	1,406	..	2	4,000	11,400	..	30 00	30 00	24 00	..	1,144 00	.....
19	736	72	11	3,280	11	2	17,000	28,000	..	60 00	11 00	128 00	..	3,096 00	.....
4	340	2	2	5,000	..	2	14,000	6,200	..	40 00	547 00	48 00	..	480 00	.....
1	105	..	1	40,000	..	1	10,000	86,000	42,000	140 00	..	2,400 00	45	125 00	.....
9	428	10	2	24,800	..	4	21,000	18,000	..	28 00	15 00	60 00	..	1,318 00	.....

BY DISTRICTS.

561	10,084	68	11	86,600	7	19	105,700	173,365	255	838 00	317 00	7,909 00	2,347	31,361 00	22,416,474
340	29,682	437	25	116,517	27	39	105,540	118,262	..	405 00	292- 6	1,104 00	1,506	24,468 00	.....
56	1,714	..	11	2,317	..	14	3,409	..	..	64 00	5 00	243 00	1,439	786 00	.....
34	1,699	114	8	74,400	11	11	66,000	149,600	42,000	301 00	593 00	2,660 00	45	6,163 00	.....
691	42,559	617	55	279,914	45	83	280,619	441,227	42,255	1608 00	1207- 6	11,916 00	5,327	62,778 00	22,416,474

SOUTH INDIA.

Commenced in 1872.

Organized as a Conference in 1876.

UNDER SUPERVISION OF BISHOP THOBURN.

BOMBAY DISTRICT, J. E. ROBINSON, P. E.

(P. O., Bombay.)

APPOINTMENTS FOR 1888.

Baroda: C. E. Delamater. *Bhosawul*: to be supplied. *Bombay*: *Fort English Church*, E. F. Frease; *Grant Road English Church*, H. C. Stuntz; *Grant Road Marathi Mission*, W. W. Bruere; *Mazagon and Fort Mission*, W. E. Robbins; *Mission to Educated Natives*, G. Bowen; *Seamen's Mission*, B. Mitchell; *Umerkhadi Marathi Mission*, A. W. Prautch. *Igatpuri*: one to be supplied; Gyanoba Khundaji. *Kamptee Marathi Mission*: W. H. Stephens, Gungadhar Bhasker Kaley. *Karachi*: G. Kilder; *Manora and Seamen's Mission*: one to be supplied. *Nagpur*: *English Church*, W. H. Hollister; *Marathi Mission*, one to be supplied. *Poona and Lanowli*: D. O. Fox; one to be supplied. *Poona High School*: D. O. Fox, Principal; W. E. L. Clarke, Head Master. *Supernumerary*: I. A. Richards. *W. F. M. S.*, Miss S. M. De Line, Miss M. F. Abrams.

J. E. Robinson, presiding elder, reports as follows:

Amid many and great difficulties, yet not without most encouraging tokens of the great Husbandman's favor and gracious co-operation, our missionaries and their fellow-helpers in the Gospel have faithfully prosecuted the work committed to them through the year. While absent from my district for several months in attendance upon the General Conference, and in enjoyment of a brief furlough for the first time in fourteen years, I was in close and constant correspondence with nearly all the missionaries in charge, and am thus able to present a measurably careful though confessedly imperfect general survey of the field. It should here be stated that in addition to the oversight of his own large district Dr. Rudisill kindly exercised general official supervision of the Bombay District during my absence. In impaired health himself, and with sickness almost unto death in his family for many weeks, his burden was indeed great. But the Lord sustained him.

In the Marathi country, which is wholly embraced within the Bombay District, there are more Brahmins in proportion to population than in any other part of India. This may, and undoubtedly to some extent does, account

for the fact that the work of evangelization generally moves forward somewhat slowly in that part of the empire. But, if slowly, nevertheless surely. We feel confident that in Western India God will glorify himself by calling out and building up a native Church of as sturdy, aggressive, and loyal a type as any that India is likely to furnish.

The outcome thus far justifies the belief that the new *régime* under which the native work of the South India Conference has been prosecuted for the past two years needs but slight modification, combined with a reasonable degree of amplification, to provide a satisfactory basis for strong and successful missions at several strategic points. But, alas! in view of the retrenchment ordered by the Board and consummated by the General Missionary Committee, the desired end is not likely to be reached quite so soon as we had reason to hope. Plans on a modest scale for immediate necessary extension of the work in most promising fields have to be entirely abandoned, and in some cases we are unable to make adequate provision for the conservation of existing work. All that would seem to remain to us is to do the best we can to hold what we have, steadfastly resisting all temptations to expand or extend, however desirable the openings that offer may be. But our faith suggests more than this. We do not propose to become faint-hearted and discouraged, or unbelievably to assume that because expected appropriations have failed the work of God committed to us must remain at a stand-still. It may be that our disappointments will be overruled for a toning up of faith and energy, and for a revival of consecration and enthusiasm all along the line, and prove to be one of the "all things" that work together for the good of those who love God and his cause. May God grant this issue of our affliction!

The most notable occurrence that has transpired during the year is the death of the venerable Rev. George Bowen. It is not possible rightly to estimate the loss which the Church of Christ in India, and particularly our own denomination, has sustained in the translation of this remarkable man of God. For forty years he witnessed a good confession before the inhabitants of Bombay—the last sixteen in connection with the Methodist Episcopal Church. Abundant in labors, of versatile talents, and gifted intellectually above many, he shone conspicuously as a faithful ambassador for Christ. With voice and pen he unfolded the unsearchable riches of Christ to Europeans and natives, by whom he was revered and esteemed as no other missionary of his generation; and he greatly enriched the Church by his splendid contributions to its devotional literature. It is to be regretted that our Church in America knows so little of the life history of this unique missionary, whose profound humility, untiring devotion, and great attainments in Christian knowledge and the way of holiness entitle him to rank among the missionary princes of the century. We do not expect to see another George Bowen in India, but we earnestly pray that God may raise up many to labor for India's salvation on whom a goodly portion of his Christ-like spirit shall rest, and to whom his holy self-abnegating life shall be a mighty incentive and a constant inspiration.

During the year sickness has been in the homes of not a few of our

missionaries' families, but drawing near to the close of the year we rejoice to record that every worker is at the post of duty grateful and courageous. Some of our brethren, as may partially be seen by the reports that follow, have had to carry exceptionally heavy burdens; but God has graciously sustained them and they have come off more than conquerors.

Grateful mention should be made of the labors of Mrs. Mary Clement Leavitt, representative of the Woman's World's Christian Temperance Union, at several points on the district. The cause of total abstinence and also of Christian morality was greatly helped. Much interest in these important closely-allied subjects was awakened among both Europeans and natives, and there is reason to believe that lasting good was accomplished through the public efforts of this cultured Christian lady. Nor should we fail to record our thankful recognition of the good work wrought by Miss Isabella Leonard in promoting a deeper interest among our people in the doctrine and experience of Christian holiness. Many received much blessing through the teaching and appeals of this esteemed handmaid of the Lord. We cannot but perceive that a new era has begun to dawn upon India when the Church sends forth her elect ladies to help prepare the way of the Lord in accordance with the prophecies of Scripture. This is one of the signs of the times that bid India look up, for the day of her redemption draweth nigh.

It may be truthfully stated, I think, that our work on the Bombay District is every way in better general condition than at the close of last year. So far as I know, no charge has suffered declension or experienced failure during the year. On the contrary, there has been steady progress and satisfactory growth at nearly every point. True, there have been individual desertions, one and another have fallen in the ranks, the adversary has gained an advantage over a straggling one here and there; but the army itself, as a whole, has held its ground well, and is in much better condition for aggressive movements. In the following review of the various stations the missionaries in charge speak for their work as far as possible.

I. BARODA.

Guzerathi Mission. C. E. Delamater, Missionary in Charge.

After patient waiting the long-cherished desire to open a mission in this hitherto neglected city—the capital of an important and progressive native State—was partially fulfilled at the last session of Conference, when Brother Delamater was appointed to commence the Guzerathi Mission. No other mission operates in this city of nearly 120,000 souls, where God has given our Church a very inviting opportunity. It is an every-way promising field, and we have an open door. Immediately on appointment Brother Delamater commenced the study of the vernacular, in which he has made excellent progress, and bids fair to be able to preach intelligibly before very long. In addition he has prosecuted his Conference English studies and conducted a Sunday-evening service. Already a school numbering 20 boys and 10 girls has been gathered. Street-preaching in the city proper and the camp-bazar has regularly been carried on with grat-

ifying attendance and respectful attention on the part of the people. It is extremely desirable that this mission should at once be re-enforced. Nowhere in the empire is there a more urgent call or inviting field; but we are distressed that the cutting down of our appropriations for the ensuing year absolutely forbids any provision for the development of this promising work.

II. BOMBAY.

1. *Grant Road Marathi Mission.* W. W. Bruere, Missionary in Charge.

Here there have been 10 adult baptisms on profession of faith during the year, and an increase to the membership up to date of 12, making a total of members and probationers of 63 against 51 a year ago. The attendance at the Sunday services is good and the class-meetings are regularly held, to one of which several of the school-children belong. The women's meeting on Thursday afternoon is also well attended and seems to be much appreciated. Mrs. Bruere and Sunderbai, a native Bible-woman, have a children's meeting on Wednesday afternoon. Several boys have been converted and are preparing to join the Church. The missionary's cook was brightly converted during the year, and immediately began to testify boldly for Jesus. Street-preaching is carried on as other work and the weather permits. The Sunday-school is in a healthier condition than ever previously, having upward of 100 enrolled with an average attendance of 86 and a corps of a dozen earnest teachers. The day-schools are prospering. One increased so that an adjoining room had to be hired and the partition taken out. The enlarged accommodation serves evenings for an inquiry and conversation-room, and for preaching when the number present warrants. The Christian Boys' School has also increased considerably. The number of boarders has about doubled during the year. There are now 29 boarders, and in the other schools 80 day pupils. The woman's work in charge of Mrs. Bruere is developing encouragingly. Over forty houses are now regularly visited. Altogether, this mission may be regarded as in a satisfactory condition, with very hopeful prospects. Our grief is that instead of being able to advance, as we had fondly anticipated, we are obliged to shorten sail and in all probability to reduce the existing staff. It is greatly to be regretted that the health of the missionary in charge, Brother Bruere, should have been so poor during the year; but he bravely remained at his post. A sanitarium for the South India Conference is urgently needed, to save depletion of our force and expense to the treasury by return of broken-down workers to America, who might, in some instances at least, recruit health in India.

2. *Umerkhadi Marathi Mission.*—A. W. Prautch, Missionary in Charge.

This infant mission is acquiring strength and stability. The future, with God's blessing, will yield results in this field that shall gladden the Church and abundantly repay the outlay of effort and funds.

Brother Prautch is assisted by two native preachers entirely free for evangelistic work. Preaching is maintained at certain places regularly

every morning and evening, and at certain seasons every night. The missionary and his helpers have more than once been stoned and pelted with filth; but the opposition is gradually dying out and the improvement every way is very marked. Two or three converts from this mission were baptized by Brother Bruere, Brother Prautch not yet having been ordained. One of these was a Lingayat (a caste ranking next to Brahmins, those belonging to which worship representations of the human generative organs carried in a small box of silver or other metal suspended to the neck), who knows three languages well and promises to be useful; another, a mason, and a third, a Beni-Israel.

There are four schools on this charge, one of which, being more especially designed to attract high-caste boys, has been the object of much opposition from the Brahmins ever since it was started. The Brahmins visit parents, tell them absurd things about Christianity, and, if that does not accomplish the end in view, accuse them of being, or of intending to be, Christians. This sometimes succeeds, and as a result pupils have been withdrawn; so that the attendance, which was larger at the beginning of the year, stands at present at 20; but we hope to live the opposition down and build up a flourishing school in this contested field. In all our schools the Scriptures, catechism, hymns, etc., are regularly and systematically taught; and while as yet there has not been a large visible outcome, we confidently believe that God has good things in store for these thousands of bright youths and children in whom the hope of India so largely lies.

In connection with this Umekhadi Mission we have two Bible-women—earnest, simple-hearted disciples, and well-reported of for good works—Janet bai and Asha bai, who have but recently commenced work. Their usual plan is to visit large houses, in each of which may be found a number of families, and, gathering the women about them to the number of from twenty-five to sixty, they sing, read, and talk the Gospel freely to them; and this they do without the sometimes distracting accompaniment of lessons in needle-work, etc. They report most interesting conversations with and inquiries from these poor disadvantaged women, whose only chance of hearing of our blessed Redeemer and his great salvation before they die is to hear it from the lips of their country-women and Bible-readers.

Brother Prautch has gained an enviable distinction for selling tracts. Bible portions, etc. More than 20,000 vernacular tracts and over 7,000 gospels have been *sold* within the year, besides nearly 50 whole copies of the New Testament and over 500 anti-infidel English booklets and tracts; realizing about 350 rupees. In addition over 10,000 one and two-paged leaflets for free distribution have been given away. This is a remarkable record. One native helper gives his entire time to this good work. He receives no stated salary, but gets the full discount allowed by the Tract Society in lieu thereof, and he is satisfied—an economical plan which we hope to utilize to a larger extent. Calling to mind the fact that in more than one field in India great ingatherings were preceded by extensive circulation of tracts and gospels for some years, we feel confident that the

seed-sowing described above will not be barren of the divinely promised fruitage.

3. *Fort English Church*.—E. F. Frease, Pastor.

Brother Frease arrived in Bombay early in January and at once entered upon his new pastorate with energy and zeal. The people received him with all kindness, seeking in various ways to make himself and family comfortable, and manifesting their readiness to co-operate with him in all good works. The terribly embarrassing circumstances growing out of the unsightly, incommodious, and inconvenient quarters in which this church has been compelled to carry on its work for a long period still continue to operate injuriously; but we rejoice that the day is near at hand when the long-suffering flock will have a local habitation and a name, and be comfortably housed in its own neat and well-appointed temple. Great difficulty and delay attended the securing of the requisite government leases, sanctions, building permits, etc.; but the work on the new edifice is progressing favorably, and long before the next report appears it will probably be open for divine service. In the early part of the year the pastor was assisted by Brother Stuntz in revival services, which resulted in a few accessions to the membership besides several conversions of seamen and others, who, for valid reasons, did not join our communion.

4. *Grant Road English Church*.—H. C. Stuntz, Pastor.

The past year has been one of solid progress in this charge. Brother Stuntz laid an experienced and vigorous hand on the helm resigned by Dr. Stone, and under his guidance, through the divine blessing, the Church has prospered in every direction. The congregations are larger, the social meetings better attended, and the finances have shown marked improvement. It is not possible to tabulate spiritual results, but the Spirit of God has honored the word preached by his servant and blessed it to the salvation of sinners and the upbuilding of believers. The health of Brother Stuntz has not been satisfactory during the year, but God has been with him, and his flock are united, earnest, and hopeful. For several weeks after the demise of the lamented George Bowen it fell to the lot of Brother Stuntz to edit the *Bombay Guardian*, for which, however, other arrangements have been made. He has also served during the year as secretary of the Seamen's Rest, which office has entailed work and anxiety.

5. *Mazagon*.—W. E. Robbins, Pastor.

In addition to the discharge of the duties incidental to the treasurership of the Conference Brother Robbins has been in pastoral charge of the Mazagon Church, faithfully caring for all its interests. Through his enterprise and efforts a neat parsonage will soon be completed on easy conditions of payment. Mazagon has had an eventful and by no means satisfactory career. It looks as if brighter days were in store for this much-tried charge. Brother Robbins has also cared for the two native schools in the Fort, which, while not increasing to any great extent, have had a fair year and done good work.

6. *Seamen's Mission*.—B. Mitchell, Superintendent.

God is no respecter of places any more than of persons. The good work

has gone on in the handsome new building with the same saving power that characterized it in the old "Rests" in which it had been temporarily prosecuted. More than two hundred souls, it is believed, have found peace and joy in believing during the year, while many wanderers have been reclaimed and drunkards reformed. Many and wonderful are the trophies that the Redeemer of sinners has won in connection with this seamen's mission. Best of all, the results are in the main abiding. Over and over again captains and seamen return to Bombay in vigorous possession of the grace received during previous visits. It is safe to say that the percentage of those who, having professed conversion, fall away is not large, probably smaller than the average in the aggressive mission churches of our large Western cities. Brother Mitchell has been ably seconded by his good wife in all his efforts to advance the welfare of the institution, which largely enjoys the confidence and sympathy of the official and commercial classes. He has had some trials in the matter of making financial ends meet; but the secretary, Brother Stuntz, and himself have fought their way through, and now the skies are bright.

IGATPURI.

Marathi Mission.—Gyanoba Khundajee, Native Minister; C. G. Elsam supplying English Church.

Brother Gyanoba, though advanced in years, has devoted himself faithfully to the work of his charge, which is yet in an embryonic state. He also supervises the vernacular school, for which he has secured a more efficient teacher than the one in charge last year. The Sunday congregation has not materially increased; but the little band of disciples have been carefully instructed in the things of God and are learning Christ to their souls' profit. Brother Elsam is a young man of Anglo-Indian parentage who has joined our work in India. While studying a vernacular he supplies the small English church, oversees the English and native schools, and gives some time to pastoral work. In company with Brother Gyanoba he visited several of the villages around Igatpuri. He is making progress in study and promises to be a useful worker.

KAMPTEE.

Marathi Mission.—W. H. Stephens, Missionary; Gungadhar Bhasker Kaley, Native Preacher.

What was said of this field in last report still holds good with emphasis. It may be regarded as the most promising for native work in the whole district. The people are accessible and susceptible, eager for teaching, and not unfavorably disposed toward us. The possibilities for rapid, healthy, and wide-spread extension of our work, were workers and funds available, are practically unlimited. It makes us sad to be compelled to forego our cherished purpose of strengthening this thriving infant mission in the prosperous central provinces with their population of 16,000,000.

Kamptee has a population of between 50,000 and 60,000, and our missionaries are the only ones working in it. There are two good schools,

with 75 pupils in the boys' school and 37 in the girls'. For the former, to furnish decent facilities for the prosecution of the work and to provide for enlargement, a suitable building is urgently needed. Since last report two men have been baptized and three applications for baptism are now under consideration. During the last hot season Brother Gungadhar did some touring in the region round about and reported the people willing to hear the Gospel, which the majority of them had not heard before. Among the towns visited by him was Ramtake, a town of about 7,000 population, where there is a famous temple visited by large numbers of pilgrims, to which our Christian (?) Government allows 600 rupees per month for maintenance. The preaching of the Gospel was listened to with much interest. Our desire is to occupy this and other stations speedily.

Through the kindness of personal friends at home a good tent has been purchased by Brother Stephens, which, with the magic-lantern sent him by the same friends, will greatly help him to scatter the truth in those needy parts. The mission colporteur regularly visits the villages within a radius of several miles, and finds every-where great readiness on the part of the people to buy Christian literature.

As the Woman's Foreign Missionary Society has no workers in Kamp-tee, Brother and Sister Stephens are doing what they can for the women. Zenanas are regularly visited by the latter and her assistant, and meetings are held in the school for the non-purdah women, at which twenty-five are often present as eager learners. The girls' school has developed very rapidly. We are fortunate in having for its teacher and as general helper a native sister who can speak, sing, and talk the Gospel in no less than five languages, of which English is one.

As is the case throughout India, our work in Kamptee is chiefly among the lowest classes, but occasionally caste people are found interested and become earnest inquirers. Recently some of this class requested that we establish a school among them, seemingly anxious that we should give them attention. Whatever other difficulties are encountered in this field opposition on the part of the people is not one of them, for since our work was started we have always found them favorably disposed toward us. We firmly believe that God has much people among these millions in the central provinces; but they are to be gathered one by one through the personal agency of saved men and women. We ask the Church to consider the fact that in this extensive, yet compact and specially inviting field, we have but *one* missionary to the native people, and he, through financial stress, is but slenderly equipped for the work he has to do.

KARACHI.

English Church.—G. K. Gilder, Pastor.

Manora and Seamen's Mission.—Supplied by H. Farleigh.

In this rapidly-growing seaport at the mouth of the Indus, capital of the province of Sindh, the Methodist Episcopal Church is represented by a sturdy little English church, which has prospered greatly under Brother Gilder's pastoral charge. It never was in better condition, financially and

spiritually, than at the present time. Its membership is smaller than at some periods of the past; but those who know its past history will not be surprised at this, but rather that it has recovered itself so well. Though oppressed in body during the early part of the year, Brother Gilder has wrought manfully. He has diligently sought to make provision for an advance into the native lines, and his people have been one with him. A bright native Sunday-school of nearly 60 children gives promise of more extensive operations in the near future. A notable incident at this time, when the hearts of pastor and people are being specially directed toward the native people, is that God should send a man for the work in the shape of an esteemed native brother, who has cheerfully resigned his government clerkship in the Postal Department and, believing himself called of God to preach the Gospel to his countrymen, has identified himself with our work. This is a token for good in which we rejoice.

Largely Mohammedan itself, and abutting on the Mohammedan countries of Beluchistan and Afghanistan, Sindh is an important mission field. Very little has been done for its three millions of people. All told, only four Protestant missionaries and as many zenana mission ladies are in this field. "What are they among so many?" Evidently the set time for our Church to occupy the field in force has not yet come. The day will come, however, when God shall enable his people to go up and possess the Hebrons and Kirjath-sephers of those regions for Christ.

The seamen's work, carried on under the control of our Church, and supported by a grant from the Seamen's Friend Society and contributions from the shipping and general public, has prospered under the management of Brother and Sister Farleigh, who have taken hold of the work with energy and tact.

NAGPUR.

English Church.—W. H. Hollister, Pastor; native work supervised by W. H. Stephens, Missionary at Kamptee.

Since our last report was submitted it has been our privilege to dedicate the new church edifice in this station. It affords our people improved facilities for carrying on the work of God, and under the wise leadership of Brother Hollister, consolidation and enlargement may confidently be expected. There have been severe trials of faith and patience. The pastor had great embarrassment in securing suitable house accommodation, and the righteous souls of the brethren have been vexed by the difficulties connected with obtaining proper access by road to our property. At last the struggle is ended, and we are thankful. Brother Hollister is now grappling enthusiastically with the problem of a parsonage, for which an excellent site adjoining the church has been for some time available. A good beginning has been made. Subscriptions amounting to 1,500 rupees have been secured, with hope of speedy additions. Plans are under consideration, in response to generous offers of a well-wisher of our work, which we trust will be satisfactorily consummated, enabling us to report next year the completion of the parsonage. The spiritual condition of the Church is improving, several members have been added by

conversion during the year, and the Sunday-school flourishes. A lot has been purchased at the junction station of Bhosawul, but it is doubtful whether any thing can presently be done to develop the work there. With the building era closed, as we hope it will be soon, there will be a better opportunity for pushing the spiritual interests of the Church, and meeting its obligations to spread scriptural holiness through those needy regions.

We had fondly hoped to have been able to place a missionary in charge of Nagpur native work at last Conference, and failing that, at the ensuing session; but in this also we find ourselves grievously disappointed. We have ten members at Nagpur, and an excellent boys' school of over a hundred pupils under the care of three good teachers. Recently the school was removed from its old position to a more favorable central one, and the results have proved satisfactory. But our present school premises are altogether too cramped, and, as we find it exceedingly difficult to get a suitable building to accommodate the constantly increasing number of scholars, our present urgent need is funds to erect a building to serve as school premises and chapel. Brother Stephens writes that such a building is "*desperately* needed."

POONA.

English Church and Native Work.—D. O. Fox, Pastor and Missionary in Charge; *High School*, W. E. L. Clarke, Head Master.

The year has been a prosperous one throughout. God has smiled upon the faithful efforts of his servants, and the pleasure of the Lord has prospered in their hands. The English congregation continues large. Thirty conversions during the year are reported by the pastor, and the membership has increased by 14. The church debt, which stood at 1,290 rupees at the beginning of the year, has been reduced to 440 rupees, and this will soon be paid off. In addition, much-needed improvements to the church property have been carried out at considerable expense. The Sunday-school is doing faithful work. Its average attendance is 55. A dozen hopeful conversions of young people are reported. The High School is doing well. That it has survived all the disadvantages to which it has been subject is matter for thankfulness and encouragement. It has a future. The number of boarders stands at 11, though this department was not opened until late in the year. Brother Fox, in addition to his other responsibilities, has given much attention to the institution, and Sister Fox, despite ill-health, has rendered valuable assistance in teaching. Brother Clarke has been diligent and painstaking as heretofore, and his help in all departments of Church work has been much appreciated.

The native work connected with the English Church and supported on the local duplication, or grant-in-aid principle, and by assistance (for the girls' schools) from the Woman's Foreign Missionary Society, is full of promise. There are now seven schools, with an attendance of over 250. Five Sunday-schools have about the same number enrolled; the teachers are all Christians, and attend the teachers' and class meetings regularly. Blessed Christian work is done in these schools, and we confidently look

for much good fruit from them. A substantial building is being erected in Bhunga Wada, or sweepers' quarters, that will serve as school-house and church. It will probably be completed before Conference meets. The total cost, about one third of which has been contributed by the Missionary Society, will be about 2,500 rupees. Brother Fox has also supervised Lanowli, assigning a native preacher to charge of school and to preach to the people, also arranging for the English Church during the year.

Summarizing, we state briefly what we have and what we need on the Bombay District:

WE HAVE

1. A small but devoted, earnest, and hard-working band of missionary laborers. None truer or more loyal to Christ and to the Church, or more willing to spend and be spent for the good of the people among whom they labor, are to be found in any mission field.

2. The nuclei of what are unquestionably destined to be—with the Divine blessing, proper nurture by the Church, and faithful watch-care of the under-shepherds—large, flourishing, and important missions in as many fertile fields. It is only a question of time as to the little one becoming a thousand. Planted at strategic points, our missions, though at present in an infantile state, are full of vitality, and largely possessed of the promise and potency of wide expansion in the near future.

3. Considerable mission property as a basis for development, of which by far the most has been created without drawing upon the treasury of the Missionary Society; a fact that should have large recognition and be appreciatively weighed when our applications for help to procure needed additional property are being considered.

WE NEED

1. Re-inforcements of men and women without delay. It is not to the interest of the Church that workers should break down from overwork and for lack of needed rest, leaving stations unmanned and important enterprises to languish because of inadequate supervision. The labor of years may thus be wasted in a single season, and excellent vantage ground lost at a single blow.

2. Judicious outlay at several points for the acquisition of eligible sites and erection of needed mission premises. A few thousand dollars at this juncture will save the treasury the expenditure of many thousands more a few years hence. It seems unwise to be paying out year by year large sums for rent of buildings, and have nothing to show for it at the end of many years. Besides, the work is often seriously disadvantaged and the workers hampered by ill-adapted, badly-located, and, in many instances, wholly unsuitable, rented buildings for schools, chapels, and residences.

MADRAS DISTRICT, A. W. RUDISILL, P. E.

Bangalore: Tamil Circuit, A. H. Baker, Missionary; Baldwin High Schools, W. L. King, Principal; English Church, J. B. Buttrick, Pastor. Bellary and Koppal: Canarese, A. E. Winter, Missionary. Goolbarga

and Raichoor: *Canarese*, D. O. Ernsberger, Missionary. *Hyderabad: Hindustani*, James Lyon, Antone Dutt, Missionaries; *English Church*, G. I. Stone, Pastor. *Madras: Black Town, Tamil and English*, R. Sorby, Missionary. *Vepery: Tamil and English*, George Isham, Missionary. *Secunderabad: English*, W. F. G. Curties, Pastor. *Tandur: Telugu*, J. H. Garden, Missionary. *Yellakunka: Canarese-Tamil*, Benjamin Peters, Missionary. *Madras: W. F. M. S., Missionary*, Miss Hughes; *English Assistants*, Miss Grace Stephens, Mrs. Emily Jones, Miss G. De Silva, Miss A. Gibbs; *Teachers in Schools*, Mary Ann Michael, Ammi Ammal Thomas, Mrs. Ann Gilson; *Matron of Orphanage*, Miss De Jordan; *Bible Reader*, Mrs. Elizabeth Williams.

THE DISTRICT.

One of our number has been called to her eternal rest. Sister Dema S. Ernsberger, wife of Rev. D. O. Ernsberger, died June 10, 1888. She came to India about four years ago. During the past year she was a great sufferer, but through it all those who knew her were attracted by her gentle and Christ-like spirit. Her call to mission work, as well as her adaptability, were unquestionable, and we can ill afford to spare such a devoted and efficient missionary. Deep piety and solid judgment were united in her. Many in India mourn her death. But while she is absent from the body we are sure that she is present with the Lord. Brother Ernsberger, whose health was failing, has taken his two motherless children home. His brethren in the ministry urged him to this step. They regret his absence, but believe it was his duty to go, not only for his own recuperation, but to preserve the lives of his children.

It is with sorrow, but not discouragement, I note the fact that we have had comparatively few conversions and baptisms. But I believe the brethren have both planted and watered, and that God will in due time give the increase. The Danish missionaries in Greenland were fifteen years at work before one heathen was converted, and to-day Greenland is a Christian country. Missionaries labored in Fiji many years before they saw the dawn of the glorious day. We, too, are doing foundation work, and trust in God. With the eye of faith we see the dawn.

The rapid growth of our native Sunday-schools affords great reason for rejoicing. Last year Madras District reported 191 scholars in our native Sunday-schools. This year we close with considerably over 5,000 scholars. Their names are carefully entered in well-kept registers. The children are instructed, and as they learn their heathen parents learn too. In many a Tamil, Canarese, and Telugu home are hymns and Scripture verses sung and repeated, where before the name of Jesus had not been so much as named.

BANGALORE.

Three pieces of fine property are owned by the Methodist Episcopal Church in Bangalore. 1. The Baldwin High Schools, consisting of the principal's residence, two large dormitories, the Richards Hall, and a building used for the sick scholars. 2. The Richmond Town Methodist

Episcopal church and parsonage. 3. The St. John's Hill Methodist Episcopal church, parsonage, and school. The St. John's Hill property is set apart for the use of the Missionary Society for the Tamil work. English services are also held in it by the pastor of Richmond Town.

The total value of our property in Bangalore is 60,000 rupees.

Baldwin High Schools, Rev. W. L. King, B.D., Principal.

Brother King arrived from America in the latter part of April, and took charge of the schools. The year has been prosperous. Both Brother King and his wife are well fitted for educational work. Mrs. King began a drawing-class which, under her teaching, is making good progress. This class meets a long-felt want, and it will doubtless be the means of bringing new pupils into the schools.

The event of the year was the opening of the Richards Hall, October 3. Sir Harry Prendergast, V.C., K.C.B., the British Resident, presided, and many persons were present at the ceremony. The hall was tastefully decorated with foliage. The mottoes "God Save the Queen" and "Excelsior," together with musical instruments, in moss on the wall, had a pretty and striking effect. A dais had been erected for Sir Harry Prendergast which was decked with exotics and flowers.

Addresses were delivered by the presiding elder, the principal, Rev. J. Hudson, B.A., Superintendent Wesleyan Mission, and Sir Harry Prendergast, who closed with a short speech. He said that it was a source of great gratification to him to be present and preside at the opening of the Richards Hall. They were indebted to America for many things, and especially for the success of the Baldwin High Schools. He hoped the rising generation would take advantage of the education imparted in these schools. Sir Harry then declared the Richards Hall opened. It is proper to state that the hall is named in honor of the zeal, devotion, and untiring energy of the Rev. Ira A. Richards, a former principal, and his noble wife.

The principal's residence is being remodeled and made attractive. It is situated between the two dormitories, so that the boys and girls can receive the constant care and supervision of the principal and his wife.

RICHMOND TOWN.

Rev. J. B. Buttrick, Pastor.

The \$2,000 received from the Missionary Society in exchange for the St. John's Hill property is now invested in a neat, comfortable, and commodious parsonage. Richmond Town is thickly settled, and property is in demand. It was some time before a suitable place could be found. Although we had frequently tried to purchase the house and lot adjoining the church we could not buy it for a reasonable sum. At last the owner consented to sell at a fair price, and with glad hearts the trustees bought it. It was remodeled and put in good repair, the wall separating it from the church compound was removed, and the grounds ornamented with choice plants and flowers contributed by friends.

The trustees are greatly indebted to M. J. Walker, Esq., manager of

the Bangalore Bank, through whose influence the owner consented to sell. He also planned and superintended the remodeling of the parsonage.

The church was left without a pastor at the last session of the Conference. The presiding elder, as far as was consistent with his duties on the district, acted as pastor for nearly six months. The preaching services and the week night meetings were well attended.

Brother King, principal of the Baldwin Schools, is the Superintendent of the Sunday-school. At no time in its history has the attendance been as large. The average is 116.

The missionary contributions of the Church and Sunday-school have nearly doubled.

The new pastor came from America about six weeks ago. He received a hearty welcome, and has won the hearts of the people.

ST. JOHN'S HILL.

Rev. A. H. Baker, Missionary.

The money invested in this charge by the parent society is yielding good results. It would be hard to find in Bangalore a better site for native work than that occupied by St. John's Hill Church and parsonage. Directly in front of it there is a large native population, and within a short distance a number of the towns which go to make up the city of Bangalore with its quarter of a million of inhabitants.

Brother Baker was placed in charge of this work on the 31st of January last, with Brother Peters as his assistant. At that time there were 5 full members and 7 probationers, 2 Sunday-schools in which there were 70 scholars, and 1 day-school containing 30 pupils.

Brother Baker soon discovered that the ordinary preaching services in the church and on the streets would yield more speedy results if he could come into personal contact with a larger number of natives. This he determined to do through the children, and visited the score of villages situated within a radius of about four miles, with the St. John's Hill property as a center.

He found the children so wild that they ran away from him. In some villages their priests, hearing of his determination to open Sunday-schools, reported that he was an agent sent by the government to entrap and export them. Little by little he overcame their fears and gained their confidence. Soon the church became so crowded with children that it was too small to accommodate them, and overflow Sunday-schools were held. The increase was steady and sure. In February there were 70; in March, 249; in April, 269; and in May, 442 scholars. It then became necessary to find additional quarters. Rooms were rented, but they proved to be too small. No one place was large enough to contain the numbers that thronged to be taught the words of life. Brother Baker then divided the children into sections. The children of one district met at one hour, those of another district at another hour. Where there was no building the dense foliage of a huge tamarind-tree served as a shelter from the rays of the sun, or where that was wanting the shadow of a high wall was

chosen. In one case a deep ditch was selected as the only place large enough to afford a shelter.

The work grew until at the present time, October 31, there are 18 Sunday-schools held each Sunday. Some contain as low as 30, and so on up to as high as 400 scholars, making a total on the roll of 2,800. The following will show the names of the schools and the hours of meeting :

Circuit "A."—Corcherpaly, 6.30 A. M.; Black Pulley, 7.10 A. M.; Pioneer Cherry, 7.50 A. M.; Bamboo, 8.30 A. M.; Preaching service, 10 A. M.; Beda Pulley, 11.30 A. M.; Devajivanulli, 12 M.; Rasanthrum, 12.45 P. M.; Tope Shop, 1.45 P. M.; Cadaconda, 2.15 P. M.; Tannery Village, 3 P. M.

Circuit "B."—Hussar Parcherry, 6.30 A. M.; Artillery Parcherry, 7.30 A. M.; Chala Cherry, 8.30; Shorley Tank, 10 A. M.; Cavalry Parcherry, 12 M.; Richmond Town, 1.30 P. M.; Knoxpetta, 3 P. M.; Memorial Church, 4 P. M.; Preaching, St. John's, 6 P. M.

Each of the above Sunday-schools is held one hour. It will be seen that they are divided into two circuits, "A" and "B." Brother Baker and his assistants alternate between these circuits, so that he personally visits each school every other Sunday. To do this work he rises at four o'clock, takes a light meal, walks from school to school, spending from thirty to forty minutes in each one. The entire distance he walks from morning to noon is about eight miles. He then partakes of a meal which awaits him at a large tree and visits the remainder of the schools in a conveyance.

Eighteen registers are kept in which the names of all the scholars are entered; the roll is called at each session, and absentees marked. The average attendance is about 2,400. The school is opened with prayer, after which the roll is called, each one present responding to his name. A familiar hymn is then sung, and with a heartiness that shows the children enjoy it. Next the Berean Lesson in the vernacular is read and explained. Three or four, or, if the school is a large one, as high as five or six persons are posted among the children. The Golden Text and Outline are taught first. No one is allowed to look at the printed leaf. Let us suppose the Golden Text to be, "God is Love." The leader says, "God is Love." All the children repeat it. Of course the whole service is conducted in Tamil. Next one of the assistants says, "God is Love," and the children repeat it. Each assistant in turn takes up the text the children repeating until it comes back to the person in charge. When it has been thus repeated for a number of times the superintendent ascertains which of the children know it by heart. Those who know it best are selected to stand out and teach the others. They esteem this a great honor, and repeat the text in such clear, beautiful Tamil that it becomes quite enjoyable. In the same manner, memory verses, the Ten Commandments, hymns, and prayers are taught. It is gratifying to note how retentive is the memory of these children. They are always ready to be examined on what they learned on previous Sundays.

Nothing is given to the children on Sundays except lesson leaves and Scripture carols. During the week each one of these schools has a session

of one hour. Three meet on Monday ; four on Tuesday ; three on Wednesday ; three on Thursday ; three on Friday ; two on Saturday. The Catechism is carefully taught, the children rehearse their hymns, prayer is offered, and suitable rewards given.

Besides these "week-day Sunday-schools," or catechumenical schools, as Brother Baker calls them, there are five day-schools, containing 140 scholars. Through these Sunday-schools, catechumenical schools, and day-schools, fully two thousand heathen homes are reached. In this way the parents, hearing the children repeat the Scripture, hymns, and the Catechism, become familiar with Gospel truth.

At Tannery Village, writes Brother Baker, there lives an old man who, when he heard that we were about to open a school and have preaching services in his village, clasped his trembling hands together, and looking up toward the heavens, his face beaming with joy, exclaimed, "The servants of the true God are come to teach the way of life." From the time we held our first service to the last he has been a regular attendant. He keeps perfect order for us, and listens like one who truly believes he is hearing, "Words of Life."

Another incident occurred which serves to show how the children carry the Gospel into their homes. At Devajivanulli, a little girl five or six years of age was dying of small-pox. She was a member of our day and Sunday school, and had there learned to sing some of the songs of Zion. In her last moments she sang over repeatedly a song-prayer which begins, "Iasunan pauvi yennai Irutchi"—"I am a sinner ; Jesus, save me."

BELLARY AND KOPBAL.

Rev. A. E. Winter, Missionary.

English Work.—Immediately upon our arrival in the field in the opening of the year a week's special services were held, which resulted not so much in the immediate conversion of souls (though a few were saved) as in arousing the membership to greater activity and in awakening an interest among non-church goers. Our church has been filled all the year with an attentive congregation. Four services per week have been regularly held. One of these was a parade service conducted every Sunday morning in the garrison. This army work is yielding blessed results. Each day when the report of the cannon announces twelve o'clock, a band of consecrated soldiers meet in a little room for a half-hour's prayer, and such as may be on duty observe the same time in secret devotion at their post. Almost every week recruits are coming in from the ranks of sin. Our hearts have been cheered with frequent letters of inquiry from men in official rank who could, perhaps, unflinchingly meet an enemy on the field of battle, but have not the courage to publicly speak their convictions on spiritual lines. Two devoted non-commissioned officers are now learning a vernacular with the view of giving their lives to missionary effort when their time of military service expires. No greater need in the English work of India presents itself to the Christian Church to-day than the work among the British troops.

Native Work.—The field is sixty miles from the missionary's residence, and from this very fact could not receive the attention the work really demands. This mission is just in its infancy, but seems to have the elements of a vigorous growth. To develop it signifies a great deal of genuine pioneer missionary effort. We visited the field once a month, and have been in weekly correspondence with the native teachers in charge, and consequently have made every available effort to push the work.

We have four day-schools with an enrollment of 174 (all boys). And we rejoice to report that since April, over nine hundred Hindu and Mohammedan boys have been gathered into Sunday-schools, where they are being taught the word of God by our Christian teachers.

Before opening a day-school in any village we have a distinct understanding with the people that except the Bible be taught in the school no school will be opened in their village, and that as soon as they permitted any one to interfere with its teaching the school would be at once discontinued. We have thus far experienced no difficulty in that direction.

It has been our blessed privilege to perform the ceremony of Christian baptism in two villages where the rite has never been witnessed before. The whole village, in both cases, turned out to see the novel service. Many were the questions put to the missionary bearing upon the ceremony. Whatever they may not have understood, they were unanimous in one significance of the rite; namely, that the baptized lost his caste.

The natives (for there are none other) receive us kindly and seem to be much interested in our work. We are frequently entertained at the house of a "kazzee" (Mohammedan priest) whose generosity is remarkable. He aided us in the opening of a day-school, and freely uses his influence to induce the boys to attend the Sunday-school.

While we have every reason to believe that the Lord Jesus Christ will yet have a glorious Church in this benighted field, where, practically, nothing has been done to scatter the seeds of Gospel grace, the victory is not yet won and a mighty struggle must antedate the surrender. The iron band of caste is the greatest obstacle. On the table before me lies a letter from one of the native teachers. It runs thus: "Some Chukla boys (shoemaker caste) have come to the school and the other boys can't stay in the school-room with them. What shall I do with them? I will teach the Chukla boys under a tree just outside till I hear from you." There is nothing that can ever break this abominable system which enslaves India's millions except the Gospel of Christ.

Our progress in the vernacular has not been as rapid as we would like, but when the weight of our work is considered, it is to be wondered that any progress at all has been made in the language.

We are thankful to God for his cheering presence, and the phenomenally good health we have both enjoyed during the year.

Before concluding this brief report, may we not be indulged in two suggestions?

First. It is very necessary that early provision be made to locate the missionary on the native field if the work is to be successfully pushed.

Second. The funds should be considerably augmented in order to secure greater efficiency in the existing work, and to enable the opening of work in new villages which are anxiously waiting for our coming.

GOOLBARGA.

D. O. Ernsberger, Missionary.

Brother Ernsberger began the Conference year with the hope that the parsonage upon which he had expended so much labor would be completed in a few months. The workmen at Goolbarga are not skilled, and require close supervision. Owing to the protracted sickness in his family, and his own poor health, Brother Ernsberger was obliged to suspend work on the parsonage.

After his return home to America, Brother Garden, the missionary at Tandur, moved to Goolbarga, took up the work where Brother Ernsberger left off, and pushed it forward with great energy. The parsonage is now nearly ready for occupancy. Many obstacles were encountered during the building of this home for our missionaries. One is worthy of mention :

The house is built in the middle of a five-acre lot of ground. The position is itself an elevated one, but when the second story was nearly finished Brother Garden received a sharp note from an Arab, who is his next-door neighbor, commanding him to remove the second story because from the upper room our missionaries could look over his garden-wall and see his wives taking their morning and evening walks. The case was referred to proper legal authorities for consultation, and it was found that no man has a right, not even the government, to build a house so high that he can look into his neighbor's zenana garden.

The case was then referred to the magistrate. He decided that if we raised our neighbor's wall, it would be equivalent to reducing the height of our house. Thereupon Brother Garden employed workmen to build the Arab's wall so high that by standing on tip-toe no one could see his wives from our second story.

About four months ago the pupils of the day-school at Goolbarga, instigated by the priests and encouraged by their parents, began to show signs of opposition to the offering of prayer and the reading and teaching of the Bible. This opposition was rendered all the fiercer because of the high social standing of the boys. They threatened to leave if we continued to pray and teach the Bible. Of course, their threats were not heeded, and the result was that nearly the entire school stayed away. Some returned, but the number on the roll is now not more than twenty.

Brother Garden has done faithful work in his own mission, and deserves great credit for the efficient service rendered at Goolbarga.

HYDERABAD.

James Lyon, Missionary.

The State of Hyderabad is the largest, wealthiest, and most influential of all the native States of India; and this city, Hyderabad, is the stronghold of Islamism in India, and is situated on the right bank of the river

Musi. The street architecture of Hyderabad is not imposing, for, with the exception of some buildings, there are few which have pretensions to much merit. The palaces of some of the nobles are an exception. Many of them are very handsome buildings, and are furnished with every thing that luxury can suggest. But it is not the city or the public buildings, or bazars and public thoroughfares of Hyderabad that present so many attractions, as the people who throng them. The city is famed for having the most warlike population of any town in India. In past years it was the custom with many to go about armed. This was simply the result of the unsettled state of the place when street fights and disturbances were the rule. All this has now changed, and Hyderabad has had a quarter of a century of peace and prosperity such as it had never before experienced. Still, the custom of carrying weapons has not altogether died out, but is confined to the watchmen class and the military; and when otherwise is a mere matter of form or ceremony.

To show the peaceable state of the city now in comparison with past years, I may mention that we can walk through the city distributing or selling tracts or gospels unmolested. This was an impossibility a few years ago. Another striking peculiarity about Hyderabad is the mixed nature of the population. There is, probably, no other city in India which contains so many varieties of the human race. Here we find the Arab, the Sikh, the Rohilla, the Pathan, the Afghan, the Rajpoot, the Persian, the Turk, and even the Chinaman.

Two years ago our mission opened a school in this city in order that it might become a basis for evangelistic work. We opened the school with twenty or twenty-five boys, and have now one hundred and seven. The school has all along been self-supporting, and is much appreciated both by Brahmins and Mohammedans who freely send their boys to be educated. The Bible in this school is not taught as a class-book, but is taught by the missionary in charge occasionally, by way of short lecture or Bible story. We have also a second school in a populous suburb of the city, which has ninety-seven boys attending, and the head master is a Christian who teaches the Bible daily as a class-book. This school is also self-supporting.

During this year I have raised for the two schools 3,000 rupees—four sixths of which have come from Hindus and Mohammedans, and the remaining two sixths from Christians of all denominations.

Bazar Preaching.—We hold on an average two services each week in a populous bazar in a suburb of the city, the average attendance at which has been one hundred. The interest is good and this work very encouraging. At the close of one of these services, in April last, a Hindu "hakim" or physician followed us, and told us that he had for some time back been attending our services regularly and was much impressed with the simple story of the Gospel. He became a candidate for baptism, professed faith in Christ, and was baptized in our mission-house on May 6, 1888, and received at his own request the name of Moses. His heathen name was Parthasarthy Naidoo, and he was professedly a worshiper of

Vishnu. Previous to his coming to Hyderabad, he traveled from south to north and from east to west, visiting all the sacred shrines, and bathing in all the sacred rivers, seeking rest and finding none; trying to get rid of his burden of sin, but the burden became greater. During these many pilgrimages he spent his all, namely, 500 rupees, which, to the ordinary Hindu, may be regarded as a fortune, as many of them live on less than the interest of this amount. He also, like the woman mentioned in the gospel, "touched the hem of Jesus's garment and was made whole," found peace, rest, and joy. He worked with us earnestly and faithfully for three months, impressing all with the genuineness of his conversion, and boldly testified in presence of both Europeans and natives to the saving power of Jesus. Two months ago, much to our sorrow, he suddenly left for parts unknown. We were all much grieved and disappointed, and pray that whether he returns to our mission or not he may be kept, by the power of God through faith, faithful unto death. On another occasion after our bazar services we were followed by a young Mohammedan named Ahmed Ali, son of the late Hyder Ali, a munshi of Hyderabad city. He also was impressed with the truth and became a candidate for baptism. At the end of one month, seeing his changed life, and feeling we could no longer deny him the privilege of being baptized, he received baptism on June 17, 1888, in the presence of the congregation in our English church. This man is now in the employment of a native Christian as a general servant, who speaks highly of his faithfulness and obedience as a servant.

Shortly after the baptism of Ahmed Ali, the news reached his friends in Hyderabad city, and they sent three or four armed Arabs to take him away by force, giving out as their reason for so doing that he had been stealing. The native in whose employment he was, seeing they were determined to take him, had to let him go, but took the precaution of sending to the superintendent of police, giving particulars, and becoming surety for the convert if, as alleged, he had stolen, and hinting that if any evil befell him, he, the superintendent, would be held responsible. The police superintendent took the hint and evidently exerted himself, for after an absence of twelve hours he, Ahmed Ali, turned up all safe and we rejoiced greatly. They threatened him, and coaxed him to come back to Islamism, but he stood fast.

Last Sunday morning we met at the mission-house for prayer as usual previous to our bazar service, and then went forth in Jesus's name to preach his Gospel. After singing a Bhajan I began to preach Jesus, his death and resurrection. This stirred the Mohammedans, and one of them cried out that what I said about Jesus Christ being crucified was not true and not in the gospel. (The Koran teaches that Jesus did not die, but that God took him up to heaven, and substituted some one like him whom the Jews crucified.) I very promptly handed him my Hindustani New Testament and requested him to show me what was not true. After muttering a little he said, "How can I? I am not learned." I then suggested the propriety of his keeping quiet, which he had the good sense to do, and I continued preaching. But the Mohammedans did not relish being

quieted in this way and brought forward another champion. I was holding up Jesus as the living water and living bread, and showing the necessity of eating and drinking, when this champion cried out, "In what special place is God? and how can Jesus Christ be the Son of God? how can God have a Son?" I looked him fully in the face, and without noticing his questions said, "There is but one God, and just as repentance is obligatory on me, so it is on you. You are a great sinner—repent; if you do not repent quickly God will call you to judgment." The word was with power; he kept quiet and in a little while walked away, and no one after that durst ask us any questions.

My native assistant, Rev. Antone Dutt, always accompanies me to these services, and frequently has done the greater part of the preaching, and preaches very effectively and acceptably, and is an able worker. Besides his work in the bazar services he goes daily into the bazars with tracts to distribute and sell, and to preach the Gospel by the way-side in conversation with any one willing to listen or talk. We have sold or given away during this year about 3,000 tracts or Gospels and have had a fair number of inquirers. We have not found Sunday-school work among the Mohammedans a practicable thing on account of their bigotry, and because the Hindus here are Telugu and Marathi people, and our mission is Hindustani. Consequently the little work we did attempt in this line had to be given up.

On the whole the outlook is encouraging both in regard to our day-schools and bazar preaching. The latter is full of encouragement and hope. Regarding the former there is some doubt, although they have been highly successful up to the present time. Unless we can send a Marathi-speaking missionary, not much can be done to bring the power of the Gospel to bear upon the pupils, as the schools are Marathi and our work and mission, as stated previously, is Hindustani.

We require mission property here immediately, as we are paying high rents for mission-house, native assistant's house, and two school-houses, which makes a constant and heavy drain upon our limited resources. In addition to this we must also rent at once a hall for preaching services and sale of Bibles and tracts.

The field here is wide. Hyderabad contains 300,000 inhabitants, 75,000 of whom are Mohammedans. The field is needy. There is no more needy field in all India than Hyderabad. And we are the only mission working among the Mohammedans, and the only mission that has gained an entrance into the city proper. Let the Church at home continue to hold us up in prayer before God, and by his grace we will be faithful unto death.

CHADARGHAT.

Rev. G. I. Stone, Missionary.

The greater part of the year has been fraught with cares and anxieties with regard to the church property. Some ill-disposed persons made a desperate effort to secure a right of way through our church and parsonage property. The judge gave them every advantage, and actually decided

the matter in their favor. Had they finally gained their point, our property would have depreciated at least fifty per cent. in value. But by much prayer, and very much carefulness and patience, the Lord gave us the victory. The municipality have closed the wall which had been torn down by some godless persons to make a short cut. It will never be opened again.

Our Church has a little more than held its own both financially and spiritually. A few have been added to the Church. Our prayer and class meetings are quite well attended. We have had one heathen converted—a young man eighteen years of age. He is the direct fruit of our Church work, and especially of Brother Paul's Telugu Sunday-school. I baptized him about two months ago. He chose the name of G. I. Paul. I have not mentioned this case before because I wanted to know if it was really a genuine one. I am glad to say he has more than met my expectations. He is very faithful to prayer and class meetings, faithfully testifying to a change of heart. It is encouraging to see that he is a faithful student of the word of God.

MADRAS.—BLACK TOWN. *Tamil and English.*

Rev. R. Sorby, Pastor.

The year just closed upon us has been a prosperous one. The average attendance at our Sunday evening service is 55. Sometimes as many as 80 attend. Within a few minutes' walk from the church, and in more attractive localities, may be counted five places of worship. It will be a happy day when the Methodist Episcopal Church in Black Town has a wider field wherein to spread without encroaching upon the circuits of churches of other denominations, as it undoubtedly does as at present. The native day-school numbers 80 scholars. The Tamil Sunday-school contains 200 scholars. Madras greatly needs a missionary who can devote all his time to this work.

VEPERY. *English and Tamil.*

George Isham, Missionary.

We have in the Vepery English Circuit one large church and two small chapels. There are regular preaching services in the church at Vepery three times each week, a class-meeting, a children's-meeting and a young men's prayer-meeting. A Sunday-school at Vepery numbers 125. The young men are organized into a ship-visiting committee, and all the ships stopping over Sunday in the Madras harbor are visited. Sermons and tracts are distributed on all, and religious services held when practicable. This seamen's work is under the leadership of Mr. E. S. Dunhill, who is, as well, the superintendent of our Sunday-school. The condition of our Sunday-school can best be expressed by stating that its members raise 500 rupees (\$200) annually for missionary work. The girls and boys raise the money by solicitation, and never fail to bring up the amount of each month's demand. This, with the money raised from other sources, brings our annual missionary collection up to 800 rupees—over \$300. Besides

this the ladies of the church are organized into an auxiliary to the Woman's Foreign Missionary Society, and raise over 100 rupees annually. Considering the number of our members—only 73, including probationers, that none of them are rich, and most of them are quite poor, that they depend entirely on themselves for the support of their own church, we believe that many American churches might find an inspiring example of liberality and devotion to the missionary cause.

At one of our chapels we have a large Sunday-school but no preaching service, the building being used for a native school during the week. At the other chapel we have preaching twice a week, a class-meeting and Sunday-school, and a self-supporting English day-school. Generally speaking, the English work has prospered during the year. Two series of special revival services have been held, during both of which there were conversions. During the year 13 persons have been received on probation and 11 into full connection. The attendance at all the services is good, and a most blessed spirit of fellowship inspires each one to do his best.

NATIVE WORK.

When the year opened, we had one native day-school and Sunday-school held in one of our chapels. We had a good cash balance in our Sunday-school missionary treasury which has received a monthly addition of over 120 rupees, 60 from the Missionary Society and 60 from local sources. With these funds we are now supporting 4 native day-schools, and enrolling 262 boys. In each of the schools the Scriptures, our Church Catechism and hymns are taught daily in the Tamil language. I am glad to say that, of all the lessons taught, the boys take most interest in these religious lessons. They sing our hymns as if they were trying to split their throats. Many refuse to worship idols, and some have been severely beaten by their parents because they prayed to Jesus at home. We have 5 native Sunday-schools, with over 400 members. We have a Tamil preaching service which is quite well attended. One native man and a native woman have professed conversion and been baptized. Three native children have been baptized. A native class-meeting is held on Thursday evening, and a prayer-meeting in one of our chapels. We have 15 native members, 5 of whom are probationers who have joined this year. If we had a missionary who could devote his whole time to this native work thousands might be gathered into Sunday-schools, and a strong church soon built up. We have done what could be done, and can see that God's blessing rests upon this work, but are praying that some one may be sent who can devote all his time to this work.

W. F. M. S.—The good work begun nearly three years ago continues. At the beginning of the year Miss M. A. Hughes arrived from America, and was placed in charge. She has prosecuted the work with vigor, and added an orphanage containing 11 girls. Eighty houses are visited each week, and 93 women are taught. There has been one conversion. A number have given up their idols.

SECUNDERABAD.

Rev. William Curties, Pastor.

The work on this charge continues much the same as usual. In common with others we have suffered a little from the removal of members and adherents, but happily to some extent the gaps have been filled by arrival of others, so that our loss does not appear. The congregations on Sunday evenings have improved much, and the interest in the service is unabated. Conversions have been few. The attendance at week night meetings is meager, and this in itself is an indication of want of interest in the work of soul-saving. It seems hard to impress upon people the fact that the Church of God is a militant body, eager for conquest.

The finances of this charge are in a fairly healthy condition, though there is much room for improvement, considering the social status of our members and adherents. We maintain a "mission fund" to aid the Hindustani work in Hyderabad. The amount is smaller than last year, owing to pressure of an unavoidable nature.

Our Sunday-school is doing well, and contributes to the above-named "mission fund." We have a monthly meeting exclusively for children, and a weekly one besides.

No native work is done on this charge, but money is raised to help the contiguous station of Hyderabad.

We are endeavoring to raise our share of the \$1,200,000, and hope to succeed. The other benevolent collections are also being attended to.

TANDUR—*Telugu*.

J. H. Garden, Missionary.

The opening up of the work in Tandur has been very much retarded by a variety of circumstances unavoidable in their nature, and comparatively little effective work has been done in the mission during the year, but wherever we have expended any labor on it, whether in the town itself or during hasty journeys to surrounding towns and villages (which are numerous), we have been more and more convinced that here we have rich virgin soil of the most promising character.

The people receive us gladly, cordially. In one journey, on the same day we had two most touching instances of genuine kindness and hospitality; first, at the hands of a Lingite priest and family, and secondly, from a Mahratti Brahmin gentleman, whose treatment of myself, a native Christian brother and our two outcast servants will ever remain in my heart as two of the most genuine cases of kindness and hospitality I have ever met, either among Christians or others.

The climate of Tandur is more bracing than most of the surrounding deccan, being, I suppose, between one thousand feet and one thousand nine hundred feet above the sea. The population seems to me—I may be prejudiced in their favor—to be hearty, honest, simple country people. Even the merchants, trades people, etc., of the class to be found in small towns (or rather large villages), impress one as having been very fortunate

in their intercourse with Europeans, for they seem to hate them less and respect them more than in most places I have seen.

Tandur is in two parts—the new and old towns—about three furlongs apart, and probably containing in all four thousand or five thousand people. It is said to have about it seventy-one villages, of which it is the center. These probably average two hundred inhabitants—a total to the little Jagir of about twenty thousand souls. Besides this, there are, within a radius of fifteen miles, at least fifteen villages with an average population, as near as I can ascertain, of about twelve hundred to fifteen hundred souls, and each of the fifteen the center of numerous smaller villages. One I visited was, I was told, the governmental center of one hundred and forty villages.

Still it cannot be denied that, compared with Bengal, Punjaub, or the country along the coast line, this is a thinly-settled country, the chief advantage in compensation being the simplicity of the people.

As I said, we have done little as yet in Tandur. First, we had no place to stay, not even a room. This was finally secured. A small room with a gentleman in the employ of the railway company was lent us for one month. His wife—a Eurasian lady—was gone to a cooler climate for a month, and we took this opportunity of pushing in and seeing to the building of a house we were having put up for us by a native gentleman—a roomy place of mud and thatch which we hoped to make our home.

The month was most trying, especially to my wife. In June, before our house could be completed, we were called to Goolbarga (on a sad and lamentable mission) and have been hindered from returning except occasionally. As the natural result of all these and many other strains, we are not naturally very strong. My wife's health has completely broken down. May God, our Merciful Father, restore her.

In the Tandur Mission we have two schools, one in the town of Tandur with 2 teachers and 41 scholars at a cost of three rupees per mensem. Another in Kotapalli, fifteen miles distant, with 20 scholars and one teacher, costing five rupees per mensem. The Tandur school is opened every morning with Bible reading and prayer, and the boys come to Sunday-school.

We had at one time over 100 Sunday scholars, but owing to the absence of the missionary these have fallen off. The work is chiefly carried on by a native local preacher, who, with his wife and babe, form the church in Tandur. We are praying for great things next year, when we will be set free to follow our special work here, if God in mercy give us health.

YELLAHANKA.

Rev. Benjamin Peters, Missionary.

Yellahanka is situated nine miles north-west of Bangalore. The credit, under God, of opening this mission belongs to the Rev. Benjamin Peters, one of our native missionaries. He is a deeply pious brother. In March, 1874, he heard Bishop Taylor for the first time. The deep spiritual truths preached by "California Taylor," as he was then called, took such hold

of Brother Peters that he could not rest until he enjoyed the clear, distinct, abiding witness of the Spirit. Previous to his conversion he was one of the most devoted men in the community, scrupulously following the light as God gave it to him, and working as a lay preacher in the Church of England. After his conversion he gave up a salary of 250 rupees per month, to which he had worked his way in the telegraph department, and entered the South India Conference, receiving as low as 25 rupees a month.

Few, if any, of the missionaries in the South India work of our Church can point to so many converts from pure heathenism. It may not be amiss to mention a few of the most notable ones.

Mr. Vedantcharry, a Brahmin of means, education, and social standing, was among the first-fruits of Brother Peters's ministry. He was converted and baptized in 1878. He was at once disinherited, but, amid fierce persecutions, remained faithful, and is to-day one of the masters of a large Wesleyan school and a local preacher.

In 1879 a young man belonging to the Naidu caste and of a well-to-do family was converted, left home, friends, and comforts, worked his own way and exhorted until two years ago, when he was placed on a small salary so that he might give himself wholly to the work of the Lord.

In 1884 a "devil-driver" of considerable celebrity, who obtained "plenty fees" for driving out devils and conjuring, was deeply convicted of sin, and through Brother Peters's ministry found rest in Christ. He was baptized and became a teacher in one of the schools.

In 1887 a native doctor, while attending one of his patients, a member of our native congregation, was so impressed by the fervent prayers of Brother Peters that he renounced idolatry and received Christ. He continues to earn a livelihood by the practice of medicine and is growing in grace.

This year Ramengao, a Brahmin, and his two sons, Pedomur and Subroy, were converted and baptized.

These instances will serve to show that Brother Peters has reached a class of persons not ordinarily reached. The devil-driver and the conjuror are generally considered to be beyond hope.

In November, 1887, Brother Peters walked to Yellahanka and spent ten days in a hut in constant prayer, fasting the greater part of the time. The burden of his prayer was that God would open the hearts of the people to receive the Gospel.

The town contains between three and four thousand inhabitants. Within easy walking distance about forty villages are situated, containing a sum total of over 20,000 souls. In this entire region the Gospel is not preached. In July last the people literally besought Brother Peters to open schools for their children and teach them the Bible. The leading men of Yellahanka wrote to the proprietor of the "Chuttrum," a Mohammedan, and secured the free use of this, the largest building in the town, in which to hold a Sunday-school. In a few months 360 children were enrolled, with an average attendance of 300. The school is a mixture of

Canarese and Tamil. As Brother Peters speaks fluently in both languages he has no difficulty in carrying on the work.

Miss E. A. Mullin, a pious and exceptionally generous lady residing in Bangalore, supports a native day-school teacher. In addition, Brother Paranchody, a native Christian, was employed to assist in preaching and distributing tracts. In a recent visit to Yellahanka I found the children had made remarkable progress. Quite a number can, although they have been studying but four months, repeat part of the Catechism, the Ten Commandments, and a number of Scripture verses.

In addition to other aid, Miss Mullins presented our mission here with three acres of choice land on which to build a parsonage. It contains a well of excellent water ten feet square and twelve feet deep. The land is irrigated with water from the well. It is to be hoped that the day is not far distant when Brother Peters will have a parsonage on this piece of land.

There is every reason to believe that God will do a great work in this place. The people seem anxious to hear Gospel truth. It was wonderful to witness the head men of the village listen to their own children repeat, "it is a sin to observe caste," "it is a sin to worship idols," and sentences of a like character, and yet not hear a word of objection.

Brother Peters does not hesitate to show his colors. He is doing a solid work.

BENGAL.

~~Commenced~~ in 1872.

Organized as a Conference in 1886.

UNDER SUPERVISION OF BISHOP THOBURN.

No reports have been received from the Calcutta, Mussourie, or Burma Districts. The statistics, which heretofore have been made up to Dec. 31, are this year made up only to Oct. 31, so that all readers will please bear in mind that they represent only ten months instead of a whole year. The change is made in order that the reports may represent the same months as are represented by the financial reports of the Missionary Society, which are always closed on the 31st of October.

At the meeting of the General Missionary Committee the organization of the Malaysia Mission was provided for, so that hereafter the work in Malaysia will not be connected with the Bengal Mission, as it has been up to this time.

The reports from the Ajmere District are very full, and bring many words of good cheer to the Church. The presiding elder, Rev. C. P. Hard, in a letter to the Secretaries, says :

While holding their own in English work (and financially the churches are raising more in India than ever before—not declining, nor have they ever, in self-supporting efforts), the year has seen long strides made into the native masses, the widening and thickening of the battle. Methods of native work are becoming familiar. New weapons have providentially come to hand. The powerful aid of the beloved Missionary Society is appreciated throughout all the field ; also that of the Woman's Foreign Missionary Society. Much prayer is offered for these Societies.

We have not had time yet to hear from Bishop Thoburn as to the opening of the work of the new Conference year ; but we have no doubt that under his efficient and vigorous superintendency there will be much progress in the year to come.

Mr. Hard mentions that when he was canvassing early in the year for our buildings in Ajmere, he received donations

from 1,010 different persons, natives and Europeans. Our property there is valued now at 11,000 rupees. He also says that there are more baptisms now than ever before.

AJMERE DISTRICT, CLARK P. HARD, M.A., B.D., P. E.

APPOINTMENTS FOR 1888.

AJMERE.—*English and Native Circuits and Native Boys' Orphanage*, E. Jeffries, F. J. Blewitt. *Local Preachers*, W. Reeves, T. T. Wright. *Exhorter*, P. A. George (also teacher in Orphanage).

W. F. M. S.—*Girls' School*, Mrs. Jeffries, Mrs. Blewitt. *Teacher*, Miss S. Kirk. *Bible Woman*, Yanipoo.

BHURTPUR.—Paul Singh.

BURHANPUR.—A. S. E. Vardon.

W. F. M. S.—*Zenana Work and Girls' Schools*, Mrs. Vardon. *Teacher*, Prethi.

JABALPUR.—*English and Native Circuits*, M. Tindale, Jacob Samuel. *Local Preachers*, P. Gearing, W. H. Grenon, Dilawar Masih. *Exhorters*, R. G. Walker, Hanvey, Yakub, R. Alexander.

KHANDWA.—J. D. Webb. *Local Preacher*, Fakhiri Sinday.

W. F. M. S.—*Native Girls' Orphanage and School and Zenana Work*, Mrs. J. D. Webb. *Teacher*, Sarah.

MHOW.—T. E. F. Morton. *Local Preachers*, J. Laker, Khan Singh. *Exhorter*, Hari, and one evangelist.

Teacher in Girls' School, Mrs. H. Lacquire, superintended by Mrs. Morton.

Railway Circuit, W. H. Grenon, supply. *Local Preacher*, J. N. Hawkins.

The year makes this record for the first time: that each charge is now thoroughly engaged in native work as well as English. The basis of permanence in this seems to have been secured. Constant growth may be expected with a wise use of our forces, if we have "a hunger for souls" maintained within us by the Holy Spirit.

The two Orphanages and the annual outcoming of our district students from the Bareilly Theological Seminary will, doubtless, give trained laborers. Our buildings, now planted at the several strategic points taken, secure the protection of our interests and workers.

The accompanying reports of the missionaries show reasons for tears of sympathy in bereavement, for prayer in behalf of the baffled and often weary toiler, and for rejoicing over some souls won, churches trained for advance, scattered witnesses letting their light shine, rising institutions claiming territory for our Zion, great numbers gathered under the hands of the teachers of the word. These following reviews reveal the spirit of hopefulness which has grown to a great joy in the hearts of our people

throughout the district, as wide doors of usefulness have opened and agencies before unused by us have caused us to be surrounded daily by listening multitudes of India's young folks.

Feeling our unworthiness, we would flee overawed from our immense tasks but that we stand for a Church of praying millions who have power with God, and that the Master assures us of his presence.

We entreat each reader of these reports to pray once for these fields and the twenty-five millions of blood-bought souls who are sitting in this district's darkness and shadow of death.

JABALPUR.

Rev. M. Tindale, Missionary.

Our native work rejoices all our hearts beyond measure, and causes us to shout for joy. Glory to God in the highest—to God, for to him alone be all the praise! When we came to Jabalpur in January of this year there was not a vestige of any vernacular effort. The English membership were content to go to heaven and take as many unsaved Europeans along with them as they could persuade to go, but they had seemingly forgotten the great object for which European churches were started in India by Bishop Taylor; namely, to be centers of soul-saving power from whence the natives of the land would be reached. This great privilege was held up to them and gradually a missionary spirit was begotten. It took form and shape in a small class of native children in the Sunday-school. That class has grown from five to fourteen, and outside the English Sunday-school it has multiplied into hundreds. In July of this year Brother Hard, our beloved and energetic presiding elder, seeing the great opportunities for out-door work among the native children of Jabalpur, and the vast numbers who were not reached by other existing agencies, suggested the adoption of an entirely new method of working. The new method, like many others which have been so successful in the world, was merely a revival of an old-time plan—a revival of the Saviour's way of teaching when on this earth. The time and conditions in which the great Teacher lived were such that he could not—from lack of inclination, certainly, since he had no lack of means—arrange for any elaborate methods; so he passed by Sunday-school libraries, black-boards, ruled class-books, and the host of requirements that enter into the composition without composing our modern advanced type of Sunday-schools. He started work in the open air, in the street, in the fields, by-ways, houses, and wherever he could secure an audience.

He taught simple truths, emphasized them by object-lessons taken from surrounding nature, and thus laid the foundation of a work which was to last to all time and become the greatest monument of grace and glory under the sun. He told his disciples to "go and teach all nations;" to "go into all the world and preach the Gospel to every creature," and they did so. Many wonder, with Canon Taylor, why there are no more results from mission work. Without at all agreeing with the spirit of pessimism and fault-finding which pervades much of the canon's criticism

we cannot help thinking that a great deal more result—a moving faster of the Gospel chariot—would accrue from falling back on old-time methods. If, instead of the needless encumbrances of modern usage—needless, and positively harmful under certain conditions—simple means were resorted to, greater results would be achieved. In the higher and more advanced society of Western lands the adjuncts which go to complete the equipment of a Sunday-school, its choral accompaniments, perfected lessons, elaborate teaching, delightful pictures and black-board illustration, and twenty other beautiful helps and improvements—are all very nice, very acceptable, very entertaining, and exceedingly commendable; but because they did not exist in the schools of catechumens a few centuries after Christ, because they did not exist in the first Sunday-schools—after modern types, held by Robert Raikes and others—were those not real Sunday-schools?

What really is a Sunday-school? Is it not a collection of the same children meeting stately for Bible instruction, and when these conditions are met are not all the necessary conditions of a Sunday-school fully met? We contend that our open-air Scripture-schools are Sunday-schools to all intents and purposes. Our meeting-place may be the fields, the compound, the roadside, the bank of a tank or pond; but we do meet children, and the same children, because we repair to the same places regularly; and, as the houses do not move away, nor the occupants, and the average attendance is kept up week after week, the same children must needs appear. That they are the same children is testified to by those who teach them recognizing them, and also by the ready answers given to revisionary questions with which the regular attendants are thoroughly well acquainted. This regularity is not secured by the novelty of the teaching, since novelty soon wears off, but is obtained by the willingness of the children to listen to a pleasant mode of instruction which in no way restricts them, nor confines them to irksome and unused methods.

Then the music of our instruments and the weekly gifts of pretty picture cards, attract regular attendants, since the production of a variety of old cards is sometimes a test applied before new ones are presented.

Then, as much time is given at each Scripture-school as is really given in the most elaborately conducted English Sunday-school. No time is wasted on superfluities of any kind. Singing, teaching the Catechism, including the Ten Commandments and the Lord's Prayer, hymns, reading and explaining leading Scripture truths, a prayer and a concluding hymn occupy about half an hour at each spot—about as much time as is actually given up to teaching proper in English Sunday-schools.

But you don't keep a register? Of course we do. We keep a registry of numbers, because the people object to our writing down the children's names. They are extremely ignorant, are these people. They believe that when we write down their children's names we are using "Zabardaste," or constraint, and hence, out of consideration for their ignorance and mistrust, we have adopted a registry of numbers.

But you have not got superintendents? Yes, we have. Superintend-

ents which some schools in Western lands would rejoice to have. Frequently a M.A. superintends, while two teachers of special qualification emphasize and illustrate the truths of the Gospel.

But you don't meet under a roof? We have no objection to carrying an awning or a shamiana with us, and gathering the children under it; but we see no reason at all for it. We believe that if some Elijah hand could draw and support a solid roof over our schools in session, it would not add one iota to the earnestness of the teachers, or to the benefit the children derive.

But are not the children noisy? No; not more noisy than they would be if we had a covering over them, or if they met in a room. After a while we hope to see them quieter, but it will not be a room or a roof that will do it. When by example and precept we show them the beauty of good behavior, they will learn it as English children in the country places do.

We are going in for blackboards, as some of our friends think our teaching will be better illustrated. A portable picture on one side of a thin deal board, covered on the other with oil-cloth roughened for chalk-drawings, will serve all our purpose.

Then we have no objection to carry about a small lending library, only that at present, through ages of indifference and sin, the parents have not had handed down to them an emphatic "Thou shalt not steal," and until we reach their children better we must donate our books and tracts, the latter preferably, because our means are not as unlimited as our good wishes. All things considered, we believe we are on the right track, though heavier traveling organizations are left behind, and question our right to run in the race disencumbered of needless impediments.

An outcry of disapprobation and astonishment has been made at our surprisingly great numbers.

But why should indignation be wasted? We do not report one half of the numbers who actually attend all our weekly gatherings. And other people can report just the same results if they will adopt the same instrumentalities. Of course it means hard work: knee work, muscle grinding, much using up of adipose tissue, if any exist at the start; handfuls of thrown mud, with an assortment of small stones sometimes; frequently disappointments; but, on the whole, welcome recognition, kindly reception, and the prospect of good results to follow. We feel we must bestir ourselves. India must be converted, and we must be in a hurry, or the work will never be done. At past speed rates, it will take a million years to convert India! How shall we reach the millions? Through the children. Only through them. The old hearts are sin-besoddened and hardened; they will soon cease beating. We will try to have them changed (we do street-preaching to the adults as well as teaching the children); but our hope is in the little ones of to-day, who will be the men and women of the immediate future. We can waste no time teaching them the ologies—others may do that with mission funds if they care to. We cannot waste our hardly-gotten money in building

schools or rooms in which to gather the children when the climate is such that people live most of the time out of doors, and do not need houses to gather in. We do not care to wait until the children come to us in tens and twenties. We prefer to obey the command, *Go!* We leave results in God's hands; we sow the seed, constantly, carefully, in faith, and leave results to God. We condemn no one's methods, and we would ask the same charity of others. If the work is not of God it will fail; but as long as we have Jesus as our great Exemplar, and behold his command, we intend to follow on—while results already encourage us. Though started only in the end of July, we have sixty settled stations, where Scripture-schools have been taught regularly week after week; meeting on an average weekly 1,471 boys and 696 girls, not to mention an almost equal number of adults. Our workers labor hard. From 7 A. M. to noon, and then from 2 P. M. to 5 P. M., they move from place to place. Every visit is timed, every minute well spent. Arm-chairs are out of the question, and men who think that they can have easy times in the mission make a great mistake. Our men love souls, and must have them. Hence already we have a growing native Church, infantile it is true, but a most vigorous baby, which promises to develop into something by and by. We hope to have converts from heathenism. We feel that God's blessing rests on his approved methods, and hence we thank God and take courage. The following statistics may prove interesting, since they are the result of scarcely a fourth of a year's endeavor. Probationers, 10; members, 6; baptized (children), 2; adherents, 6; average attendance at Sunday services, 12; unpaid voluntary workers, 18; money raised locally and by means of letters, 207 rupees; paid workers, 4; number of open-air Scripture-schools, 60; average attendance, 1,471 boys, 696 girls; total, 2,167 weekly. Tracts distributed, 5,000. Not to include about 15,000 picture cards, many of which were kindly donated by the Lucknow Publishing House, and for which we are exceedingly thankful. Active pastoral visitation, a weekly class-meeting, a service for natives who can speak Tamil only, another for English-speaking natives, have been started and sustained. The native Church has been organized into a Quarterly Conference; the first session having been held, at which officers and committees were duly appointed, and the work systematically arranged for. I cannot conclude this report without expressing my gratitude and thankfulness to Brother and Sister Hard for their unremitting attention and devoted care of the growing vernacular cause. The latter, though far from enjoying good health, had accepted the onerous and responsible duties of treasurer to the work, and both she and dear Brother Hard have undertaken the financial responsibilities until relieved by regular grants from America. Much of the success of the native work is due, under God, to our presiding elder, whose energy and thoughtfulness in planning and assisting plans to their best execution have met with such favorable results. A preparatory class of workers for zenana and street work has proved helpful to many. One member of the class has joined the Allahabad Zenana Mission, while others are qualifying for work in the Master's vineyard. The activities of

the cold season have led to a discontinuance of direct teaching in class assembled, but private instruction is still being actively pursued, and we trust the new year will see the renewal of the teaching by Brother Hard, whose methods and plans for facilitating study of the Hindi and Romanized Urdu are much appreciated.

Thus far hath the Lord helped us, and we trust that he will continue to lead us right on. We believe that the pillar of fire will go before us until we shall have accomplished our mission—in leading a great host into the possession of the heavenly Canaan. To God be all the praise. Amen.

ENGLISH CHURCH, JABALPUR.

Rev. M. Tindale, Missionary.

A brief report of our work in connection with the Jabalpur charge will doubtless be of interest. To the Lord our God be ascribed all the praise and honor. Hitherto hath he helped and blessed us. Our Church work has been an uninterrupted happiness. Peace and concord have reigned, and spiritual progress has been marked. Babes in Christ have grown, the more advanced have become stronger in the times of spiritual refreshing which we have from time to time enjoyed from our Father. Some who have been temporarily restored to us after short periods of absence from the station have testified to the great value they set on their church privileges.

Our class-meetings have been regularly and well attended. They have proved most helpful to all. The testimony of God's people has been a means of grace, which even outsiders, who have from time to time dropped in, have enjoyed. The week-day services have also been regularly sustained and attended, as also cottage-meetings fortnightly at the houses of members living at a distance from the station and consequently unable to be present at the week-day means of grace. A weekly prayer and exhortation meeting was held for several months in the regimental lines, and succeeded for some time. Latterly, however, the limited number of those who came caused the removal of the meeting to other parts.

Our Sunday services have been well sustained; frequently people have had to leave for want of sitting room. The Gospel in all its simplicity and loveliness has been plainly and prayerfully set forth, and periods of heart-stirring and heart-searching have been vouchsafed us. One interesting feature of the Sunday and week day services has been the frequent attendance of educated Hindu and Mohammedan gentlemen who have sat and listened to the preaching, and in our Bible class to the teaching, with much interest. A large number of soldiers also meet with us from time to time, and have publicly testified to the great benefits derived by them in our meetings.

Pastoral visitation has been most pleasant and profitable. The hospital and the homes have been regularly looked up, and many a sick and dying man cheered with the message of love and pardon. The weak and cold have been warned and exhorted, and the absent have had the fire carried to them.

Conversions have been testified to by those gloriously saved, from sin through the ministrations of the Holy Spirit, while many have advanced into the higher heights of Christian experience, and now sing "I have reached the land of corn and wine." The members have been led to view religion in its most practical aspects, that conversion means living for Jesus, having an assurance and fellowship; not merely an outward conformity to Bible demands and rulings, but to visit the fatherless and the orphan, to help the needy, seek the salvation of the neighbors, watch the experience, and live in touch with the Holy Spirit. These have been placed in the forefront as marks and signs of fruit-bearing Christianity; while holiness, love of the brethren and humility have been held up for general acceptance.

Our official members are grandly saved men and women, some of them claiming the full salvation of perfect love. Their interest in the cause, devotion to Methodism, and Christian graces have been tested by years of consistent membership. With such fellow-helpers one feels strong and courageous. The liberality and consistency of the membership generally is all that can be desired. Some of course bring up the rear who might advance to the front rank; but of their unity with Christ and desire to grow in grace no one can speak too highly. The power to testify must be secured by an exceptional few who, through humility and diffidence, as also from early teaching outside of the Methodist Episcopal Church, fail to avail themselves of the great privilege of confessing Jesus before men.

The Sunday-school claims some place in this report. During the period under review, five conversions among the children are reported by the superintendent and teachers; while others have been deeply impressed. All the teachers are soundly converted to God, and the sole aim of all the teachings is to lead the dear children to Jesus. Twice during the year have special children's preaching services been held, and proved to be seasons of great power and refreshing. In connection with the London Sunday-School Union's request for united prayer, a session of the school was specially devoted to prayer and spiritual addresses.

The methods in use in the Sunday-school are those approved and adopted by the most advanced Sunday-schools of the country. The blackboard, with its beautifully variegated drawings and motto lessons, forms an attractive side picture—a board in which many a nail has been fastened by the Master of Assemblies, on which many a life lesson will hang to cheer, warn, and bless those privileged to come under their influence. *The Berean Leaf*, *The Classmate*, scholarly review, earnest emphasizing of leading truths, reprobation of evil in all its many forms, and tearful pleadings with the dear children, characterize some of the practical workings of the Sunday-school. The much-admired chromos from America, with motto-texts beneath, stand out prominently, adding to the interest, as, they help to fasten the truths on young hearts and minds. The infant, intermediate, and senior departments each receive attention, while in one corner of the English Sunday-school sits its own adopted child, the vernacular class, composed entirely of dear little native

children. These are encouraged to come regularly by the influence of Brother Captain Gordon, who, though for many months struck down by paralysis, is carried regularly to church and Sunday-school, and helps the cause he loves so well by his presence and a wise and judicious liberality. This vernacular class of 14, we hope, is but the germ of a great native work in-doors, competing with the magnificent out-door work in connection with the native Sunday and Scripture school interest. The English Sunday-school furnishes a committee for urging mission work, and a company of "Willing Workers," whose help and influence have been appreciated. A children's weekly prayer and exhortation meeting has been started, gathering in the more earnest and intelligent, and helping to develop spiritual strength.

Our church building is new, solid, and out of all debt. During the early part of the year, two verandas were erected and paid for, the Sunday-school children helping to collect most of the money. A commodious, double parsonage, with suites of rooms for the Bishop, when he passes through from time to time, the presiding elder of the district, and the pastors and their families, is in course of erection, and will probably be completed within three months from this date (November, 1888). The main building has already had all its foundations laid, and the outhouses attached to it have been nearly completed. The entire cost of the buildings will be not less than 9,000 rupees, and the official brethren have recorded their great thankfulness to Brother and Sister Hard who so generously have advanced the sum necessary to erect it. But for their kindness the Jabalpur church would not have been in a position to think of such an undertaking, and years would probably have elapsed before such a valuable addition to the church property would have been constructed.

Statistics.—A few figures connected with our working of the English charge during the past ten months may perhaps prove of interest. We now number 18 probationers, 44 full members, 2 local preachers, 2 exhorters, and a Quarterly Conference of 25 members. Our church is valued at 5,518 rupees, 309 rupees having been paid in addition for verandas. We have 56 children in the Sunday-school, and are able, glory to God in the highest, to report 20 conversions in the Church and 5 in the Sunday-school.

Little Winny Willard was one of the five brought to know and love Jesus from the Sunday-school this year, and she is now in heaven. Consumption had marked her as his prey, and she gradually faded away. Visited continually by teachers, superintendent, and pastor, she was helped and encouraged. Timid and gentle at all times, this dear lamb was still bright and trustful. Her faith was quiet but firm as a rock. To repeated questions as to whether she was prepared to meet God, she would reply, "I am trusting fully in Jesus." She now praises with the angels.

Blind David is another result of past Sunday-school effort, and a most remarkable instance of the power of all-abounding grace. Blind from

infancy, this poor young man was a heathen. He was dark mentally as well as physically. First convictions came to him from hearing an earnest street-preacher telling of Jesus and his love. He wandered one day into the house of dear Brother Rev. Dennis Osborne, of the Methodist Episcopal Church in Allahabad, and there heard words that were to him spirit and life. Many months were spent in teaching the poor ignorant blind boy, but all the teaching was repaid. He always attended the Allahabad Sunday-school and learned soon to read the Bible in raised characters. Gradually, as his faith strengthened, he grew to be a stalwart Christian. His removal to Jabalpur as a Bible reader to the blind threw him amongst us, and his testimony and happy manner have always been an inspiration. He reads the Bible as fast as any one with open, seeing eyes; can walk any distance without a guide, and possesses most wonderful powers of hearing and touch. By clapping his hands together he can tell the size and height of a room, whether it is filled or partially filled with furniture, whether there are trees on the roadside or not; he marches along the road as confidently as if he saw every thing. And his spiritual vision is as great as his detective abilities of touch and hearing. It is a great pleasure to sit by his side and hear him read and talk of the deep things of God, quoting verses of Scripture and appropriate hymns. We have written thus lengthily of Blind David because we believe he will soon have his sight restored to him. The truth is—and how sad we are to have to tell it—David's days are numbered, so far as service and testimony on this earth are concerned. That fell destroyer, consumption, has marked him, and is pursuing him relentlessly. The last time we saw him—yesterday—he said, "Brother Tindale, God's hand is heavy upon me, my bones are dried within me; but, praise his name, I am ready for the great change." His faith is strong, and firmly fixed on Jesus. In a few weeks more he will "*see* the King in his beauty and *behold* the land that is far off." What a waking that will be! What a gladsome change! What glory ineffable! May the results of patient endeavor as shown in Blind David prove an incentive to every one who hears or reads this report to press forward in the path of Christian effort, knowing assuredly that they shall reap in due time if they faint not.

AJMERE CIRCUIT.

Rev. Enoch Jeffries, Missionary.

English Work.—At the last Conference I was appointed to this charge after an absence from it of five years.

Much had been effected in that interim. The church was in its infancy when I left the place in 1882, and, owing to the fact that we do not as yet possess a permanent church edifice to call our own, stability is not a very marked feature of our work. The centralization of our endeavors in and around Kaisarganj on a solid basis—about to become an accomplished fact—ought to give all impetus to our cause. Changes of locality almost invariably impede Christian work, and especially when the change is to a non-central locality.

Evidence of this has been afforded within the year. At "Blue Castle" where all our forces, English and native, were centralized until May last, we were in a commanding position, especially as regards the native work, but when circumstances necessitated a change to our present quarters—at the extreme south-west end of the station—it was felt that our work would receive no little check, and such undoubtedly has been the result. "It is too far off," is the common remark made by persons when urged by the pastor to be more constant in attendance at the means of grace. Even members of the Church urge the same plea, and in a railway community such a plea cannot but possess a great deal of force.

Our services have been steadily held, and the congregations, though not large, lend stability to the hope for much better things when we shall have moved into our permanent quarters in Kaisarganj, in and around which locality most of our people reside.

Again, many of the poorest among the English-speaking classes live in that neighborhood, and a rescue work among them is most urgently demanded and (D. V.) will be attempted in the ensuing year.

During the year we have lost, by reason of their transfer to Bombay, the valuable services of brother and sister H. C. Tinckom, who had been most intimately connected with our work ever since the year 1883, when they were transferred from Khandwa. We miss them much.

Visits to the out-stations, Phalera, Jeypore, Bandeken, Delhi, Kasgunj, and Abee Roach, have been paid as often as possible. Our people residing in those distant places are not many, but they ought not to be neglected. At the same time it must be acknowledged that periodical visits made to our outlying members, even at long intervals, interfere with steady work at Ajmere. I merely state a fact without expressing any sympathy with it, for Methodism differs from other systems in that its local preachers have a stated work to do in the absence of the traveling preachers. The people lean too much upon an ordinary minister and too little on the Lord.

Brothers Reeves and Wright, the local preachers, have aided me to the utmost of their ability, and I am much obliged to them.

My time has been greatly taken up with building work and Hindustani studies, and the year has been a crowded one in other ways. [On the 19th of September Brother Jeffries was married to Miss Julia Purves, of the Allahabad Presbyterian Church; a noble Zenana worker of large experience.—C. P. Hard.] I am able to state, and I do so with a thankful heart, that so far as I know, I am wholly the Lord's. I never had a clearer sense of my acceptance with him through the merits of my adorable Saviour, and his service is to me one of perfect freedom and delight. To preach the blessed Gospel of the Lord Jesus Christ is, I believe, the highest honor a saved sinner can aspire to, and it is my most earnest prayer that God may see fit to use me more and more in publishing the blessed tidings of salvation.

NATIVE WORK.

Ajmere.—When the presiding elder left Ajmere for Jabalpur in May last, he placed this work in my charge, designating Brother Blewitt as my assistant.

I have kept the mission accounts and taken general superintendence of the work, including the erection of the new mission buildings. I have been besides much occupied with the study of Hindustani.

Brother Blewitt, assisted by Paul Singh (till his transfer to Bhurtpur early in October), has regularly carried on street-preaching and Bible and Sunday-school work.

The Bible schools (the statistics ought to provide separate columns for such schools) are excellent in their way, but from my knowledge of them, and I have visited them frequently in company with Brother Blewitt and his helpers, I am convinced that they lack the element of permanency. It is nice to have Bible and other exercises in the open air, but if we want a proper school with its accessories of roll-call, maintenance of discipline, etc., a school building (not necessarily an expensive one) is a *sine qua non*. Disorder and noise occasioned more frequently by children and adults outside the school circle would militate against the utility of any Bible school, and in some localities I might name it would be labor in vain to try to organize any such school in the open air. On the other hand, a most pleasing feature connected with these schools in some localities is the encouraging number of adults who congregate to hear the Gospel, either during the school exercises or afterward. And on one occasion I was delighted to hear most earnest inquiries being made respecting some hymn books which Mr. George had promised to bring for several of the people at their request, and when he told them that he had forgotten to bring them, I was still more gratified when they brought their pice and paid for the books in advance, so anxious were they to obtain them.

The orphanage holds on its way. The number of boys now cared for is nine, of whom three are nearly self-supporting. I have been expecting two new boys from Brother Gladwin, of Bombay, but when I last heard from him he had not been successful in obtaining charge of them, though he still hoped to succeed.

I have tried in several quarters to procure more orphans for our institutions, but without success so far; perhaps the Lord will send the increase after we shall have occupied our new buildings, when we shall be in a better position to receive them.

The new buildings now in course of erection, consisting of parsonage, girls' school, boys' orphanage, etc., and estimated to cost about 7,500 rupees, (on land for which 6,000 also were paid), are well in hand, but the work has been delayed, owing to the non-arrival of the iron girders from Bombay. The girders are, however, now in position, and work is again being pushed on with a view of trying to complete the buildings early in January. I have my fears that they will not be ready before February.

Bhurtpur.—This city, the capital of the native State of the same name, was occupied by our mission [There is none other, C. P. H.], for

the first time last March, Brother Paul Singh being the pioneer. He stayed only a few weeks when Brother Jacob Samuel succeeded him, and continued in charge of the work till the close of September, when he left for Jabalpur; his wife, the good and gentle Rebecca, having passed away to "the better land" on the 15th of September—the first of our forces to die in harness in that new territory. The work done by Brother Samuel and his now sainted wife was of the preparatory class. Carried on without much show or noise, it may for all that have broken the ground for the campaign of aggression now being conducted by Brother Paul Singh, who succeeded Brother Samuel early in October, and who, since his arrival there, has had several interviews with the Maharajah. On one occasion his highness asked Paul what he had come to Bhurtpore to do, and when told that he had come to preach the Gospel, was pleased to offer no remark, thereby kindly giving Brother Paul a hiding place behind the ancient adage that "silence gives consent!" At any rate, Paul is now openly and fearlessly preaching Christ in the streets of Bhurtpur! There is a wide and an open door for us in Bhurtpur, and no man can shut it. I have visited the place twice, and am about to go again. My opinion is that we could scarcely find a more promising field, and I am glad we were led to occupy it. O, may the Lord bless both Bhurtpur and Ajmere!

MHOW.

Rev. T. E. F. Morton, Missionary.

This is my second year at this station. The English work has not prospered as well as it did in the year previous. By transfers and retirement of soldiers in consequence of the short-service system, both our finances and congregations have been seriously affected. A reference to the statistics of the work here in years past will reveal the fact that the membership has never been large. After mature consideration, we have decided not to receive any of the military into full membership, except those that are on staff employment in the garrison.

This cantonment has not been free from pestilential diseases. Small-pox made its appearance in the early part of the year, and fevers and colds just now seem to be the order of the day. Myself and family have been having indifferent health for some weeks past. Amid our afflictions, God has been good to us; and to his name we ascribe all praise and glory.

While I have nothing great or important to report from the English side of our work, I rejoice to be able to report (and may God receive everlasting praise for it) success all along the line on the vernacular side. Since my return from the Sunday-school convention at Cawnpore last January, where I had carefully heard and treasured up for experiment in this charge several useful hints regarding the organization and management of vernacular Sunday-schools, the work has taken considerable strides. We set to work vigorously in organizing and running said schools. My workers soon apprehended the secret and brought in good

reports of the land; so that now we have a net-work of schools in the cantonment and most of the adjoining villages. They are 40 in number, with an average weekly attendance of 1,300 children, and all but two schools are in the open.

Although painful criticisms have been made of our work and the methods of operation we have adopted, yet our zeal is unflagged, and the great Sunday-school and preaching wheel continues grinding at a desperate rate.

We have introduced registers in our Sunday-schools in which the name of every scholar is entered. Some of the girls and boys in our schools are very intelligent and answer questions in the Christian Catechism as readily, and sing as lustily Christian hymns as any Sunday-school in the world. The way to get at children, and so weaken the tide of heathenism, is to go right to them in their mohallas. "Birds of a feather flock together," is a saying true in the case of the Hindus. The different tribes have in most cases their different mohalla, or division of the native city, for their habitation.

Unfortunately, lately, some sons of Belial have spread a false report among some of these mohallas that the government are after the children for their shipment to London, and that our workers are the agents employed to entice them away. It is reported that the children before dispatch to London are marked on their foreheads with the blood from their own veins.

Preaching.—This work is steadily carried on in the native city and many of the adjoining villages. I rejoice to say the unvarnished Gospel is served up warm. I have seen men in the congregations drinking in the truth with glistening eyes and earnest faces. I do believe that many in this city are convinced of the truth of Christianity, but who are afraid to take up the cross of Christ. I had the pleasure of baptizing into the Christian faith three Mohammedans and two Hindus. The last Hindu I baptized is a most skillful drummer, and is invaluable to us in our native city and village work. We always put in good singing with music in all our work. Our musical instruments are the majirā (small cymbals,) the tamburā (a stringed instrument), and an ordinary native drum; the music from these instruments is sweeter to the native ear than all the rich melodies from the orchestra.

The Religious Book and Tract Society, Allahabad, supplies our work with 1,000 Hindu tracts every month, and that at Lahore with 150 in Urdu, which are faithfully distributed. Our publishing house at Lucknow sends us no small supply of religious literature with Sunday-school tickets for our growing work.

Our Preaching Hall.—For several reasons we were obliged to quit the hall in the market-place for one almost as beautiful for situation in Boi Mohalla, in which our girls' school is also held; it is hard by the public road, at a prominent point of which the Gospel is faithfully presented to the gathering crowds. Large congregations are preached to in the market-place just opposite our former building.

Good Impressions Made.—I am glad to say we are making a great and good impression in this city. The name of Christ is on many lips. Children have met me on the way as I have passed through the city and asked for tracts and pictures, and I have availed myself of the opportunity of testing their knowledge in the Christian Catechism; some of them on seeing me have said, "Yisū' Masih," that is, Jesus Christ.

Village Work.—Only recently has this work been taken up. Our evangelist is a man full of push and energy, and has splendid preaching and singing ability. Some of the villages are a few miles distant from the cantonment, and five mornings are given to their visitation. Our evangelist has met with exceptional kindness in some of them. Especially at one, the Brahmin schoolmaster of the village, who had received his education in a mission school, warmly welcomed him and helped to gather up the children to be instructed in the Christian Catechism and Bhajan singing. At that village we have a Bible school attendance of 50 children. A short while ago I sent the school-master in question a lecture on the deity of Christ.

A "Kirtan."—Our evangelist conducted a most successful "Kirtan" (in Marathi), or short preaching, interspersed with gospel singing in the dragoon Syce lines at which about 150 men, women, and children were present. If it please God we hope to have many of these Kirtans in the future.

Beggar Service.—At 11 A. M. on Sabbaths, on the parsonage compound, we have a most interesting service for beggars, consisting of the blind, leprous, feeble, etc., at the close of which we deal out alms. As many as 139 adults attend this service. While the adults are being preached to, their children are gathered in three classes in Sunday-school. At the baptism of Shiv Lal, the last candidate for baptism, we had some nice singing, with drum and other music, before the ceremony. It did me good to see, on that occasion, some of the poor old feeble women clap their hands for joy, a leprous old man standing and mingling his voice with ours with great earnestness, and another blind old man joining in with his one-stringed instrument.

The Day-school for Girls.—The girls of this school are making progress in sewing and knitting. At an examination the other day the girls poured out answers to questions in the Catechism and sang beautifully. Their mistress has a command both of English and Hindustani and keeps the children well in hand; she is the daughter of our local preacher, Khan Singh. Mrs. Morton has supervision of the above school, as also the work of our Bible woman Abai, the wife of Hari, one of our preachers, who presents weekly written reports of her work.

Inquirers.—Two young men of the scavenger caste called at the parsonage and wanted to know something more of the Saviour regarding whom they had heard at Delhi some time ago. Preacher Hari read and preached the Gospel to them. A Mohammedan Sepoy, of the Seventh Regiment N. I., has been to me for instruction. As he reads now, I gave him some suitable Urdu literature with some Gospel portions for perusal.

Mohun Singh, a chowkedar of the Rajpootana Malwa Railway here, has been under religious instruction for several months past. I had hopes a few months ago of his and his wife's public decision for Christ by receiving Christian baptism. It would appear some Christian who, I suppose, was not in favor of his joining our mission, advised him to study the Gospel for six months with a view to giving appropriate answers to the questions which may be propounded by Hindus and Mohammedans, as there was no real necessity for immediate baptism. His wife heard the wild report that the padri sahib, after her baptism, would send her children away to the orphanage at Ajmere. All these things have hindered this Rajpoot family in receiving Christian baptism. But Mohun Singh is a decided Christian in his heart; he is often in our preaching services and sometimes in our class-meetings; he joins us in prayer. The presiding elder of the district had him on his knees in prayer after public service one Sunday night, and I noticed tears in his eyes as soon as he arose. It is to be hoped he will soon take a bolder stand for Christ.

Our Workers.—The majority of our workers are very hard-working, and endeavor to give every satisfaction in the discharge of the duties intrusted to them.

The Lord God omnipotent reigneth! Hallelujah! Let us rejoice and sing praise to his holy and reverend name! Amen.

BURHANPUR.

Rev. A. S. E. Vardon, Missionary.

The Outlook.—About three hundred years ago Burhanpur was made the center of Mohammedanism, and a prince of Akber's line demonstrated (Burhan = demonstration) that he was a follower of the conquering prophet. Alas! that glory vanished in half a century, and Burhanpur, the glorious city, changed Mohammedan and Hindu masters frequently till 1863, when it passed into the hands of the English. To these circumstances, which aroused the hate, treachery, and intolerance of both parties, and tore down alternately mosques and temples, add the fact that the gulf between the two parties is certainly not growing less, as Mohammedan and Hindu riots all over India prove, and one can easily see how little room is left in the hearts of the people for better thoughts of a better Saviour and better life. Bigotry, a clinging to the ways of their fathers, and an intolerance of all extraneous methods seem to be of primary importance. *Immediately* black pessimism is the result; but in the near future optimism, with its varied hue of glory, shall dawn upon the toiling missionary. The devil has not got out of India yet. But India is getting a glimpse of the Son of God, and is already crying, "What have we to do with thee, thou Son of David?" And the struggle to part from the spirit that possesses her has commenced. Shall it be long? Shall heartless and nerveless missionaries stand in the market-places with hands hanging down, and feeble voices, and misgiving hearts, and talk of victory? Only faith sees the victory from afar. So amid seeming failure we have to report progress this year. Three acquisitions from Hinduism and Mo-

hammedanism, four "olive branches," four brought in from nominal Christians and three transferred to us increased our number.

A great deal of seed-sowing has been done. And the seed has fallen in good ground in some places. We cannot work the district as we would, for want of funds and of trustworthy, competent hands to go and stay in all the larger villages and toil for the Master. Yet Christ is being inquired of. A native preacher and myself were mobbed by about five hundred Walabhacharis. The ringleader eluded us for three months, or we should have had him punished by the authorities. In the meantime, however, our new Mohammedan convert was assaulted at the gate-way of the mission-house by a young Mohammedan. He rushed on the Christian with these words, "You have become a Christian for food and clothes, you infidel!" He was fined only ten rupees, because of his youth, and this was his first offense. This has had a wholesome effect on the city.

The native preacher goes to five different places during the week in the mornings, and in the evening we have open-air services in the chowk. There is no place of worship in the city; no house where we can have a Sunday-school. This is our most pressing need.

Schools.—The people here are very poor, and the children have to earn their own living as soon as they can carry a small basket of stones or earth or get the thread ready for the loom. We tried a whole year to hold on to two schools among the mahars; but owing to the impossibility of getting children of sufficient age to learn the alphabet we had to abandon the project. Some success appears in our Urdu school; a fair number of lads and a number of little boys may be seen daily busily buzzing away in their own peculiar style. The bigger boys have read through Matthew and think it a very good book.

Sunday-schools.—Our Marathi school-teacher was, on the closing of the poor schools, set apart as Sunday-school teacher for the round-lying villages. He holds three schools on Sunday and the rest on week-days in villages all around Burhanpur. These are genuine schools, with Sunday-school lesson leaves. Adults and children sit in a quiet, orderly manner and hear the Gospel lesson. There is a great deal of room for development in this department of our work.

Colportage.—Our enthusiasm has not abated in this part of our warfare. Our men are very zealous colporteurs. Nearly 2,000 Scriptures were sold these ten months.

Medical work. Our small dispensary affords us incalculable advantages in getting to the hearts and homes of the people, and forms a most valuable means of introducing in a most friendly way the subject of salvation through Christ. We have had over 1,200 patients during the year, of whom one sixth were cases of intermittent and malarious fevers.

I am going under very, very hard circumstances to go to Poona this evening (31st). Emma and my eldest are seriously ill with malarious fever. Stannie was given back to us from death after eight and one half hours of convulsions. Pray much for me in my affliction.

KHANDWA.

Rev. J. D. Webb, Missionary.

Another year of missionary labor has come and gone, and we are called upon to give an account of our work. We do so readily. But we cannot say, however, that what has been accomplished is sufficient to fulfill our expectations or make us feel satisfied. Yet much has been gained to encourage and cause us to be hopeful.

If a missionary's success and the value of his work in general are to be measured by his number of baptisms and fullness of statistics, some may be discouraged and say all our efforts have been spent in vain. But if success can be measured by the weight of moral influence exerted by every missionary of the cross in every city, town, or village in which he may be placed, many may rejoice and thank God for the privilege of being great lights and elevating powers in the midst of the moral darkness, degradation, and spiritual death which surrounds them in every heathen land.

Our labor this year has included evangelistic work, such as preaching in the bazars and surrounding villages of Khandwa, day-schools, and Sunday-schools, zenana work and orphanage. Our preaching is listened to with more respect and attention by the natives, and they are rapidly becoming more friendly and approachable socially. Our native day-school in the town has increased from 35 to 55; our Sunday-school in the same place numbers 109. The day-school for native girls has 15 on the roll. A Sunday-school in that place numbers 22 girls.

We have a day-school in our church consisting of our orphan girls. A Sunday-school in the same place has 18 children. Altogether we have 4 day-schools with an average attendance of 90 children, and 3 Sunday-schools with an average attendance of 130 children.

In *Jaswari*, a village six miles from Khandwa, we have a day-school of 26, and a Bible-school of 40 children.

Zenana work has been carried on by Mrs. Webb and an assistant and two Bible-women.

Our orphanage for native girls still forms an interesting feature of our work. We have 15 at present and would much like to increase the number, but for lack of funds. We have sown the precious seed of the Gospel bountifully by word of mouth, and by scattering tracts and pamphlets among the people; and we can only trust that the promise, such "shall reap also bountifully," may be fulfilled to us, and we earnestly pray that it may be speedily.

We have been called upon during the year to pass through the greatest affliction of our lives, in the removal by death of our two little boys, our only children. Herbert and Harold, aged respectively four years and one year, were taken to their heavenly home within a month of each other. We say submissively and cheerfully through our tears, "His will be done," and we patiently work, wait, watch, and do his bidding until the day-dawn, when we shall see his face and enjoy their company in his presence for evermore.

THE RAILWAY CIRCUIT.

Mr. W. H. Grenon, Supply.

"What shall I render unto the Lord for all his benefits toward me?" Psa. 116, 12.

I thank the Lord for bringing me to this charge to labor for him both in this station and along the line. On receiving intimation that my services were needed in this direction, I was able to leave Calcutta on Friday, August 17, and arrived in Jabalpur on the 20th. From that date I have continued to assist the pastor at such times and in such manner as I have been ordered. In the beginning of September I officiated for the pastor during his absence up the line, and also again during his visit to Calcutta, from the 18th to the 28th of September. During this time my attention was not only given to the English work in the charge, but also to some of the extensive native work that has been so energetically sustained.

There was some delay on the part of the railway authorities of the C. I. P. R., in transferring the railway pass from the name of Brother Tinsdale to my own name, and so it was not till the 29th of September that I was able to start up the line on the special work assigned to me.

The first station I visited on the line westward was Sohajpore. This station has a resident missionary in Mr. H. de St. Dalmas. The mission is that of the Society of Friends, whose time is almost entirely devoted to native work, but as the English-speaking people here consist only of a small body of railway officials, Mr. and Mrs. de St. Dalmas are able to give them their attention, and thus I have been afforded greater opportunity of devoting more of my time and attention to the next station that I visited, namely, Hurda.

This station, which is 200 miles from Jabalpur, has a small Methodist Episcopal church with a parsonage attached, and at one time (when there was a resident preacher in charge) a promising Methodist Episcopal community. But times changed for this little church when its pastor was removed, and many of its members were transferred to other stations, and the resident pastor of Jabalpur could do little more than visit the station when he found opportunity for doing so. Some of the members of the Church resident in the station helped to maintain the regular services of the church, but these had also ceased when I arrived and took charge of the little church.

I immediately started round the station visiting the several families, making their acquaintance, and promising them that our church services would in future be maintained with regularity. This promise has been faithfully kept, with the good result that the little church, which has seats for thirty, at present is nearly always full. I found that the Sunday-school had died a natural death, and so lost no time in bringing it to life, and now it not only lives, but grows. I started with seven children and these have within a short space of time been doubled in number, and I have great hopes of being able to treble the attendance in the course of a few weeks.

I have no conversions to report, but the house to house visitation and the distribution of tracts is making a good impression, and I have the satisfaction of knowing that good seed is being sown, and that the word of the Lord shall not return unto him void. Unfortunately for the Church organization, there are no "out and out" Methodists in the station except one family. The head of this family, a good brother, is at present officiating as treasurer, steward, and trustee all in one.

On my arrival I found that although the church itself had recently been renovated and furnished at a cost of more than 400 rupees, by local effort, the parsonage still continued in a ruined condition, but not so ruined as to prevent the building being rented to a poor family for 3 rupees per mensem.

A special feature of my work at this station and, indeed, at all the stations along the line, is the distribution of tracts in English, Hindu, Urdu, Gujarathi, Maharathi, etc., to the passengers in the trains as they pass to and fro. In this way many hundreds of tracts have been given away, and as passengers in the train are always glad to have something to read, and show an eagerness to get these tracts, I feel that a very good work is being done in this direction.

At Khandwa 63 miles further on, I have not had more than one English service in the little church used by Brother Webb for his native services, but have done more work in the way of visiting some of the families there, and distributing tracts, speaking to railway officials, etc.

As Bhusawal, which is some eighty miles further on, is rather out of the way in its great distance, I have not been able to do more than call and see one family, which was greatly pleased, and I believe edified, by my visit.

My visits, which have been to Narsingpur, Burhanpur, and Bhusawal, have been appreciated, and as I come to be better known along this line I trust greater results will appear.

STATISTICS OF BENGAL.

CIRCUIT OR STATION.

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the year.	Adults Baptized.	Children Baptized.	No. of Theological Schools.	No. of Teachers in same.	No. of Students.	No. of High Schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Orphanas.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of "Parsonages or "Homes."	Estimated Value of "Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.					
<i>Ajmere District.</i>																																				
Ajmere, English.....	1	1	27	9	20	25	95	1	7								1	17	9	383	1	....	1	1	1,533	1,533	....	....	....	....	....	....	....	....
Bharatpur, Native.....	1	1	13	13	23	25	25	3	3								1	16	19	383	1	....	1	1	7,334	7,334	....	....	....	....	....	....	....	....
Bharatpur, Native.....	1	1	11	4	13	25	25	4	3								1	16	19	383	1	....	1	1	7,334	7,334	....	....	....	....	....	....	....	....
Khandwa, Native.....	1	1	11	4	13	25	25	4	3								1	16	19	383	1	....	1	1	7,334	7,334	....	....	....	....	....	....	....	....
Mbow, Native.....	1	1	1	1	1	1	1	1	1								1	1	1	1	....	....	1	1	1,267	1,267	....	....	....	....	....	....	....	....
" Native.....	1	1	1	1	1	1	1	1	1								1	1	1	1	....	....	1	1	1,267	1,267	....	....	....	....	....	....	....	....
Jubbulpore, English.....	1	1	44	10	100	93	160	5	5								1	95	1	1,267	1	1,333	1	1	1,333	1,333	....	....	....	....	....	....	....	....
Jubbulpore, Native.....	1	1	6	10	12	12	24	2	2								1	2	1	247	1	1,333	1	1	1,333	1,333	....	....	....	....	....	....	....	....
Railway (Harda) English.....	1	1	6	6	30	24	24	1	1								1	1	1	247	1	1,000	1	1	1,333	1,333	....	....	....	....	....	....	....	....
<i>*Burmah District.</i>																																				
Rangoon, English Church.....	1	1	18	17	250	350	20	16	16								1	218	25	1	3,000	1	3,000	1	1	3,333	10,000	....	....	....	....	....	....	....	....
Touchoo, Native Mission.....	1	1	30	10	100	80	13	6	3								1	32	1	32	1	....	1	1	2,000	2,000	....	....	....	....	....	....	....	....	....
Singapore.....	2	1	35	12	150	100	20	5	11								1	150	1	100	1	2,000	1	1	2,000	2,000	....	....	....	....	....	....	....	....	....
<i>Calcutta District.</i>																																				
*Calcutta, English.....	2	1	196	31	1,000	1,300	1,000	3	3								1	256	1	120	1	25,667	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
" Bengali.....	1	1	23	144	140	20	28	6	1								1	33	2	38	1	5,333	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
" Hindustani.....	1	1	25	20	20	50	6	3	1								1	33	2	40	1	333	1	1	3,667	3,667	....	....	....	....	....	....	....	....	....	....
Pakour.....	1	1	10	16	20	50	20	3	1								1	4	1	4	1	....	1	1	3,667	3,667	....	....	....	....	....	....	....	....	....	....
Muzafferpore.....	1	1	....	....	....	....	....	....	....								1	....	....	....	1	1,667	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
Asansole.....	1	1	....	4	....	20	2	1	1								1	....	....	....	1	1,667	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
<i>Mussoorie District.</i>																																				
Allahabad.....	1	1	114	18	....	350	50	3	3								1	....	....	....	1	11,000	1	1	2,333	2,333	....	....	....	....	....	....	....	....	....	....
Lahore.....	1	1	28	22	35	60	6	5	5								1	34	1	45	1	3,333	1	1	1,793	1,793	....	....	....	....	....	....	....	....	....	....
Mooltan.....	1	1	40	15	....	916	11	11	11								1	....	....	....	1	6,666	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
Mussoorie.....	1	1	75	21	50	140	140	5	7								1	....	....	....	1	1,000	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
Brooke.....	1	1	3	2	2	7	7	1	1								1	....	....	....	1	1,000	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
Deoband.....	1	1	3	2	2	7	7	1	1								1	....	....	....	1	1,000	1	1	1,667	1,667	....	....	....	....	....	....	....	....	....	....
Total.....	24	13	750	439	2,079	2,935	248	51	83	1	4	1	8	130	20	1,036	135	6,031	33	14	65,888	4	13	24,600	24,600	12,667	10,548	17	35	8,513	3,409	3,409	3,409	3,409	3,409	

* Last year's statistics.

BULGARIA.

Commenced in 1857.

UNDER THE SUPERVISION OF BISHOP MALLALIEU.

Missionaries.

Dewitt C. Challis, Elford F. Lounsbury, John S. Ladd.

Assistant Missionaries.

Mrs. Irene L. Challis, Mrs. Adelia S. Lounsbury, Mrs. Rosa D. Ladd.

Missionaries of the W. F. M. S.

Miss Linna A. Schenck, Miss Ella E. Fincham.

Bulgarian Preachers.

T. Constantine, Elder, Stephen Thomoff, Elder, J. I. Economoff, Elder, Gabriel Elieff, Elder, Stephen Getchoff, Deacon.

Probationers in Conference.

Peter Tickcheff, Ivan Todoroff, Bantcho Todoroff,
Peter Vasileff, Ivan Dimitroff, Mindo G. Vulcheff, Elder.

Local Preachers Acting as Supplies.

Yordaky Tswetkoff, K. G. Palimidoff.

APPOINTMENTS FOR 1888-'89.

Acting Superintendent, D. C. Challis. (P. O., Loftcha.)

LOWER DANUBE DISTRICT, E. F. Lounsbury, P. E.

Rustchuk, E. F. Lounsbury. *Rustchuk Circuit*, P. Tickcheff. *Hotontsa*, to be supplied. *Silistria*, to be supplied. *Bela*, to be supplied.

BLACK SEA DISTRICT, T. Constantine, P. E.

Varna, T. Constantine. *Shumla*, Ivan Todoroff. *Dobritch*, to be supplied.

UPPER DANUBE DISTRICT, S. Thomoff, P. E.

Sistof, S. Thomoff. *Tirnova*, Peter Vasileff. *Ivantche*, to be supplied. *Widdin*, to be supplied.

BALKAN DISTRICT, D. C. Challis, P. E.

Loftcha, K. G. Palimidoff. *Loftcha Circuit*, to be supplied. *Selvi*, Gabriel Elieff. *Plevna*, Yordaky Tswetkoff. *Orchania Circuit*, Stephen Getchoff, Bantcho Todoroff. *Troyan*, Ivan Dimitroff.

Sistof Literary and Theological Institute: Acting Principal and Legal Director, J. S. Ladd. *Teachers*, J. I. Economoff, M. G. Vulcheff, G. V. Popoff.

Loftcha Girls' High School: Principal, Miss Linna A. Schenck. *Teacher*, Miss Ella E. Fincham. *Assistant Teachers*, Miss Dobra Koomanova, Miss Anka Svetkova.

Primary School Teachers, Miss Mary Tergreova, Miss Nikla Malcheva, Mrs. Vulcana Papagova.

Bible Women: Superintendent, Miss Linna A. Schenck. *Assistant Superintendent*, Mrs. Clara Klaia. *Helpers*, Miss Todora Todorova, Miss Sicca Dimitrova.

Colporteurs, Petko I. Storcheff, Todor A. Nicoloff, Spas Dimitroff.

Bulgaria has long been the battle ground for sharp contests in the General Missionary Committee, as well as for contending hosts on her own soil. It has been a hard field to cultivate, under the great difficulties which it has had to meet. It has so often seemed to be on the eve of abandonment that the few workers have had to contend with the depressing effects of uncertainty as to the continuance of the mission, as well as with the complicated difficulties of the field itself. We trust a brighter day is dawning. The reports of this year are more filled with encouragement and hope than ever before. Let them be read attentively, and let unceasing prayer go up for Bulgaria.

The Board has authorized the Rev. J. M. Buckley, D.D., one of its managers, to look carefully into the condition of such of our missions as he may visit, and make report to them on his return. It is hoped that he will visit Bulgaria, and bring much interesting and helpful information to the Board.

Rev. D. C. Challis, Superintendent, writes :

I suppose the Church has ceased to expect any thing brilliant from Bulgaria and will not, therefore, be disappointed if we offer nothing startling in this year's report. It is not in the Bulgarian nature to be brilliant or dashing, but for a steady and persistent *hanging on* commend me to a Bulgarian. Of this quality I think our Church has experienced abundant proof, and has ceased from her vain effort to shake off Bulgaria.

We offer for your encouragement this year, a substantial increase in congregations, schools, and conversions. The increase of conversions and probationers is very encouraging, more than double that of any previous year. The number of earnest inquirers who cannot in the nature of the case figure in our statistics is also much increased. Convinced of the hopefulness of our work and confident of its future we invite the attention of our friends to the following reports from the districts.

LOWER DANUBE DISTRICT.

Rev. E. F. Lounsbury, P. E.

The past year has been the most successful of all since the re-opening of the work in 1880. The average attendance has been the largest ever known, and consequently more persons have heard the word of life—probably four times as many as in any previous year. Most of these have been quiet listeners, and no doubt some seed has fallen where, in future time, through God's grace, the fruits of righteousness will be shown whose starting-point will date back to some Gospel preaching, earnest prayer, or song of Zion heard during the year 1888 in the humble room where our services have been held at least five times during each week of the past year. During January and February, excepting the regular Sunday services, which always consist of two sermons, Sunday-school and prayer-meeting, meetings were held four and five times each week. These were well attended. Some were quickened to a more spiritual life, others began to study God's word, and some were aroused and began to defend the old Church which on more occasions than one needed some one to prop up its unevangelical teachings.

Two or three times I have been interrupted during preaching, but no serious trouble has ever been caused. I have always told the interrupter in a quiet way that if he would exercise patience till the services were regularly closed I would answer any proper question relating to the subject under discussion, or make any explanation necessary to a full understanding of the truth. This has usually been sufficient. On one occasion, a tinker, but not a follower of the Bedford kind, arose, and in a rough manner said that I had not told the truth. A few mild words allayed his feelings sufficiently so he contained himself till the meeting was closed, when a free expression was had. The result was that the tinker did not fulfill a promise he made to come the next Sunday to hear a sermon which he requested me to preach, on "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16. 17, 18. This and several other like occasions led me to appoint a meeting for Tuesday evening of each week at which any person was free to ask any question directly relating to the teachings of the Bible and practical religion. When no such question was presented then we were to occupy the time in studying the Gospel of John. During the past nine months we have studied this Gospel to the twelfth chapter, besides considering many questions relating to Christian morals. The new birth, the priesthood of Christ and its relation to man, and orders in the Church were also considered. There was an increase in attendance, and a spirit of inquiry was created. Some became our friends and friends of the truth, and others became enemies to the truth and its advocates. One who became an opposer went so far as to write and post scurrilous notices on the fence in front of our meeting room. Afterward he made a confession, and became a well-behaved

young man. Another, who was a violent leader among disturbers, causing no little fear on the part of some even after the annual meeting in September, when he made a demonstration in the presence of Bishop Mallalieu, has become a quiet listener during preaching, and takes part in the Tuesday evening Bible lesson. During a private conversation he confessed that he had a desire to lead a Christian life. He now says the Protestants fulfill the requirements of the Gospel better than the old Church. He has been won over to this state of mind through the leading of the Holy Spirit, and kind treatment on the part of some. He was such an opponent that some of the members and friends felt not a little displeased because others were not ready to take legal measures in his case. A gift of a few small tracts, a New Testament, and a singing-book, together with kind words of advice and the Spirit's faithful working have produced the result.

During the early summer an adopted daughter of a Roumanian lady was attracted by the singing and began to attend the Sunday-school and other services. She soon induced the lady herself to attend, who was converted in a short time, and having found peace in believing she joined the church on probation. In a few weeks the girl followed the mother. The persecution which followed, and not a little either, has proved the genuineness of her conversion. Usually more time is required to overcome prejudice, present the truth and induce the necessary surrender.

Our people still continue to show their determination to do all in their power toward self-support. Those connected with Rustchuck church have raised the following sums: Missionary Society, \$31 92; Bible Society, \$4; Tract Society, \$2; self-support, \$98 62; local expenses, \$18 60, and \$125 52 toward building a church, which is needed very much to accommodate the growing congregation, and also present a more inviting place to a better class of citizens who undoubtedly would attend if we had a church.

Hotontsa was left without regular preaching after the 1st of July, and irregular supplies were sent for the next three and a half months. During October Brother Zachariah G. Dimitroff was appointed as preacher and teacher for the next year. He has begun his work. The attendance is larger than ever before. The school now numbers over twenty pupils. The orthodox families are beginning to send their children, and the room is too small to accommodate the numbers. It is evident that something must be done to supply this place with a larger room for school and meetings. These people are new settlers and need help. They have collected \$7 toward self-support, \$4 for local purposes, and \$1 for Missionary Society.

Comparatively speaking, the results are small, especially viewed in the light of other surroundings. But we never have seen a better year than the past. The work is hard. Grace and backbone are needed. We have some of the latter in the field, and God has an abundance of the former which can be drawn by all qualified to use it. With God's help we will plant the seed of life throughout the district, but we want the new church for Rustchuck.

UPPER DANUBE DISTRICT.

Rev. S. Thomoff, Presiding Elder.

The Upper Danube District embraces the administrative districts of Sistof, Rahova, Lompalauka, Widdin, Berkovitz, and Vratza, together with the large district of Tirnova; these districts have a population of about 650,000. In all this territory there are only two preachers, one regular colporteur, and three student colporteurs during the summer vacation. Counting all these as regular workers, we have one worker to every 118,000 inhabitants. If the Tirnova administrative district were separated from the Upper Danube District this would still contain a population of over 300,000. These facts show how inadequate are our forces for the work we have undertaken in this district.

I rejoice to say, however, that the work in my district has, on the whole, been encouraging this year. I visited Tirnova in the first part of April and stayed there about two weeks, preaching two Sundays. Both times the small room where the preaching services are held was filled to its utmost capacity. The audience was very attentive. Some of the regular attendants were those whom I had great difficulty in inducing to attend when I was preaching in Tirnova eight years ago.

I would strongly urge that Tirnova, which is the largest and most important administrative district in Bulgaria, be re-inforced by sending an ordained preacher to reside in the city, and allow the junior preacher to devote more time to the village work.

The villages of Ivantche and Yaidji have been visited once a quarter by Brother Peter Vasileff. In the latter village especially the work is developing very hopefully. The *kmet* (village mayor) attended the prayer-meeting on one occasion. We have two members and one probationer in this village. Sister Theodora is working as Bible woman in this village and has succeeded in getting access to the ignorant peasant women and teaching them the rudiments of Christianity, thus dispelling their prejudices. In the village of Ivantche we have one member and three probationers. The brethren here tried to get a house centrally located that was for sale last spring, but failed. There being no other house available, they will not be able to find suitable lodgings for a preacher this coming year. But they still abide by the promise they made last year to give \$100 toward building a house to answer the double purpose of a school and preaching-place, and furnish the necessary stone material and feed the workmen if the mission will help them with an appropriation of about \$250. They also promise to give about \$20 every year toward the support of a preacher in the village. As these brethren have shown a laudable zeal in helping themselves before asking help from the mission, I would recommend that the small amount asked be granted.

Owing to pressure of work in the editorial department, I was not able to visit any other part of my wide district. But the reports sent me by the three students who have worked there this summer are very encouraging. Rahova is still the most promising place on the Danube west of Sistof. In Lompalauka there was a great excitement when the students

got there, owing to the Baptists having immersed three men in the Danube. This gave the brethren good opportunities to speak to the people on religion. The local authorities tried to persuade the students to leave the place in order to calm the people; but they respectfully declined—not having done any thing to excite the people. The work in Sistof has been prosecuted more vigorously this year. The advanced students have used their spare hours in going about town with tracts, engaging the young men in conversation, and inviting them to attend meetings. But for a mistake in the figures of last year's report, this year would show a slight increase. The average attendance on the Sunday morning services has been about 60. The Sunday-school is organized into a missionary society, and has collected and remitted to the treasurer of our mission \$12 85 this year.

The women's prayer-meetings have been held in different houses this year, and our sisters are learning to gain access to the women in Sistof. I must not forget to mention that our sisters have organized a branch society of the Woman's Temperance Union of Philipopolis, and have already succeeded in interesting some women in the temperance cause.

I have taught from ten to twelve hours a week in our Theological and Scientific School, and have enjoyed this part of my work very much.

Later advices from Tirnova show a healthful state of the work there. Our members are mostly young men of good character and influential in society. Class-meetings are characterized by deep heart-searchings and rejoicings in the living Presence.

From recent letters of Brother Constantine, I make the following extracts:

"October 18. Last Tuesday evening a new man rose for the first time to speak in the class-meeting. You ought to have heard him. It did my soul good to hear him speak. It carried me back to America in the midst of revival scenes. It was a real experience. . . . He told of his sinful life, and gave thanks to God that it is possible even for one like him to begin to lead a new life. At this he grew eloquent. . . . His wife now comes to church with him and is learning to read. October 30. Last evening, after the class-meeting, eight persons gave their names as probationers. One of them is a Roumanian Jew."

BLACK SEA DISTRICT.

Rev. T. Constantine, Presiding Elder.

During the past year the work has had a steady though slow growth, as it is natural that it should be in a country which prides itself on having received Christianity from the immediate successors of the apostles. Our audiences in Varna have averaged about thirty, most of them serious and attentive to the preaching of the Gospel. We have received 3 on probation, and we might have taken more were it not that we are resolved to be very cautious in the matter of taking in Church members, believing that it is better to make a mistake in registering members too slowly, if mistake we must make, than to take in members who might

disgrace us and compel us to cancel their relation to our Church. At present we have some four men who seem to be very promising and whom we intend to invite to join us. But aside from this apparently encouraging aspect of the work, principally in the city of Varna, there are other indications of encouragement, manifested by the increased number of those who take more interest in the work of the Gospel, by the increasing number of those who come to our services, by the reading more attentively of the word, and by others being more favorably inclined toward us. Some of the influential officials have spoken kindly of us, and some of the military officers have been quite frequently to our services, and this though we have held our meetings in a Turkish harem, which is a good place for concealing Turkish women jealously, but a poor place to invite worldly-minded people for devotional exercises. Last week the mayor of the city of Varna asked me, "When are you going to open your new chapel officially? I wish you could do so now while his royal highness the prince and his mother are here, and as I think you will invite them to be present at the dedication, many of the citizens will avail themselves of the opportunity to be present. I am anxious," said he, "that many should hear the sermon." This man used to attend our services quite regularly prior to his election to the mayoralty, but since he got more honor he has less freedom to do as he pleases. And he is not the only one who is thus situated. But our hope of success does not rest upon the influence of princes and the sons of men, though we desire to have favor both with God and men, if consistent with the principles of the Gospel.

In about a month we hope to occupy the first Methodist Episcopal church built in the Bulgaria Mission. This no doubt will be of great advantage to our work. We pray that it may prove the beginning of a religious revival in Varna and the surrounding places.

My time during the year has been largely occupied with buying of material for the chapel during the winter and superintending the building of the same during the summer, besides my regular duties as pastor of the Varna Society. I have also translated Catechism No. 3 for the use of the mission.

During the latter part of July I visited the populous town of Shumla, where my assistant, Brother Ivan Todoroff, resides. There he preaches regularly when he is not traveling on the circuit. On the Sabbath I preached to about 25 persons, more than one half of them having for the first time come to our services. I baptized Brother Ivan Todoroff's child and received one on probation. I am fully persuaded in my mind that it will be for the interest of our work if the Missionary Society would help us to buy real estate in Shumla while property is comparatively cheap, as it is rising in value every year.

Varna, or the Black Sea District, as the youngest in time of occupation, is not yet well worked up, but it gives us reason to hope that the Lord will bless his work to the salvation of many souls.

The greatest drawback in carrying on our work is religious indifference. But by beginning with the larger towns, and extending our

operations to the smaller towns, we shall in the course of time awaken a general interest among the masses of the villagers in the preaching of the Gospel, when we shall see the happy time of many being added to those who shall be saved.

It is but just, in presenting these feeble words of mine, to say that the liberality of our few brethren is something to be proud of, as the statistics will indicate. Let me state the facts briefly. We have only 6 members in full and 4 probationers, all natives, yet they have contributed under the title of "Contributions from Varna Class" the following sums:

	Francs.
For Missionary Collection for 1888.....	262
Toward putting up of new chapel.....	900
For self-support.....	276
For current expenses.....	140
	<hr/> 1578

I have put these figures right here for fear that some of the readers of the Annual Report may not take pains to look up the statistics. Most of the above total comes from the members and probationers. The Bulgarian is naturally economical almost to closeness, but when an appeal is made to him for an object which he appreciates he gives unstintedly. So far as the city of Varna is concerned, by the grace of God we expect to reap a rich harvest in the near future, judging from present indications. Last Sunday we had some 42 present, while on the following Thursday evening there were in attendance over 35 souls. They all behave themselves in a manner which is quite exemplary.

We are far from being satisfied with the fruit of our labor, but God will surely crown his own cause with success at some not very distant future. It is ours to sow and to water the Gospel seed, but it is of God to give the increase. It is ours to labor, though with anxiety, to pray, and to believe, that God will fulfill his promise concerning his word, saying, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And when this is come to pass we shall experience its blessed results. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." That God may bring this time soon is our constant prayer.

BALKAN DISTRICT.

Rev. D. C. Challis, Presiding Elder.

Brother Ladd, who had charge of this district during the greater part of the year, reports: During the year I was over the whole district twice and visited Loftcha and Plevna three times. In January the sacrament of the Lord's Supper was administered for the first time in Plevna, to eleven persons. About the same time four or five persons joined the Church on probation at Loftcha. In the other places, like Orchania and Selvi, the work seemed to be taking deeper root and making a deeper im-

pression on the community. As I was able to spend but a short time in each place, I was unable to assist in the work as I would like to have done.

The large circuit of Orchania, lying entirely among the Balkans, has been faithfully gone over four times by Brother Bantcho Todoroff, and this, too, notwithstanding the fact that the whole region was terrorized by brigands during the greater part of the summer, many persons were seized and held for ransom, and tortured, and even murdered when not able to pay. Over thirty villages with unpronounceable names and semi-savage inhabitants were visited, and the preacher was usually well received, even welcomed in places where a few years ago our workers were driven out. The sale of books and Scriptures was unexpectedly large. Internal dissensions have hindered the growth of our work in Orchania, but during a recent visit I was permitted to see a decided improvement begun which has since been going on.

At Loftcha, the large congregation attracted by our eloquent preacher last winter declined during the summer, but it is now increasing, and several young men have become regular attendants, and that means "not far from the kingdom." One of our new converts, a journeyman blacksmith, has grown rapidly under severe persecutions. His master has tried every possible means to shake him, but he continues steadfast, bearing ridicule with good nature, meeting arguments with Scripture proofs, and rising at two o'clock Monday morning to do the work laid out for Sunday.

The preliminary work of securing lots for a church in Loftcha goes on very slowly but seems likely to reach a favorable conclusion before long. We hope to be able to break ground by the first of March, but we have learned that delays may be expected for such enterprises at every point. Personally the men in authority are not unkindly disposed, but they are jealously watched by those who are, and so they often make a show of hostility to keep themselves above suspicion.

We have re-opened the work in Troyan with a good prospect of success. Some of those in authority attempted to intimidate the man whose place we have rented, but they were ordered to keep off his premises. He would "let his place to whom he liked." Priestcraft is practically a spent force in Bulgaria. The spirit of this world uses the forms of dead orthodoxy as a respectable religious cloak and frowns upon all spiritual earnestness as "fanaticism" and unbecoming this enlightened age. But the conscience of the masses is not entirely dead, nor is the natural hunger for the bread of life satisfied by imported skepticism. A few priests have been so far influenced by this demand that they have discarded the dead Slavic and read the Church services in the spoken language. One priest has lately published his experience in preaching the Gospel. He is persecuted as if he were a Protestant. We would be glad to record more such examples, but they are not common, nor do they seem likely to become numerous in the future. The contest is between Protestant Christianity and infidelity.

Greatly increased interest is manifested of late in Selvi. Young men

(it is young men we first get hold of every-where) are earnestly inquiring about the teachings of the Bible. The girls' high school at Loftcha is full, and prospering both intellectually and spiritually. Several of the girls have been converted this year.

COLPORTAGE.

Brother Ladd reports : Three colporteurs have worked during the whole year, and nine students worked each three and one half months. They have sold 2,200 Bulgarian books, 9,000 tracts, and 655 copies of Scriptures. The receipts amounted to \$927 67. The total expense of the work has been about \$2,150. The colporteurs have been required to devote their time to preaching, holding meetings, and religious conversations wherever they could find opportunity. Their reports show that they have been faithful in this work as well as in selling books. This work is important, as they break up the ground and prepare the way for the preachers we are training in the schools.

PUBLISHING DEPARTMENT.

We have printed our paper, the *Christian Witness*, every month. Also five or six tracts and the first part of a Church history. The total number of pages printed during the year is 550,000, at an expense of a little over \$300. Two students have paid their expenses in the school with money earned in the press-room. But our press, which we have used for some four years and which was old when we received it, has entirely broken down, so we have to get our printing done outside for the present. We trust that some arrangement will be made so that we can get a new press during the coming year, for we believe that the Publishing Department will become after a few years one of the most important branches of our work.

The Mission was favored with the presidency of Bishop Mallalieu at the Annual Meeting. His wise counsels and judicious plans were greatly appreciated by the brethren of the Mission. He is looking earnestly for the right man to take the Superintendency, and plans for an active and aggressive campaign in Bulgaria.

CIRCUIT OR
STATION.

* Volumes printed during the year, 4,000; Pages, 550,000.

ITALY.

Commenced in 1872. Organized as a Conference in 1881.

UNDER SUPERVISION OF BISHOP ANDREWS.

THE session of the Italy Conference for 1888 was held in Rome under the presidency of Rev. Leroy M. Vernon, D.D., who retires from the work after sixteen years of faithful service. The mission has had difficulties of considerable magnitude to encounter, notwithstanding which the reports from the two districts present many reasons for thanksgiving and encouragement. One of our Italian ministers has been appointed presiding elder of the Rome District; and it is hoped that he will prove equal to the duties imposed upon him. The mission rejoices in the presence of Rev. E. S. Stackpole, who is making great progress in the language, and will soon be efficiently conducting the Theological School at Florence. Rev. William Burt continues his vigorous supervision of the Milan District.

APPOINTMENTS FOR 1888-89.

ROME DISTRICT.—GIOVANNI B. GATTUSO, P. E.—*Foggia*, Pietro Tagliatalata; *Melfi*, Gualtiero Fabbri; *Naples*, Eduardo Stasio, Antonio Savarese; *Palermo*, Gaetano Conte; *Perugia*, Raffaele Wigley; *Pisa*, Emilio Borelli; *Pontedera*, Felice Dardi; *Rome*, Teofilo Gay; *Terni*, Domenico Polsinelli; *Venosa*, Carlo Boglione.

Enrico Caporali, Editor of the *Nuova Scienza*, member of Perugia Quarterly Conference.

MILAN DISTRICT.—WILLIAM BURT, P. E.—*Adria*, Aristide Frizziero; *Alessandria*, Giovanni Pons; *Bologna*, Giacomo Carboneri; *Dovadola*, Paolo Gay; *Faenza*, Pietro Ballerini; *Florence*, Constantino Tollis, Vittoris Bani; *Forli*, Carlo Gay; *Genoa*, Daniele Gay; *Geneva*, Tiofilo D. Malan; *Milan*, Vincenzo Ravi; *Modena*, Crisanzio Bambini; *S. Marziano*, Augusto Manini; *Turin*, Bernardo Bracchetto; *Venice*, Federico Cruciani.

Enrico Borelli, Superannuated, member of Turin Quarterly Conference.

E. S. Stackpole, Instructor in Theology, member of Florence Quarterly Conference.

W. F. M. S.—MISS E. M. HALL, Directress.

BIBLE WOMEN.—*Foggia*, Mrs. Teresa Tagliatalata; *Forli*, Miss Ernestina Passerini; *Milan*, Mrs. Stazi and Mrs. Camperi; *Pisa*, Miss Stella Biondi; *Rome*, Mrs. Elvira Mondo; *Soccaro*, Miss Campioni; *Turin*, Miss Monta; *Venosa*, Miss Nitti.

ROME DISTRICT. G. B. GATTUSO, P. E.

Called by the grace of God, and the confidence of Bishop Foss, to the direction of the southern district of Italy Conference, I herewith fulfill the duty of informing the Bishop of the actual condition of the district.

From Pisa to Palermo there are ten stations and thirteen ministers under my care. Among these are numbered Professor Caporali, who with general approval directs the *Nuova Scienza*, a work distinguished in the reconstruction of the philosophic thought of Italy; Professor Lanna, not at present in actual service, and Brothers Savarese and Boglione, employed as local preachers. The third Quarterly Conference was for me the first; and I am pleased to be able to say, conscientiously, that by the powerful help of the divine Spirit, and the grace of our Lord Jesus Christ, the most intricate difficulties were speedily resolved. Brother W. Burt has been witness of every case, and he, rather than I, should testify to the truth of this.

This is certain, that among the ministers in general, the official brethren and members, this first visit was productive of comfort, of progress, and of hope. The shortness of time since my appointment to this office, and the rules of delicate regard and of prudence, will not permit me to make observations on the past, or to speak too much of the present.

I limit myself with saying that there is, here and there, encouraging progress, while at some points there is stagnation. For example, Pisa, Perugia, Terni, and Melfi leave much to be desired, while the marked success at Pontidera, and the solid progress at Rome, Naples, Foggia, and Venosa, and the tenacious and persistent struggle at Palermo, notwithstanding the withdrawal of the minister, Abele Gay, and of the Presbyterian congregation, give much comfort for the present and assurance for the future. "Christus imperat." It is superfluous to say that the progress would be threefold if at Naples, Foggia, and Venosa there might arise new temples, as at Florence, Milan, and Turin.

Meanwhile my most earnest attention shall be directed to the faithful application of the Discipline, for the larger development of the spirit of Methodism, and for the consolidation of the work of God.

The sincere and loyal accord with my dear Brother Burt, in the harmony of means and unity of purpose, constitutes the force of the committee, to which is added the valuable support of dear Brother Stackpole.

Our programme is brief, but unshaken and secure, "To conquer ill with good." The Lord is with us. With unlimited confidence we look for the mighty aid of the Lord, and the fraternal and loving concurrence of our dear and beloved brethren in America.

MILAN DISTRICT. REV. WILLIAM BURT, P. E.

From a study of the actual condition of things in Italy, it is very evident that God, in his providence, is opening before his people continually doors of opportunity much more rapidly than they are entering. A review of the past twenty-five years of the history of this interesting nation reveals how wonderfully God has used men, who knew not that they were serving his purpose, to bring down from his lofty position him who had assumed, in the name of Christ, to play the tyrant over human souls. Every week produces some new fact that tends to humiliate the pope and his court, to restrict the liberties and punish the wrongs of the clergy, and to free the people from the thralldom of ignorance and superstition. But freed from this old yoke they sink into an indifference almost indescribable. There are multitudes who give us no more trouble because of their superstition, but because of their absolute indifference to any and every thing but sordid gain. Conscience for sin has been almost, if not entirely obliterated, in the past servitude to the Romish Church. Set free, and given the opportunities of education, they become intensely self-righteous, and form that class of men the most difficult to reach. They judge that they know precisely what religion is by what they have known and now see in the Romish Church, and they wish to hear no more about it. We have therefore to meet not only the lion (Leo XIII.) of popery in his lair, but also that for which popery is responsible—the total indifference and almost universal infidelity of the people.

Notwithstanding, however, the strength and number of our difficulties, we find many reasons for devout thanksgiving and signs of real progress. I have faithfully visited the various stations on my district from Geneva to Florence, exhorting and encouraging ministers and people. In company with Brother Gattuso, Presiding Elder of the Rome District, I have visited all the stations in his territory. I note a few facts in reference to the stations on my district. At Genoa we have met with great difficulty in procuring a suitable hall. A small work, however, has been initiated with six members. We must conquer at this important center.

At Alessandria the struggle has been desperate against the indifference of the people and the tyranny of the priests. Our hall, though convenient in itself, was most unfavorably located. We now have procured another in a more central position, and hope for better results. At S. Marzano the work is truly a delight. The brethren are zealous, and full of faith, and the Lord is adding to their number continually. The neighboring village of Canelli has heard the good news, five have been converted, and a regular service is held there every week. Venice, where for many months we have had reason for discouragement, now promises better things. The favorable location of our hall and the zealous work of the pastor are already yielding good results.

At Milan the progress is steady and substantial. The beautiful new church will soon be completed, and will be ready for dedication when Bishop Fowler arrives here in March.

At Adria we have taken and fitted up a hall capable of accommodating 300 people. It is crowded at every service. This new work has been blessed from the beginning with enough of persecution to stimulate it. A letter received from the pastor a few days ago says that last Sunday two priests and four men stood in the street to hinder the children from coming to our Sunday-school, and if one of them persisted in going the priest took him by the collar, and dragged him to the nearest Catholic church. Some of the citizens seeing this performance vigorously protested against it, and if our minister had not arrived on the spot at the opportune moment the priests would have received a generous pounding at the hands of indignant citizens. The result is that many families have formally presented their protest to the civil authorities, their sympathy has been strengthened toward us, and many more children come to the Sunday-school.

At Modena the crying need is for a more commodious and more respectable place of worship. The little hall we have, though in a narrow by-street, is full, and affords no opportunity for an advance work.

At Faenza the pastor has lately been greatly comforted and encouraged by tokens of progress, a more numerous audience, and requests to be taught the way of salvation.

At Florence we are planning, hoping, and praying for special manifestations of God's favor. The visit of Bishop Mallalieu greatly encouraged us here, as also in other places throughout the Conference. Brother Stackpole is making progress in the acquisition of the language, and preparing himself for his important position as teacher of theology. Together we have taken an entire house with three apartments, one of which serves as the home of Brother Stackpole, another for the theological school, and the third for my home. We now have more applications from young men who wish to enter the school than we can possibly admit. Here, I believe, rests very largely the hope of our work in Italy. We want men who know the history, doctrines, and life of our Church. We hope to make our school the place where the young men who enter our ministry shall not only receive suitable instruction, but the anointing of the Holy Spirit. We need in Italy, most of all, earnest, consecrated men, who shall be soul-winners. Our prayers and our labors are for the salvation of the people, and we trust in Him who alone can give success. "They of Italy salute you."

JAPAN.

Commenced in 1872.

Organized as a Conference in 1884.

UNDER SUPERVISION OF BISHOP MERRILL.

UNDOUBTEDLY Japan presents to-day one of the most promising fields in the whole world for immediate success. Our mission has a gain of 325 members and 884 probationers, or a total gain of over 1,200—a gain of nearly 50 per cent. in a single year. These figures, however, are only a slight indication of the great advance which is going on in this empire, in its progress toward Christianity. Infidelity is also hard at work, and is making an effort to turn the revolt from idolatry into a revolt against all religion. This is the seed-time for Christian work in Japan, and the churches which pour in their consecrated workers now are sure to reap ere long an abundant harvest.

Bishop Fowler held the Conference at Tokyo, and was deeply impressed with the great opportunities open for us in this “Land of the Rising Sun.”

APPOINTMENTS FOR 1888-'89.

HAKODATE AND AOMORI DISTRICT. C. W. Green, P. E.

Matsumoto Sogo, Ass't P. E.

Aomori Circuit, Sawai Konosuke. *Fujisaki Circuit*, to be supplied. *Fukuyama Circuit*, to be supplied. *Hakodate*, Nakada Kiukichi. *Hirosaki Circuit*, Aibara Yeiken. *Kuroishi Circuit*, supplied by Fujita Tadashi. *Morioka Circuit*, Matsumoto Sogo. *Otaru Circuit*, Yamada Genjiro. *Hirosaki School*, John Wier. *Aomori High School*, D. N. McInturff.

W. F. M. S.—*Caroline Wright Memorial School*, Miss E. J. Hewett, Miss M. Simons. *Hirosaki Girls' School*, Miss M. S. Hampton. *Woman's Work*, Miss M. S. Hampton, Mrs. D. N. McInturff, Mrs. C. W. Green, Mrs. John Wier.

NAGASAKI DISTRICT. J. C. Davison, P. E.

Agune Circuit, to be supplied by Kubota Yoshitaka. *Fukuoka Circuit*, Asuga Kenjiro. *Kagoshima Circuit*, Nakayama Chiujo. *Kajiki Circuit*,

supplied by Takahara Yasutaro. *Kumamoto Circuit*, Kurimura Sayehachi. *Kurume Circuit*, Kikuchi Takuhei. *Nagasaki*, supplied by Toyama Sanro. *Sendai Circuit*, Tomita Seimei. *Yanagawa and Miike Circuit*, Ushijima Rintaro. *Yatsushiro Circuit*, Ichiku Keitaro.

Cobleigh Seminary: English Department, D. S. Spencer. *Theological Department*, H. B. Johnson. *Industrial Department*, C. Bishop.

W. F. M. S.—*Kwassui Jo Gakko*, Miss E. Russell, Miss M. J. Elliott, Miss E. A. Everding, Miss A. Bing. Miss Imhof to the Industrial Department conditionally. *Woman's Work*, Miss M. J. Elliott, Miss E. A. Everding. *Fukuoka Girls' School*, Miss L. B. Smith, Miss Allen.

NAGOYA DISTRICT. C. S. Long, P. E.

Adzusa, to be supplied. *Ebinura* and *Shinshiro*, supplied by Kudo Yosaku. *Gifu Circuit*, to be supplied. *Iida*, supplied by Kaneko Seii. *Matsumoto*, Hirata Heizo. *Matsushiro* and *Nagano*, supplied by Okamura Keitaro. *Nagoya*, Yamaka Hatanoshin. *Nagoya Circuit*, Yamada Shunpachi. *Nishiwo*, Onuki Bunshichi. *Taharo*, supplied by Abo Eitaro. *Takato* and *Sakashita*, Otake Tsunenari. *Toyohashi Circuit*, supplied by Kudo Michinobu. Jas. W. Lee, self-supporting missionary. F. Ohlinger, missionary to Korea.

W. F. M. S.—*Girls' School*, Miss Danforth.

TOKYO DISTRICT. Julius Soper, P. E.

Sakuyama, to be supplied. *Sawara*, to be supplied. *Sendai*, Yamada Toranosuke, Suzuki Giichi. *Shimosa*, supplied by Kogushi Tokujiro. *Shirakawa*, supplied by Matsuda Ichikichi. *Tokyo: Aoyama*, supplied by Yamaka Motojiro. *Asakusa*, to be supplied. *Kanda*, Ishizaka Kameji. *Mita*, supplied by Aoyagi Yetaro. *Okubo*, supplied by Itagaki Kiichi. *Tsukiji*, Ogata Sennosuke. *Yotsuya*, Honda Itsuki. *Urawa*, supplied by Yamanouchi. *Utsunomiya*, Kosaka Keinosuke. *Yamagata* and *Tendo*, Kimura Shichijuro. *Yonezawa*, Nagano Chujo. *Yonezawa Educational Work*, J. G. Cleveland, G. W. Elmer. *Tokyo Gospel Society*, Ogata Sennosuke, H. W. Swartz.

Tokyo Ei-Wa Gakko, General Director, I. H. Correll. *Philander Smith Biblical Institute*, Instructors, I. H. Correll, M. S. Vail. *Collegiate and Preparatory Department*, E. R. Fulkerson, Principal; Instructors, Miss Jennie S. Vail, Miss H. S. Alling, M. N. Frantz, G. F. Draper, J. O. Spencer. *Publishing Agency*, I. H. Correll, H. W. Swartz.

J. G. Cleveland, member of the Yonezawa Quarterly Conference. H. W. Swartz, member of the Tsukiji Quarterly Conference. I. H. Correll and E. R. Fulkerson, members of the Aoyama Quarterly Conference. M. S. Vail, member of the Yotsuya Quarterly Conference. M. N. Frantz, member of the Kanda Quarterly Conference.

W. F. M. S.—*Aoyama Girls' School*, Miss A. P. Atkinson, Miss M. A. Vance, Miss M. Atkinson. *Tsukiji Preparatory Girls' School*, Miss A. M. Kaulbach, Miss Pardoe. *Day-school*, Miss M. A. Spencer. *Woman's work*, Tokyo, Miss M. A. Spencer, Miss H. S. Alling, Miss M. J. Holbrook,

Mrs. M. S. Vail, Mrs. J. Soper, Mrs. H. W. Swartz. *Yonezawa*, Mrs. J. G. Cleveland, Mrs. G. W. Elmer, Miss R. J. Watson. *Peeresses' School, Tokyo*, Miss M. J. Holbrook. *Girls' School, Yonezawa*, Miss R. J. Watson.

YOKOHAMA DISTRICT. G. F. Draper, P. E.

Honjo, to be supplied by Kawasumi. *Kanagawa*, to be supplied by Nakazawa Kadzuharu. *Kumagaya*, Nakagawa Kunisaburo. *Odawara*, supplied by Moriyasu Nobushige. *Shimamura*, Komoriya Tsunekichi. *Tobe*, supplied by Ninomiya Yasuji. *Yokohama*, Oba Junichi. *Gospel Society*, W. S. Worden.

W. F. M. S.—*Deaconesses' School*, Mrs. C. W. Van Petten. *Day-school*, Miss G. M. Rulofson.

AOMORI DISTRICT, G. F. DRAPER, P. E.

The Aomori, formerly North Hondo, District was constituted in 1884, but remained separate from the Hakodate District only one year on account of the scarcity of workers available for the North.

The condition of the work on the District shows clearly the serious loss that has ensued from continued union. Though the united districts make but a comparatively small display in the statistical tables, yet the great distances and limited time within which travel is practicable make it absolutely essential for the proper development of the Church that there should be two rather than one.

We have been seriously slighting a wide field where opportunities are abundant, and the responsibility of evangelization remains almost wholly upon us.

In taking the work last year, I found myself hampered by two conditions; one was the necessity of spending the balance of the year in the school at Hirosaki as teacher of English, thus preventing any intinerating in the autumn; the second and far more serious one was my very imperfect knowledge of the language. In spite of these drawbacks, however, the district has been blessed with a very substantial growth during the year. This is largely due to the faithful labors of the preachers in charge.

We are glad to report the addition of Brother D. N. McInturff and family to our working force, to fill the long vacant position of teacher in the Hirosaki school. He has been with us since January, and his efforts have been instrumental in quickening the Church and gathering in a goodly harvest from the seeds already sown.

Mention should be made of the importance to us in the North of the position we hold in the Hirosaki school. Our Church has reaped the benefits of past labors there, and the present gives promise of no less results for the future. While not nominally a Christian school it is freely opened to us, and the influence of an earnest, God-fearing worker is strongly felt. We cannot afford to lose this most valuable adjunct to our work. Let us support it to the best of our ability.

I have visited as frequently as practicable the various points where there

are organized churches, and have made one extended tour, holding services in almost every place visited. A good hearing could always be obtained, but earnest inquirers are comparatively few. A large portion of the field has, as yet, scarcely been visited, so that there are abundant opportunities for pioneer work. In connection with the regularly organized circuits two or three local preachers have been laboring in places hitherto unoccupied.

This spring a small but interesting and profitable District Conference was held in Hirosaki. All the expenses incurred were met by the churches.

There is but one church that receives any aid in addition to the pastor's salary, and the promises of increased contributions for the latter item during the coming Conference year are a strong evidence of the continued interest in the matter of self-support.

The net gain in membership amounts to 154, showing a healthy growth; and we trust that the spiritual tone of the churches is improving, though the rich experiences in the deep things of God are not as numerous as could be desired.

A word or two concerning the individual charges.

Aomori Circuit, Brother R. Sawai, preacher in charge, has enjoyed uninterrupted prosperity. Thorough pastoral labors have been blessed by continual growth. A preaching-place has been established in the village by the barracks with promising results. For two or three months a local preacher was at work in Nohechi, eleven ri distant; and a very favorable beginning has been made in Kominato, seven ri away. A very considerable revival occurred in the spring which added many names to the roll of probationers. The need of a church-building is greatly felt here and steps are being taken toward its erection.

Hirosaki Circuit.—Brother V. Aibara, preacher in charge. This is one of our oldest stations; much fruit has already been gathered from this field.

The first quarter of the year I was there with my family, teaching in the school and laboring as opportunity afforded. Brother McInturff arrived in January to relieve me. Working through interpreters, he aroused a great revival interest; 120 came forth as seekers of the new way. The Church was quickened, and has been active and zealous. The probationers were arranged in small classes and carefully instructed. Preaching-places have been opened in different parts of the town, so that more are reached by the Gospel than ever before.

The class at Fujisaki has had some trials from without, but continues faithful. It calls for a pastor again this year, and offers a considerable sum toward his support (all, if under fifteen yen). Odate, thirteen ri distant, is connected with this circuit. Brother Noda, a local preacher, is at work here. It is a place of great importance to us as a center from which to reach a large portion of Akita Ken. The prospects are most encouraging, and call for the sympathy and substantial help of the Church. A recent visit to Akita by Brother Noda has resulted in an urgent appeal for a preacher or teacher from the little handful of non-Baptist Christians there. Brother

Takenaka, in pursuance of the decision of the District Conference, left Nohechi to occupy the more favorable opening at Goshogawara, also within the bounds of this circuit, and seven ri distant from Hirosaki.

Kuroishi Circuit.—Brother T. Fujita, in charge as a supply, has had a good year for so difficult a field; the prospects are very favorable for the immediate future. The efforts of the pastor had met with considerable success, but complications arose, necessitating a temporary cessation of the work. I am thankful to be able to report the trouble at an end and meetings re-opened.

Morioka Circuit.—Brother S. Matsumoto, preacher in charge. This church has undergone a process of severe pruning with good results. The membership is in a far better condition, spiritually, than last year, while a number of earnest inquirers are receiving the faithful instructions of the pastor. The work at Numa Kunai, nine ri distant, is difficult, but with favorable indications.

I would call attention to the preparations for a girls' school, that are being made in Hirosaki. Several prominent men have organized themselves into a committee, and are planning for the erection of a building which shall be at the disposal of the lady to be sent there by the Woman's Board.

Arrangements have also been perfected whereby the presiding elder may reside on the district. A house is being erected in Aomori, and its rent will be more than met by a limited amount of English teaching in the High School.

In spite of the failures and short-comings in the work of the year, we cannot but feel deeply grateful for the many evidences of divine favor.

Our weakness has been supported by His strength. Praise His holy name!

HAKODATE DISTRICT, C. W. GREEN, P. E.

Though it is not customary to expect the enlargement of the several parts by the division of a whole, yet such was the effect upon the Hakodate District when from it was taken a year ago that portion which became the present Aomori District. By that division the accessible territory of the Hakodate District was considerably increased; and while, in the Minutes, the district has seemed too small to be designated by such a name, yet its work has been sufficiently extensive to require during the year 2,400 miles of travel and an absence from home of 90 days; and to compass the territory in this time has often necessitated from ten to fifteen hours per day on the road. Widely separated towns have made necessary the long journeys thus indicated.

For purposes of convenience, the condition of the district will be reported under the heads of old work, new work, and exploration and preparation:

Old Work.—The Hakodate Circuit, through the default of its Conference appointee, has hardly had more than a nominal existence throughout the year.

Fukuyama, because of the serious affliction of the pastor's wife, has been deprived of much of the service that would otherwise have been rendered. Toward the close of the year it was necessary for the pastor to take his wife to Hakodate, that she might have all the medical advantages possible.

Yet despite these embarrassments the membership of the churches will show a considerable increase, arising largely from accession in places other than where the local churches are situated.

Sunday-school work on the district is almost a failure, the schools organized and conducted apart from the regular Church work being about the only feature to afford satisfaction.

The Church benevolences have received more attention than heretofore, and the results, it is hoped, will be correspondingly good.

The self-support feature of the work remains about the same as it was a year ago, the Hakodate church holding on its way in well-doing.

Of the spiritual life of our people it must be said that it is far from being what could be desired. Sabbath observance is not as generally and strictly practiced as the word of the Lord and the law of the Church require. Nor are the prayer and class-meetings attended as they should be. It would seem as if attendance upon the Sunday morning service alone was too generally regarded as meeting all the requirements of church membership, and this means of grace is made the main dependence of Christian development. Bible study, too, there is reason to fear, does not receive the attention it should, and our people, through neglect of this means of grace, are shorn of the strength which ought to be theirs. The absence of spiritual power, which follows upon such neglect of the means divinely appointed for unfolding and building up Christian character, is by no means a credit to our people or conducive to the glory of God and the prosperity of his Church.

New Work.—During the year there have been baptisms and accessions to our Church at several places where we had previously had no converts. At one time there was at Mori a class of six or eight members, and the prospect was favorable for the speedy development of a large society; but the removal of government offices from the village, and the consequent dispersion of most of those that we had gathered, has left but two of our followers at that point.

But Kabato has been the principal point of interest as regards new work. This is one of the prison towns of the Hokkaido, and is situated on the Ishikari River, about sixty-five miles from Otaru. Here, last autumn, 15 persons were baptized, and a class of 17 members was organized. During the year this membership has doubled itself, and the new society has been frequently visited by our pastor at Ataru, the people since January paying the traveling expenses of such visitation.

Exploration and Preparation.—A large proportion of the work of the district during the year has been in the line of exploration and preparation. Christian effort has not yet been very general throughout the Hokkaido, and our own Church has confined its endeavors almost entirely to the few

places whose names appear in the Minutes. When, however, a year ago, the work of the Aomori District was separated from this, opportunity was afforded for widening the Church's sphere of operations in the Hokkaido. Accordingly more extensive preaching tours have been made than formerly, and nearly all the important towns between Hakodate and Otaru on the west, and Hakodate and Nemuro on the east coast have been visited. Last autumn a trip was taken to Sutsu *via* Mori and Oshamambe, and in the spring the same ground was re-visited in concluding a tour which had embraced the flourishing towns of Goichi and Iwawai, between Atane and Sutu. Later the towns of Fukushima and Shiriuchi, between Fukuyama and Hakodate, were made the scenes of evangelistic effort. But the most extended tour of the year was one along the south-east coast from Nemura to Hakodate, during which all the principal towns were given the opportunity of hearing the tidings of salvation. At all these places interesting meetings were held, and generally an attentive and favorable hearing was accorded the word.

In these evangelistic tours the presiding elder has been accompanied by one or another of the preachers of his district, whose presence and ministrations have largely contributed to whatever of success may have been achieved.

Impressed as never before with the vastness and importance of the work of the district, embarrassed by the thought of the insufficiency of men and means for the successful prosecution of the work, and yet believing that there is no restraint to the Lord to save by many or by few, this report is herewith respectfully submitted.

NAGASAKI DISTRICT, J. C. DAVISON, P. E.

As the temperature and rainfall of one year differs little in the main from that of another, so the conditions affecting the work of the Church during any one period are much like those which precede or follow it. The same ground must be traversed by the laborers; the same mountains, rivers, and plains remain as sources of friction in their path; the same prejudices and natural aversion to godliness constantly recur as chief obstacles to be overcome; and while the more copious showers and exceptional degrees of heat characterizing certain seasons are paralleled by special outpourings of the divine blessing and intensified zeal in spiritual work, yet the most permanent and healthy growth will doubtless be realized where the conditions are normal and steady, and both the quantity and quality of the harvest will depend largely upon the timely adjustment of means to the necessary conditions of labor.

The Nagasaki District has been signally blessed during the past year in the continued health of all the preachers, whose labors have, on the average, been even more productive than last year, both as to increase in baptisms and in regard to a number of the benevolent collections. Some new work has been projected, but without addition of extra working force. Competition has been more active than ever before, resulting in the loss of some of our people who withdrew to join other societies.

It has been my privilege to spend over one hundred days laboring among the churches, during which absence from home I made two full rounds of the entire circle of appointments, and two additional trips to Fukuoka and points on the northern part of the work. I also made two visits to the city of Oita—accompanied each time by one of the Japanese pastors—where we preached several nights on each occasion, encouraging our brethren of the Southern Methodist Episcopal Church, who, by agreement, occupied the place with a foreign missionary family, and assumed charge of the work, which bears promise of most encouraging results. This agreement, I may say, was made in anticipation and full faith in the speedy success of Methodist union in Japan. Rev. Mr. Waters occupied the place as teacher of English in the Chiu Gakko from early spring till June, when he was relieved by Dr. and Mrs. Wainright, of the same society. On the occasion of my visit in December, Brother Asuga and I went in company with Dr. W. R. Lambuth, returning from Oita to Hiroshima, where he resided, and where he had succeeded in gathering a small church. Here we remained five days, holding meetings every night and also on Sunday.

I found the churches, as a rule, growing in Christian knowledge, and some in spiritual life; but others, I am sorry to say, have not yet tasted the hidden manna of the Gospel nor realized its nourishing power. There is usually a good attendance at the quarterly communion services, but more or less slackness on ordinary occasions.

One serious cause of discouragement is the uninviting character of the houses rented as chapels—dark, gloomy, narrow, and often unsavory to an immoderate degree—verily, no small argument against prompt and regular attendance, though not a full justification for neglect of duty.

The churches all pay their current expenses and Sunday-school charges, but, strictly speaking, pastoral support has made but little headway except in a couple of circuits where they have had more or less assistance from the missionaries.

The Sunday-schools at Nagasaki and Fukuoka have been organized into auxiliary missionary societies, and good results obtained not merely in collections, but in the information imparted and interest aroused.

The fourth Annual District Conference held in Nagasaki, April 4-9, was the most successful session yet held. All the pastors, local preachers, and a large number of exhorters were present and took a lively interest in the proceedings. The preachers paid half of their traveling expenses, pooling the same, and all the cost of board while here.

The pastors have all worked well as a rule, and some even heroically, walking long distances to and from out-stations.

Agune Circuit, as reported a year ago, is the weakest on the district; its pastor, Brother Kubota, is gradually declining, through feebleness of age. Six adults and 2 children have been baptized, 5 of whom belong to the out-station of Kome-no-tsu.

Fukuoka Circuit.—Asuga Kenjiro, pastor, has had a good year. About 20 adults have been added by baptism. The church and pastor have

done nobly in providing about 200 00 yen toward the erection of a new church-building, which is now well on the way toward completion. Above 360 00 yen, in addition to the Japanese contribution above-named, was given by missionary and other friends, which, supplemented by an appropriation from the mission, will give them a church equal to their needs. A fine lot adjoining the school grounds of the Woman's Foreign Missionary Society, and containing a good parsonage, has been secured at a cost of a little over 300 yen.

The building will be 48 by 30 feet, and capable of seating, in foreign style, over 250 persons. The people may well praise God, from whom this blessing has come. The pastor has also given considerable attention to the joint oversight of the new school-building of the Woman's Foreign Missionary Society, which is, indeed, an ornament to the city, and will doubtless prove one of the rarest blessings its people have hitherto realized. By reason of these material improvements, as much attention has not been given to the outlying villages as their needs have required.

Kagoshima Circuit has been greatly benefited by the zealous labors of its pastor, Brother Yamada Shunpachi, who, in addition to his regular work in the city of Kagoshima, has made frequent visits to Miyanojo, 30 miles over the mountains, often walking the entire distance and preaching the same night. It was my privilege to spend four days with him at this point in May, preaching every night till 11 o'clock, and conducting praise-meetings every afternoon for an hour and a half. Kagoshima, where the pastor resides, has a small church, erected ten years ago, but unfavorably located and now sadly out of repair. Having been almost completely wrecked in a typhoon, some five years since, the people are extremely anxious to rebuild in a new locality but are unable themselves to meet one fourth of the required cost. Eight adults and 3 children have been baptized during the Conference year.

Kajiki Circuit, formerly an out-station belonging to the Kagoshima Circuit, was set off one year ago and placed under the pastoral care of Brother Takahara Yasutaro, a local preacher. It comprises the town of Kajiki, where the pastor resides, and two out-stations—Kamo, a large village five miles west, and Kokubu, another village, the center of the famous tobacco region, eight miles east of Kajiki. The circuit has a membership of 27 adults, 7 of whom have been baptized during the past year. A large number of probationers have been enrolled at Kokubu.

Kumamoto Circuit, with Brother Kurimura Sayehachi as pastor, has been heavily handicapped during the year by a strong working-force of Japanese and foreign laborers belonging to the Congregational and English Churches. Five adults and 4 children have been added by baptism; but we have lost more by withdrawals, I am sorry to say, than we have gained. Most of them, however, were relations of leading members of the Congregational Church, and accordingly desired to go with their friends.

The church has met its current expenses and raised about \$2 50 per month as parsonage rent, and so has not felt able to contribute toward the pastor's support more than 50 cents per month. We greatly need a

substantial and commodious church edifice at this point at once, or we will continue to lose ground as we have during the year just past—a thing we can by no means afford, as it will always remain the center of influence, as it is the largest city in the island. The church has been much encouraged during the last few months by the presence and assistance of the Rev. and Mrs. E. Crummy, of the Canada Methodist Church. Brother Crummy has been in the employ of the government as teacher of English in the Koto Chiu Gakko.

Kurume and Yanagawa.—This circuit, under the pastoral care of Brother Ushijima Rintaro, comprises the city of Kurume, where the pastor resides, and the towns of Yanagawa and Miike, respectively twelve and twenty-five miles south of Kurume. Eleven adults and 2 children have been added by baptism as follows: 1 adult at Kurume, 8 adults and 2 children at Yanagawa, and 2 adults at Miike. An additional worker is imperatively needed on this circuit.

Nagasaki Circuit has now had the services of Brother Kikuchi Takuhe for three full years. During the past year 38 adults and 2 children have been baptized, and the church is rejoicing in temporal as well as spiritual prosperity. The church building on Deshima has been rebuilt and a comfortable parsonage added, resulting in property worth at least 2,500 yen. It was dedicated April 4, under very favorable auspices. The Japanese government furnished 1,000 yen toward the enterprise, as the former edifice, erected twelve years ago, had to be removed to facilitate improvements in the drainage of the city, as reported upon last year. The membership is about 150, mostly connected with Kuassui Jo Gakko and Cobleigh Seminary. The benevolent collections have been as follows: American Bible Society, 3 70 yen; Methodist Tract Society, 1 71; support of Bishops, 3 60; education, 4 88; Foreign Missionary Society, 37 43. Of this last item 28 22 were contributed by the Sunday-School Missionary Society. The monthly contribution toward pastor's support is 10 yen.

Sendai Circuit, in charge of Brother Tomita Seimei, a local preacher, has made some advance during the year. Nine adults have been baptized. Besides the Sunday-school and church current expenses, 75 cents per month has been raised on account of the pastor's salary.

Yatsushiro Circuit has been well served by its pastor, Ichiku Keitaro. Next to Nagasaki it has realized the greatest ingathering on the district. Thirty-three adults and 2 children have received baptism, of whom 6 adults and 1 child belong at Sashiki, a small village twenty miles down the bay. The pastor has labored faithfully, but financially the charge is weak.

Special mention is due the ladies of the Woman's Foreign Missionary Society, who in person and through their Bible women have contributed in no small degree toward the success of the work at Fukuoka, Nagasaki, Kagoshima, and Yanagawa. The same may be said of brother missionary families now engaged in the work of Christian education. Of this force Rev. H. B. Johnson and family arrived from America at the beginning of the year.

The school-work has been very heavy at all points. At Fukuoka Miss

Smith was the only representative of her society, while at Nagasaki the attendance was so large that it was hardly possible to meet the demands upon the teachers.

With the ever-pressing needs of a constantly widening field of labor before us, with devout gratitude to God for his mercies, fast and abiding trust in his promises for the future, and with the joyful hope that Methodist union will soon become an accomplished fact and prove an unmixed blessing to the work of Christ committed to their hands, the laborers on the Nagasaki District look above to the God of battles as the source of their strength and their only hope of victory over the enemies of all righteousness and truth.

NAGOYA DISTRICT, C. S. LONG, P. E.

This is a new district, having been formed at the last session of the Conference by a division of the vast territory which previously constituted the Yokohama District. Rev. W. C. Davisson was appointed presiding elder; but owing to his unexpected return to the United States never entered upon the work. For several months the district was without a head. On my second arrival in Japan, December 1, 1887, I learned that Bishop Warren, who had sailed for the United States the previous day, had appointed me to fill the vacancy. Being compelled to go into a long quarantine on account of scarlet fever in my family, contracted *en route* to Japan, I did not enter upon my duties as presiding elder until January 15, 1888. Since this time I have visited the twelve charges that compose the district twice, some of them three times, and two of them four times, which required me to travel a distance of more than 2,000 miles. The district is large, mountainous, and hard to travel. During the few months I have been in charge I have observed with great pleasure many noble and genuine results of the careful and faithful labors of my predecessor, and it is but just to say that much of the success of the present year is due to the wisdom and prudence with which the work was planned and conducted in former years. The loyalty of our people to the church, their faithful observance of the Sabbath, their attendance on prayer-meeting and class-meeting, and their increasing interest in self-support indicate clearly the healthful and growing condition of the Church, and predict bright and glorious things for the years to come. As an indication of the true character of our members, and the impressions they are making upon the outside world, it was remarked to me of one of our churches in a prosperous town by an unbeliever that "if all the people in the country were as industrious and peaceable as the Christians there would be no want in the land, nor need of court-houses or policemen," and he added, "if I could afford to keep the Sabbath I would become a Christian."

Our great need is more men to command the stations. Three or four charges have been without pastors the greater part of the year. In March Brother Ogawa, who had been supplying the Adzusa Circuit, after a long and painful sickness was called from labor to reward.

Matsushiro is one of the oldest charges on the district. It has been

served during the year by Brother Nishigawa, a local preacher of moderate ability. Three or four good members have been added during the year. The place will be an important one when the extensive silk manufactory, now nearing completion, shall begin operations. Nagano, the capital of the Ken, and a town of some eight or ten thousand inhabitants, was formerly one of the regular preaching-places on this circuit. But owing to severe Buddhist opposition it has been abandoned by the present pastor. I visited the place in June, and am convinced by various reasons that we should re-occupy it immediately. No other denomination is at work here, and we also have two or three members whom we ought not to desert. Amount raised for missions, \$1 68; number of members, 36; probationers, 8.

Matsumoto has enjoyed good success in some respects. Brother H. Hirata is the faithful, energetic pastor at this important point. Some good members have been added during the year. The church is striving hard to raise funds with which to build a chapel. Each member has pledged him or herself to spend one day in the week in the production of certain useful articles, the proceeds of the sale of which go to augment the building funds. The money raised in this way and by subscription amounts to \$250. They have applied to the mission for \$300 with which to supplement this amount, and I earnestly recommend that it be granted. Amount raised for mission, \$6; members in full connection, 31; probationers, 15. Brother G. W. Elmer and his heroic wife, who live at this place, have rendered valuable assistance to this church during the year.

Azusa and Nanikaichi.—This circuit was supplied by a local preacher, Brother Ozawa, until his death last March, when I appointed Brother G. W. Elmer to fill the vacancy. He found the charge in a bad condition, owing to the inability of Brother Ozawa to perform the labors of a pastor for several months previous to his death. By faithful labor, however, Brother Elmer has succeeded in adding ten or twelve good members, and in placing the charge in a better condition than perhaps it has ever been. Amount contributed for missions, \$2 33; present membership, 43; probationers, 5.

Sakashita and Toyohashi Circuit is in a prosperous condition in every respect. At each one of these places we own a neat and comfortable church building. Brother Otake, the pastor, is a prudent and faithful worker, and his labors have been crowned with glorious results. At our District Conference he reported that he had preached 361 times and had made many pastoral visits during the year. This is the kind of work that brings abundant results. For missions, \$2 60; number of members, 47; probationers, 18.

Ida Circuit has had no regular pastor for two years, yet has made remarkable progress. The church feuds and divisions that have so long, not only stood in the way of all progress, but have threatened the very existence of the church, have all been successfully healed during the year and the church blessed with a most glorious revival. Nineteen new members have been received and a large number of probationers enrolled.

Much of these blessed results are due to the faithful efforts of Brother G. W. Elmer, who has visited the place once a month since March. At my visit in May Brother Elmer and I conducted a three days' preaching and lecturing service, which was attended by thousands of people, and which we have reason to believe resulted in great good.

I have seldom, if ever, witnessed such a general and eager desire to hear the Gospel as is now manifested by the people of this community. Yet, notwithstanding these apparent splendid results, we "rejoice with trembling" over Iida. If a pastor with plenty of good common sense, firmness and faith can be had for this place I believe it will become one of the strongest and most prosperous churches in the district. There is much pure gold here if the mine can be properly worked. There is a little band of true believers at Yosooka, a little village ten or twelve miles from Iida, who are earnest and faithful in their efforts to spread the blessed truths of the Gospel throughout the surrounding country. These have their membership in Iida. Missionary contribution, \$5; full members, 38; probationers, 49.

Ehimura Circuit has been reasonably successful during the year. Six or seven good members have been received and more than \$100 raised for church building. They desire also to ask for assistance from the Society for building their church. Brother Y. Kudo has been in charge for two years and is well liked by his people. Missions, 45 cents; members, 31; probationers, 14.

Toyohashi Circuit has been in charge of Brother M. Kudo for the last three years, and he has been ably assisted by his excellent wife. The membership here consists principally of "elect ladies," a result largely due, no doubt, to the efforts of the assistant pastor. Peace and prosperity have prevailed in this church from the beginning, and the extension of the pastoral term by the late General Conference makes it possible for Brother Kudo to remain its pastor.

Toyohashi is an important point on the Takaido Railroad, which will soon be completed through to Tokyo, and will doubtless in the near future become one of our most fruitful fields. Missions, \$2 50; members, 34; probationers, 20.

Tahara Circuit was without a pastor until March, when I sent Brother Abo, a local preacher from the north, to take charge of it. He has succeeded well, especially among the young men of the place. Several of these have united with the church on probation and have become earnest seekers of that knowledge that will make them "wise unto salvation." Brother Tanaka, one of our most valuable members, died suddenly a few days ago. Amount raised for missions, \$2 35; members in full connection, 25; probationers, 13.

Nishiwo Circuit has been opposed by a strong Buddhist influence; but the heroic pastor, Brother Onuki, has not only nobly held his ground, but has made some solid advancement. Much credit is due to him for the heroic and Christian manner in which he has conducted himself in the midst of many discouragements and severe opposition. Missionary

money, \$1 ; members, 23. This church also pays its pastor's hotel expenses at the Annual Conference.

Nagoya Circuit is decidedly the most important field within the bounds of the district, the field upon which we have fought our strongest battle and gained our grandest victory. There is opened to us nowhere in this empire a more important and a more hopeful field than this, and the ground we have gained must not be lost, and the broad plans we have inaugurated for taking this grand field for God and Methodism must not be thwarted by a "penny wise and a pound foolish" policy, or a lack of faith in God, who has said, "Ask, and ye shall receive." We must man this field, and we must do it at once. Nowhere in the world can consecrated men and money do better work in saving souls for Christ than in Japan, and nowhere in Japan can they produce better or more permanent results than in Nagoya. Its importance as a center for Christian work cannot be overestimated. Situated in the midst of a broad fertile plain, on what will naturally be for all time to come the most important railroad in the empire, at a point midway between Tokyo and Kyoto, the two great capitals of the empire, with a population of 360,000, making it the fourth, if not the third, city in the country, and surrounded by an innumerable number of thriving towns and villages, it is destined to be a mighty power in molding the character and shaping the destiny of this great nation. It is supremely important that we fortify strongly at such a great center, and I desire to apply earnestly for one more missionary and family to take up educational work ; also, to ask aid for buying ground and building a church.

Brother H. Yamaka is a pastor here. He has labored faithfully and wisely and has had wonderful success. Many valuable members have been added to the church and great interest awakened in the minds and hearts of thousands on behalf of truth and salvation. Another pastor to assist Brother Yamaka in his rapidly-growing work is an absolute necessity. Missions, \$9 ; full members, 70 ; probationers, 30.

One hour's ride from Nagoya is the Ken town of Gifu, with a population of more than 10,000. Mr. P. H. Wilson, of Chattanooga, Tenn., has taught several months during the year in a private school at this place, and his moral and religious influence has been productive of great good. Brother Yamaka has also visited this town several times during the year. Some twenty-five or thirty persons have manifested an interest in the Gospel, and earnestly desire that a regular pastor be sent them by this Conference. This is a hopeful field, and we must enter it at once.

During the year Mrs. Yamaka, the trusty, earnest, and accomplished wife of our pastor at Nagoya, has been giving literary and religious instruction to a class of young ladies, who have been greatly impressed with the instruction they have received. I am most grateful to be able to add that the success Mrs. Yamaka has had in this line, together with the observations made by Miss Holbrook and Mrs. Van Petten during their visits to this place, have brought fully before the Woman's Foreign Missionary Society the great importance of this city as an educational center, and they are now preparing to establish a girls' school.

Property has already been rented, and circulars sent out, and the prospects for an auspicious opening are all that could be desired.

Our District Conference, held in Nagoya, August 9-12, was a grand success. With two exceptions the pastors were all present in good spirits and with encouraging reports. On Sunday 15 persons were baptized and 16 received into full connection with the church. With gratitude to our divine Leader for all the mercies and victories of the past, and putting our trust implicitly in him, we press forward, under the inspiration of the Holy Spirit and a bright and hopeful future, to labor more abundantly, and, I trust, to victories more glorious!

TOKYO DISTRICT, JULIUS SOPER, P. E.

In reviewing the work on the Tokyo District for the past year there arise in our heart mingled feelings of gratitude and sorrow. Gratitude to God for what has been accomplished, and sorrow on account of the failure to accomplish what we so much desire—namely, to strengthen some of the older places, and to enter several new and promising openings. The work of the district, on the whole, has been prosperous. On the third day of last November, the emperor's birthday, began a work which resulted in the conversion of hundreds. That day will ever be noted as the day when the first open-air preaching-services began in the city of Tokyo. On that day Brother Ogata, assisted by several of the young men of our Tokyo Gospel Society, preached to large crowds in the Uyenō Public Park, "none molesting or making afraid." From that time until the latter part of the following December the good work went on with increasing power and interest. As a result of this revival the pastoral reports from the district will show a gratifying increase in the membership of most of the churches.

While all this is encouraging, for which we are profoundly thankful, several of the older appointments on the district have made little or no advance, and one or two new openings had to be neglected because of the lack of efficient and well-trained workers to assist in the work. There are 14 regularly organized stations and circuits on the district, besides a number of preaching-places. And yet we have only 6 "regular" preachers. These are Brother T. Yamada, at Sendai; Brother K. Kosaka, at Shirakawa; Brother S. Ogata, at Tsukiji, and in charge of the Gospel Society; Brother J. Oba, at Utsunamiya; Brother C. Nagano, at Yonezawa; and Brother K. Ishizaka, at Kanda. All these brethren have rendered good and faithful service in their respective fields of labor during the year. In addition to these "regular" preachers the following local preachers have been employed as supplies; namely, Brothers Y. Honda, K. Itagaki, G. Suzuki, T. Kogushi, M. Yamaka, S. Otsuka, and G. Matsudaira. Several of these brethren have worked faithfully and accomplished much good. All did the best they knew how. Had it not been for the theological students at Aoyama and the young men of the Gospel Society, under the leadership of Brother Ogata, we could not have carried on the work at all points, but would have been compelled to abandon several places.

Without attempting to review every station and circuit on the district, I

shall simply call attention to some of the more salient points of the work. All the appointments have prospered, except Asakusa in the city and Sakuyama and Tendo in the country. Asakusa and Tendo have barely held their own. Sakuyama has retrograded. The Gospel Society has had a very prosperous year. A number of the young men of this society have lately organized themselves, with the approval of the presiding elder, into a building committee, to collect funds to build a large and comfortable Methodist church in that part of the city called Ginza, near the railway station. They have already raised by subscription nearly 500 yen. They hope to make this new movement a grand success within the next eighteen months. The members of the Kanda Station, situated in one of the most populous districts of the city, are also planning to build a large church in the near future. The chapel they have been using for several years has become too small to accommodate even the members of the church. Both of these enterprises are of vital importance, and should enlist the sympathy, prayers, and help of all lovers of our cause in this vast metropolis. With these two churches, built as planned, we as Methodists need not be ashamed of our cause or position in this city. They will give us a standing of which we may well be proud. The members of the Yotsuya Church have lately built a neat chapel, at a cost of about 473 yen; they contribute about one third of this amount. This chapel will seat about 150 persons. It was dedicated on the 16th of June, a large congregation being present. A Japanese lady of the neighborhood, not a member, made a contribution of 20 yen to this new chapel. Yotsuya is a populous district, and this chapel has not been built too soon for our growing work in that part of the city. At a place in Shimosa, called Kawamata, near Mizukaido, there has been quite an awakening during the year, and about 30 persons have been baptized. Early in the spring the members at this place built a small but neat chapel at their own expense, not receiving a cent from the Missionary Society. This chapel was dedicated the latter part of March. At Sendai, Shirakawa, and Utsunomiya the members of our church are also planning to build churches during the coming year.

Had we ten more efficient preachers we could do glorious work for the Master during the coming year. Old points could be worked up and made strong; and new places, ready for the seed-sowing, and even the workman's sickle, are waiting for our coming, and asking for the Bread of life. We hear the Macedonian cry on all sides: "Come over and help us." In March last, in company with Brother Y. Honda, and a local preacher of the Kanda church, Brother Isagawa, I visited a large town in Shimosa, called Sawara, spending two days. We preached to large audiences. In April, the vacation month in our Theological School, we sent two of the theological students to this place to labor. As a result of their labors, and those of others who have visited this place, a very interesting and promising work has begun. In company with Brother Ogata, I visited this place the second time the last Sunday in June, when we baptized 14 adults and 2 children. There is quite a number besides awaiting baptism. Another place, called Tako, about ten miles distant, is also opening finely.

These two places would soon become a strong circuit, if we had a good strong preacher at command to put down there. I have, at times, somewhat the feeling of St. Paul, who said: "That which cometh upon me daily, the care of all the churches."

I am happy to report some advance on the line of self-support, a very encouraging increase in the benevolent collections. We have raised the following for benevolences, besides our apportionment of the Bishops' salaries: Missionary Society, \$90 20; Educational Fund, \$41 43; Bible Cause, \$5 65; and Tract Cause, \$5 65.

During the year 391 adults and 35 children have been baptized—in all, 426.

Soon after the close of the last Conference Brother Cleveland, receiving a loud call from Yonezawa, a large inland city of Yamagata Ken, with the approval of the presiding elder left Sendai, where he was appointed at the Conference, and took a position as a teacher in the Chiu-gakko (Academy) of Yonezawa, and began teaching in November. Since he and his family have moved to Yonezawa the work at that place, under the charge of Brother Nagan, has greatly improved; fully justifying the course Brother Cleveland took, in responding to this call. His church has paid off a debt on its church-building—78 yen.

Dr. Swartz, who completed his contract with the Chiu-gakko of Sendai in March last, was transferred temporarily to Aoyama in April to assist in the school-work of the English department of the Ei-wa-gakko. The recall of Brother Kitchin, and the return of Brother J. O. Spencer, to the United States in the spring, made this transfer a necessity. He thus rendered timely assistance until the close of the school term. Brother Vail, professor in the Philander Smith Biblical Institute, co-operated with the preacher and members of the Yotsuya church, during the year, in carrying forward the work at that point. Brother Fulkerson and Miss Alling, both teachers in the English department of the Ei-wa-gakko, gave the benefit of their labors to the Sunday-school connected with the Aoyama church—a Sunday-school made up entirely of the students of the Ei-wa-gakko. Brother Fulkerson, since the return of Brother Spencer, has been the acting principal of the English school. Brother Spencer, while in Japan, co-operated with the Kanda church. Brother Spencer returned both on a "furlough" and as the lay delegate from the Japan Conference to the General Conference.

Dr. Maclay, the general director of the Tokyo Ei-wa-gakko, returned to the United States in December last as our clerical delegate to the General Conference. Since his return our working force in the Theological School has been very small—only one man, Brother Vail, from our mission, to represent our Church on the faculty. Had it not been for the hearty co-operation of Dr. Cochran, and Mr. Whittington, of the Canada Methodist Mission, the Theological School would have suffered seriously. We are sorry to learn that Dr. Maclay is not to return to the mission work in Japan. This I regard as a very unfortunate event in the history of our Japan Mission. At this particular juncture of affairs in our work as a

mission, I feel that his presence is greatly needed—we need his wisdom, his experience, and his godly judgment. May God guide us all in the great work he has committed to our care; may his Holy Spirit be with us in all labors and deliberations!

It gives me great pleasure to announce the arrival, within the past four months, of Revs. M. N. Frantz and John Wier, who have joined our ranks as fellow-missionaries. Rev. J. C. C. Newton, of the Methodist Episcopal Church, South, has also lately arrived, and is now settled at Aoyama as Professor of Old Testament Exegesis, he being the representative in the faculty from that Church in the "Union" Methodist Theological School. We hail this as an auspicious event. May the time soon come when all the Methodists in Japan shall be organically one.

In conclusion, let me say a word in reference to the devoted and untiring labors of the ladies of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, working within the bounds of the Tokyo District. In addition to their arduous labors, several of them have nobly and magnanimously helped us in our work. Misses Spencer and Vance have each taught one evening a week in the night-school connected with our Tokyo Gospel Society. Without this help it would have been difficult to carry on successfully that very important adjunct of our work in Tokyo. Miss Vance has also given religious instruction in the Gospel Society Sunday evenings. During my spring visit to the country churches Mr. Franklin Bassett, of the Young Men's Christian Association, United States of America, kindly took my place in the night-school of the Gospel Society and taught two evenings a week.

Five of the Sunday-schools—the two from Tsukiji, the one from Asakusa, and one each from Kanda and Mita—reported from this district are entirely under the care of the Woman's Foreign Missionary Society. The successful working of the Tsukiji Sunday-school and the large missionary collection from that school are due to the efficient management of Miss Spencer and the earnest co-operation of Misses Watson and Vance, as well as the faithfulness of the Japanese teachers of the school. Miss Spencer's Bible women's training-school has been a marked feature in woman's work in Tokyo during the year. Miss Holbrook, teacher in the Peeresses' school, labors earnestly and efficiently on Sundays, and even during the week, in Yotsuya and Okubo churches. The grand success of the Kaigan Jo-gakko—the Girls' School—in Tsukiji, speaks volumes in praise of Miss Watson, the principal of the school, and her efficient coadjutor, Miss Vance. All on the district have done well—male and female, foreign and Japanese. To God be all the glory!

YOKOHAMA DISTRICT. I. H. CORRELL, P. E.

As we are again called upon to review the manifold mercies of God, vouchsafed to his servants during the past year, in their labors on the Yokohama District, we wish to refer very briefly to the wonderful work which has developed on this district.

The first name on the list of appointments is Hachoji, but the fact tha

a sister Methodist Church has been operating there for some time, and that there seems to be no demand for our presence in that field, has led us to attempt nothing there.

Next on the list is Honjo Circuit, which comprises the two churches of Honjo and Shimamura. Brother Komoriya Tsunekichi, a faithful local preacher, has been acting as pastor. A great revival wave swept over this community and resulted in greatly strengthening the churches, so that in January last they determined to become self-supporting. Besides this noble step the church in Honjo resolved to erect a small church building, and without a cent of help from the Missionary Society has succeeded in erecting a small structure at a cost of not less than \$200. The number baptized at these two points during the year is, Honjo, 48 adults and 6 children; Shimamura, 67 adults and 27 children; total on the circuit, 115 adults and 33 children.

Kanagawa has been supplied by Brother Nakazawa Kazuharu, a very successful local preacher. The Lord has owned the faithful labors of this brother and those who were associated with him in a most remarkable manner. They have received additions to the membership of the Church from several prominent families. The faith of the members has been greatly strengthened, and in May last the pastor and people decided that from henceforth they would take no more money from the Missionary Society for the payment of the expenses of their church. The number baptized during the year has been 18 adults and 2 children—a total of 20 persons.

Kumagaya, Brother K. Nakagawa, pastor, has enjoyed a year of great prosperity from the hand of the Lord. The pastor has labored most faithfully, and from the first has had the hearty support and co-operation of the members of the church, and also early gained the confidence of some of the most prominent citizens of the town, several of whom have since connected themselves with us. Next in importance to the growth of the Church, both spiritually and numerically, which has been very marked in this charge, has been the erection of a new church building. The building is a neat frame structure, costing about \$500, of which the Missionary Society paid \$100. The balance will all be provided for in the course of a few months, as some are paying their subscriptions in monthly installments and a few payments still remain unpaid. The pastor and people are in full sympathy with self-support, and hope during the coming year to make great advancement in this direction. A new appointment has been opened in connection with this charge, at Fukaya, about seven miles distant, where several are now waiting for baptism, and considerable interest is manifested. There have been baptized during the year in this charge 28 adults and 3 children.

Odawara has been continued under the pastoral care of Brother Moriyasu Nobushige, a local preacher. In this circuit are included Ikusawa and Oiru, seven and ten miles from Odawara. Work is also carried on in several other smaller places. The work on this circuit is in a very encouraging condition. The interest in Christianity has greatly increased in Odawara during the year. A new English school has recently

been opened there, in which we have succeeded in gaining an influence, and by this means are reaching a class of people which hitherto have shown no interest whatever in Christ's teachings. During the year there have been 31 adults and 3 children baptized.

Yokohama, under the pastoral care of Brother Kimura Shichijiuro, has gone grandly forward. Brother Kimura has labored faithfully and the Lord has owned and blessed his efforts. Financially the church is in a very good condition. Besides paying all the regular expenses the rent of a chapel in Tobe is also provided by the church. During the spring the Sunday-school became so large that it was necessary to divide it in order to accommodate the scholars properly. There have been 47 adults and 19 children baptized in Yokohama during the year. There are now 67 probationers.

The work of the Gospel Society recommends itself to us more and more. Dr. Worden, assisted by Mrs. Van Petten and Miss Rulofson, has done a grand work in the night-school connected with this organization. A library and reading-room has also been opened in the rooms belonging to this society. An excellent work is thus being done by the Gospel Society in its several channels. Dr. Worden has also labored faithfully in a night-school in Kanagawa, and rendered valuable assistance in the Sunday-schools in Yokohama and Kanagawa.

I could not consider this report complete without some reference to the most excellent work Mrs. Van Petten and Miss Rulofson, of the Woman's Foreign Missionary Society, are doing. The fine examinations passed by the students in the Bible Women's Training School are a good indication of the careful training Mrs. Van Petten is giving these women; and the efficiency with which they take up Christian work gives plain evidence that their training is also decidedly practical. Miss Rulofson has been very successful in her day-school and her work among the women, and has accomplished great good. Time and space do not allow us to refer to the many ways in which these good sisters are improving every opportunity to work for the salvation of souls.

By means of the increased conveniences of travel on this district it has been my privilege and pleasure to hold every Quarterly Conference on the district during the year.

Our District Conference, held in Yokohama, March 28 and 29, was a grand success. Steps were taken by which the churches should become more interested in each other and drawn closer together by a system of visitation by representatives chosen from the several churches. It was also decided that from that time forth each church on the district should raise monthly a sum of money fixed by the Conference for the presiding elder's salary; this money to be held in trust for that purpose until they have a Japanese presiding elder appointed over them.

A hasty review of the work thus presents many encouragements, and we thank God most devoutly for the blessings he has conferred upon us. There have been baptized during the year on this district 239 adults and 60 children, a total of 299 persons.

The late hour at which the reports from Japan have come precludes our adding the educational, publishing, and other reports. They are full of encouragement, and show cheering progress in all departments of the work. The brethren of the Methodist Church of Canada have announced their decision to retire from the theological school, the instruction in which has heretofore been given jointly by them and our own missionaries. This will, of course, necessitate some changes in our arrangements for the school.

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, W. F. M. Society.	Native Workers of W. F. M. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Foreign Teachers.	Members.	Probationers.	Adults Baptized.	Children Baptized.	Theological Schools.	Teachers in same.	Students.	High Schools.	Teachers.	Pupils.
<i>Aomori District.</i>																		
Aomori Circuit.....	1	..	..	..	54	40	24	8	..	..	..	..	..	..
Hirosaki Circuit.....	1	1	..	1	1	..	3	1	85	65	35	..	..	..	..	..	..	..
Kuroishi Circuit.....	1	..	..	..	19	18	8	1	..	..	..	..	..	..
Morioka Circuit.....	1	..	..	..	80	6	12	2	..	..	..	..	..	..
<i>Hakodate District.</i>																		
Fukuyama Circuit.....	1	..	..	..	12	2	4	..	..	..	..	..	..	..
Hakodate Circuit.....	2	2	2	1	1	..	6	2	117	13	25	5	..	..	..	b1	8	110
Otaru Circuit.....	1	..	..	..	42	33	29	2	..	..	..	..	..	..
<i>Nagasaki District.</i>																		
Agune Circuit.....	1	..	..	..	40	3	6	2	..	..	..	..	..	..
Fukuoka Circuit.....	..	1	1	1	..	2	1	..	106	15	25	6	..	..	..	b1	8	90
Kagoshima Circuit.....	1	2	..	..	47	25	8	3	..	..	..	..	..	..
Kajiki Circuit.....	1	..	..	..	27	40	7	..	..	..	..	..	..	..
Kumamoto Circuit.....	1	..	..	..	50	7	18	4	..	..	..	..	..	..
Kurume & Yanegawa Circuit.....	1	..	..	..	32	4	11	2	..	..	..	..	..	..
Nagasaki.....	4	4	3	5	1	..	8	7	152	22	33	2	1	1	18	1	6	205
Sendai Circuit.....	1	..	..	..	60	5	9	..	..	..	..	..	..	..
Yatsushiro Circuit.....	1	..	..	..	45	10	33	2	..	..	..	..	..	..
<i>Nagoya District.</i>																		
Atsuta Circuit.....	1	..	..	..	43	5	8	..	..	..	..	..	..	..
Ebimura and Shinshiro.....	1	..	..	..	31	14	6	6	..	..	..	..	..	..
Iida Circuit.....	1	..	..	..	88	49	17	7	..	..	..	..	..	..
Matsumoto Circuit.....	1	..	..	..	..	30	13	10	1	..	..	..	..	..	..
Matsumoto and Nagano.....	1	..	..	..	..	35	6	2	..	..	..	..	..	..	..
Nishiwo Circuit.....	1	..	..	..	..	23	..	4	..	..	..	..	..	..	..
Nagoya and Gifu Circuit.....	1	1	..	1	..	..	..	..	70	30	..	..	..	..	..	..	..	..
Takara Circuit.....	1	..	..	..	..	25	13	2	1	..	..	..	..	..	..
Takato and Sakashita.....	1	..	..	..	..	47	15	16	11	..	..	..	..	..	..
Toyohashi Circuit.....	1	..	..	..	..	84	20	7	..	..	..	..	..	..	..
<i>Tokio District.</i>																		
Sakuyama Circuit.....	1	..	..	..	90	5	..	..	..	..	..	..	..	..
Sendai.....	1	1	..	1	1	..	..	..	72	6	20	..	..	..	..	..	..	..
Shimosu.....	1	..	..	..	104	32	42	12	..	..	..	..	..	..
Shirakawa.....	1	..	..	..	..	34	5	6	..	..	..	..	..	..	..
Tendo and Higashime.....	1	..	..	..	..	52	3	2	1	..	..	..	..	..	..
Tokio, Aoyama.....	6	5	..	1	..	..	..	..	163	30	62	4	1	8	25	1	11	250
“ Asakusa.....	1	..	..	..	67	7	15	1	..	..	..	..	..	..
“ Kanda.....	1	..	..	..	82	30	50	..	..	..	..	..	..	..
“ Mita.....	1	..	..	..	32	4	6	..	..	..	..	..	..	..
“ Okubo.....	1	..	..	..	39	4	13	7	..	..	..	..	..	..
“ Tsukiji.....	2	2	4	..	1	23	3	..	174	32	82	1	1	1	7	1	10	160
“ Yotsuya.....	1	..	..	..	41	4	9	..	..	..	..	..	..	..
Urawa Circuit.....	1	..	..	..	28	9	11	2	..	..	..	..	..	..
Utsunomiya Circuit.....	1	..	..	..	..	42	..	14	1	..	..	..	..	..	..
Yamagata Circuit.....	1	..	..	..	..	54	14	10	..	..	..	..	..	..	..
Yonezawa Circuit.....	1	1	..	1	..	1	2	..	56	27	40	..	..	..	..	..	..	..
<i>Yokohama District.</i>																		
Honjo Circuit.....	1	..	..	..	64	21	47	7	..	..	..	..	..	..
Kanagawa Circuit.....	1	..	..	..	23	4	16	2	..	..	..	..	..	..
Kunagaye Circuit.....	1	..	..	..	47	13	28	3	..	..	..	..	..	..
Odawara Circuit.....	1	..	..	..	47	40	34	3	..	..	..	..	..	..
Shinamura Circuit.....	95	22	71	21	..	..	..	..	..	..
Yokohama.....	2	2	2	7	1	..	..	..	155	66	47	19	a1	1	29	..	..	..

RECAPITULATION

Aomori District.....	1	1	..	1	2	2	3	1	187	124	79	11	..	..	..	..	..	..
Hakodate District.....	2	2	2	1	3	..	6	2	171	48	53	7	..	..	..	1	8	110
Nagasaki.....	4	4	4	6	3	6	12	8	559	131	155	21	2	2	23	3	15	460
Nagoya.....	1	1	..	..	3	8	..	..	376	163	72	26	..	..	..	..	..	..
Tokio.....	10	9	4	6	4	12	23	5	1,130	212	332	29	2	4	32	2	21	410
Yokohama.....	2	2	2	7	1	4	..	..	431	166	243	55	1	1	29	..	..	..
This year.....	20	19	12	22	16	32	44	*16	2,854	949	989	149	15	7	39	6	44	980
Last year.....	15	15	13	20	12	38	25	1	1,970	524	642	181	2	4	39	5	23	604

* Foreign missionaries acting as teachers are this year included.

† W. F. M. S. Bible schools included.

a Bible Women Training School, W. F. M. S.

b High School, W. F. M. S.

OF JAPAN.

Day Schools.	Day Scholars.	Sabbath-schools.	Sabbath Scholars.	Churches and Chapels.	Estimated Value of Churches and Chapels.	Halls, etc.	Parsonages, etc.	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Collected for other Local Purposes.
..	..	3	110	..	....	1	..	....	....	\$0 63	\$1 60	\$43 42	.. ..	.. ..
1	40	4	200	2	\$880	8	..	....	....	75	1 30	c25 00	.. ..	.. ..
..	..	2	67	..	....	1	..	....	....	.. ..	1 21	13 80	\$13 80	.. ..
..	..	2	40	..	....	1	..	....	....	.. ..	1 28	16 72	.. ..	.. ..
..	..	1	19	..	....	1	..	....	....	.. ..	50	9 55	.. ..	.. ..
..	..	5	809	1	1,200	2	2	\$6,000	\$10,000	8 00	10 01	c219 52	.. ..	.. ..
..	1	..	....	....	70	2 80	254 10	.. ..	.. ..
..	..	1	87	..	....	1	..	....	....	.. ..	.. ..	41 74	.. ..	.. ..
..	..	1	130	1	970	1	..	....	8,000	8 00	13 10	19 88	.. ..	.. ..
1	21	2	94	1	55	..	..	....	.. ..	.. ..	.. ..	c117 97	.. ..	.. ..
..	..	1	39	..	....	1	..	....	.. ..	50	70	61 22	572 40	.. ..
..	..	1	80	..	....	1	..	....	.. ..	20	70	c8 00	.. ..	.. ..
..	..	2	40	..	....	1	..	....	.. ..	80	70	22 22	61	.. ..
..	20	70	13 14	.. ..	.. ..
..	20	9 83	.. ..	.. ..
..	11,000	.. ..	.. ..	14 86	.. ..	.. ..
..	..	1	250	1	1,800	..	3	6,000	5,000	9 21	10 29	c504 43	.. ..	.. ..
..	..	1	53	..	....	1	..	....	.. ..	.. ..	.. ..	d845 65	.. ..	.. ..
..	..	4	55	..	....	1	..	....	.. ..	.. ..	1 01	210 80	.. ..	.. ..
..	13 70	.. ..	.. ..
..	..	3	48	..	....	2	..	....	.. ..	1 63	.. ..	4 50	.. ..	.. ..
..	..	1	16	..	....	1	..	....	.. ..	.. ..	.. ..	70	.. ..	.. ..
..	..	1	76	..	....	1	..	....	.. ..	4 50	.. ..	4 62	.. ..	.. ..
..	..	1	85	..	....	1	..	....	.. ..	4 50	.. ..	2 59	.. ..	.. ..
..	..	1	31	..	....	1	..	....	.. ..	1 63	.. ..	22 00	.. ..	.. ..
..	..	1	25	..	....	1	..	....	.. ..	1 00	.. ..	20 00	.. ..	.. ..
..	..	2	60	1	290	2	..	....	.. ..	9 00	.. ..	73 98	292 60	.. ..
..	..	1	25	..	....	1	..	....	.. ..	1 75	.. ..	6 69	.. ..	.. ..
..	..	2	83	2	340	..	..	....	.. ..	2 60	.. ..	66 76	4 40	.. ..
..	..	1	9	..	....	1	..	....	.. ..	2 50	.. ..	9 23	.. ..	.. ..
..	2	260	..	..	....	.. ..	25	75	.. ..	50	.. ..
..	..	2	80	..	....	4	..	....	.. ..	8 00	2 00	.. ..	.. ..	.. ..
..	..	2	87	2	127	1	..	....	.. ..	2 00	2 00	83 60	.. ..	.. ..
..	..	1	27	..	....	1	..	....	.. ..	1 50	1 00	24 13	15 33	.. ..
..	..	1	8	1	55	1	..	....	.. ..	2 30	1 20	8 50	65	.. ..
5	507	3	250	..	....	1	5	15,000	10,000	.. ..	.. ..	e2,500 00	41 92	.. ..
..	..	1	70	1	180	1	..	....	85,000	5 00	16 49	90	.. ..	.. ..
..	..	2	257	1	400	..	..	....	.. ..	1 00	1 11	26 12	.. ..	.. ..
..	..	2	119	..	....	1	..	....	.. ..	15 57	6 80	109 32	5 85	.. ..
..	..	1	30	..	....	1	..	....	.. ..	1 00	2 11	85 56	.. ..	.. ..
..	1	..	....	.. ..	1 00	75	21 00	.. ..	.. ..
..	..	2	352	1	2,600	..	2	5,000	12,000	44 83	98 09	c2,698 50	.. ..	.. ..
..	..	1	50	1	478	1	..	....	.. ..	1 54	75	260 49	.. ..	.. ..
..	..	1	20	..	....	1	..	....	.. ..	25	75	21 95	.. ..	.. ..
..	..	1	15	..	....	1	..	....	.. ..	1 00	1 00	19 87	.. ..	.. ..
..	..	2	56	1	200	..	..	....	.. ..	2 00	2 00	85 85	.. ..	.. ..
1	35	3	225	1	225	..	..	....	.. ..	3 00	2 00	47 22	90 12	.. ..
..	..	2	55	1	130	..	..	....	.. ..	1 55	.. ..	99 81	.. ..	.. ..
..	..	1	80	1	200	..	..	....	.. ..	4 00	2 34	54 10	2 80	.. ..
..	..	1	36	1	400	..	..	....	.. ..	2 04	1 20	15 18	.. ..	.. ..
..	..	1	77	..	....	1	..	....	.. ..	1 99	1 00	24 49	.. ..	.. ..
..	..	2	71	1	100	..	..	....	.. ..	2 96	.. ..	106 40	.. ..	.. ..
8	215	1	400	1	1,800	1	2	5,000	4,600	15 68	14 02	c518 22	19 65	.. ..

BY DISTRICTS.

1	40	10	417	2	\$880	6	..	....	.. ..	\$1 38	\$5 39	\$144 14	\$12 80	.. ..
..	..	6	923	1	1,200	8	2	\$6,000	\$10,000	8 70	13 81	526 91	.. ..	.. ..
1	21	14	723	3	2,825	6	3	6,000	24,000	46 74	26 20	1,905 75	578 01	.. ..
..	..	14	408	3	630	12	..	....	.. ..	29 16	59	206 57	297 00	.. ..
6	542	25	1,598	11	4,465	14	7	20,000	57,000	90 20	145 30	932 81	154 57	.. ..
3	215	8	719	5	2,630	2	5	5,000	4,600	28 22	19 06	1,380 98	21 85	.. ..
11	818	77	4,192	25	12,130	43	14	\$37,000	95,600	199 40	209 85	5,097 16	1,058 73	.. ..
10	602	74	3,325	20	10,891	45	19	37,650	60,200	89 43	126 04	6,112 73	988 41	\$1,926 80

c Tuition from students in W. F. M. S. schools.

d Receipts from students in Cobleigh Seminary.

e Estimated receipts from students in Tokio, Ei-Wa Gakko.

The above accounts in yen. One yen—about three fourths of a United States dollar.

MEXICO.

Commenced in 1873.

Organized as a Conference in 1885.

UNDER SUPERVISION OF BISHOP HURST.

Mexico is in the line of progress. Romanism is gradually losing its sway, and Protestant Christianity is winning a fair field, which is all it asks. The days of persecution are by no means at an end, but there is improvement in many regions. The attitude of the Government is friendly. The reports show gains in almost every instance. Bishop Walden presided at the Conference in January, 1889, and as the appointments have come to hand we append them:

APPOINTMENTS FOR 1889.

CENTRAL DISTRICT, J. W. Butler, Presiding Elder.

Ayapango Circuit, to be supplied. *Mexico* and *Ixtacalco*, C. A. Gamboa; English Congregation in Mexico, W. P. F. Ferguson. *Miraflores Circuit*, Abundio Tovar, one to be supplied. *Pachuca Circuit* and English Congregation, F. D. Tubbs; two to be supplied. *Pachuca*, S. I. Lopez. *San Vicente Circuit*, to be supplied. *Tezontepec Circuit*, P. V. Espinoza. *Tulancingo Circuit*, J. M. Euroza, one to be supplied. *Zacualtipan*, to be supplied.

S. W. Siberts, Editor of Books and *El Abogado Cristiano*.

J. W. Butler, Publishing Agent.

COAST DISTRICT, William Green, Presiding Elder.

Cordoba, to be supplied. *Oaxaca Circuit*, José Chavez, one to be supplied. *Orizaba*, P. F. Valderrama. *San Andres Tuxtla*, José Rumbia. *Tehuacan*, to be supplied. *Tuxpan*, Fidencio Anguiano.

NORTHERN DISTRICT, S. W. Siberts, Presiding Elder.

Celaya, to be supplied. *Cortazar Circuit*, Everardo Castillo. *Cuernavaca*, to be supplied. *Guanajuato Circuit*, L. C. Smith, Abelardo Rivero. *Queretaro*, H. G. Limric, one to be supplied. *Salamanca Circuit*, Domingo Romero. *San Juan del Rio*, Melchor Linares. *Valle de Santiago*, Doroteo Garcia.

PUEBLA DISTRICT, S. P. Craver, Presiding Elder.

Apizaco, to be supplied. *Atlixco*, Plutarco Bernal. *Atzala*, to be supplied. *Cholula*, to be supplied. *Puebla*, Simon Loza. *Tlaxcala*, to be supplied. *Tetela de Ocampo*, Manuel Fernandez. *Tezuitlan*, to be supplied. *Xochiapulco*, G. B. Hyde, one to be supplied.

L. B. Salmans, President; B. N. Velasco, A. W. Greeman, Galdino Gutierrez, Professors in the Theological Seminary and Preparatory School in Puebla.

Missionaries of the W. F. M. S.

Mexico.—Miss Mary De F. Loyd, Miss Henrietta Ayres,

Pachuca.—Miss Mary Hastings.

Puebla.—Miss Susan M. Warner, Miss Nettie G. Ogden.

Tetela.—Miss Lizzie Hewitt.

Guanajuato.—Miss A. M. Rogers.

The appointments of local preachers, exhorters, teachers, and Bible-women, which follow, are from last year's list (1888):

Local Preachers.

Sixto Bernal, *Tehuacan*,

Adelaido Bribiesca, *Tetela de Ocampo*,

Manuel Monjaras, *San Andres Tuxtla*,

José Vera, *Chico*,

Lucas Alonzo, *Tulancingo*,

Walter Rule, *Pachuca*,

José Rumbia, *Atzala*,

Andres Cabrera, *Puebla*,

Abelardo Rivero, *Silao*,

Nabor Aguilar, *San Vicente*,

W. B. Rule, *Mexico*,

Thomas Dunstan, *Pachuca*.

Exhorters.

Leandro Baez, *Apizaco*,

Victoriano Baez, *Puebla*,

Miguel Perez, *Tetela de Ocampo*,

Gabriel Rumbia, *Orizaba*,

Mariano Feroso, *San Vicente*,

Luis Martinez, *Orizaba*,

Ignacio Chagoyan, *Puebla*,

Miguel Tovar, *Orizaba*,

Doroteo Garcia, *Ayapango*,

Camilio Arrieto, *San Vicente*.

Teachers.

Pedro F. Aguilar, *Puebla*,

Dionisio R. Valle, *Puebla*,

Felipe Xochihua, *Mexico*.

Teachers, W. F. M. S.

Anita Wilson, *Mexico*,

Irene Loza, *Puebla*,

Trinidad Orcillez, *Puebla*,

Carlota Gutierrez, *Miraflores*,

Maria Garcia, *Ayapango*,

M. E. Wilson, *Guanajuato*,

Fermina Ruiz, *Queretaro*,

Adela Palacios, *Puebla*,

Juanita Palacios, *Orizaba*,

Concepcion Xochihua, *Tetela de Ocampo*,

Soledad Tovar, *Miraflores*,

Primera Morales, *San Vicente*,

Cleceria Chagoyan, *Guanajuato*,

Herlinda Pompa, *Tezontepec*.

Bible Women, W. F. M. S.

Senora Jimenez, *Orizaba*,

Mariana Ramirez, *Ayapango*,

Senora Ricoy, *Puebla*,

Josefa Chacon, *Mexico*.

NORTHERN DISTRICT, SAMUEL P. CRAVER, P. E.

The Northern District has not had the most prosperous year in its history, and some circumstances have conspired to hinder its statistics from showing much advance.

The first difficulty we have had to contend with has been the lack of sufficient workers to man the several points, and the unsatisfactory character of some who were secured.

At the beginning of the year Dr. Fuentes y Betancourt left our work without assigning any special motive therefor, and it was deemed best to retire all effort on our part from the city of Leon, where he had been the previous year. This caused a decrease in the number of appointments, but even then three places were left without proper care; namely, Cueraero, Valle de Santiago, and Jilotepec. For the first and last places no suitable person has been available during the entire year, and in Jilotepec the work has not even held its own, owing to the separation from the place of the persons in whose house the preachers were wont to be entertained and to meet the friends for conversation. The services in Cueraero have been held periodically by the preachers from Silao and Salamanca, and an occasional visit from the presiding elder; but this has simply maintained our foothold there without making any positive advancement. However, no ground has been lost. Two preachers were secured for Valle de Santiago during the course of the year, but pride and haughtiness in one of them rendered his services worse than useless and resulted in his separation, but not till the congregation had been seriously broken up. The other was found to be leading an immoral life and degrading himself in the eyes of the public, so that he, too, was removed, leaving behind him a reproach upon the cause which it will be difficult to remove. These disasters have seriously retarded what bade fair to be a prosperous work, and emphasize the necessity we daily feel of raising up true, worthy men in whom we can confide.

Another hinderance, though not so great as the one already mentioned, has been the absence of the presiding elder during six months of the year on a leave of absence to the United States. My duties were faithfully discharged in my absence by Rev. L. C. Smith, pastor in Guanajuato, so far as his time and strength would allow, and he deserves special mention for the great labor of love he performed. But it was simply impossible for him to give the strict personal attention and assistance to the preachers and various workers, that are so necessary in a work of this kind, without neglecting his own important pastorate.

The rest and recuperation, however, have been wonderfully beneficial to me, and have, I hope, added several years to my capacity for active service in the field.

There has been, notwithstanding the difficulties named, some fair degree of advancement in numbers in some parts of the district, and we do not feel discouraged at all.

The general state of the work is, briefly, as follows:

Guanajuato. Under the efficient labors of the pastor, Lucius C. Smith, the congregation has been more regular in attendance, and with increased enthusiasm and spiritual life has gone steadily forward in the work of a Christian Church. The numbers are somewhat larger than last year, while the improvement in outward conformity to the requirements of the Gospel, based, as we hope, on an improved internal condition, has been quite marked. A large number of persons who had long been attendants on church services have legalized their matrimonial relations and entered the Church as probationers. Special services have been instituted for the children, and a good degree of interest prevails among them, and it is hoped they may be trained up so as to become better Christians than it is possible for their parents to be.

The heavy rains this year did considerable injury to the mission property. It was earnestly hoped that funds would be granted to thoroughly remodel the edifice and adapt it more perfectly to our work. It is an urgent need, but we have been doomed to disappointment for the present. However, we hope that another year will bring the desired help.

There is a small circle of foreigners in the city, and they are becoming more numerous. Brother Smith has gained the sympathies of some of them, and they are quite disposed to lend a helping hand in some of our financial efforts. Several hundreds of dollars could doubtless be secured from them toward our new church enterprise were we ready to go on with it.

Our schools at this place have been sustained at about the same standard as last year, but they might, doubtless, be considerably increased under more favorable circumstances. The room occupied for the boys' school is very uncomfortable, and badly situated to attract. The teacher has done excellent work with the pupils he has had. The girls' school is still without a permanent home and also without an authorized head. We understand that a lady missionary is to be sent out very soon, and we hope a home may be purchased ere long. I have no doubt that an active, earnest lady missionary can build up a large and influential school which will be a nursery for the Church, where the young may be trained for loyal work in the Master's vineyard. No other department of our work bears such a direct influence on the future character of the Christian Church in Mexico as the educational interests, and we can ill afford to neglect the opportunities which every-where present themselves for the establishment of good schools.

Silao. The work at this point is included in the Guanajuato Circuit, but is directly under the care of Abelardo Rivero, a very excellent young local preacher. The congregation has been larger and more constant this year than ever before, and there are good reasons to believe that the spiritual state of the attendants has correspondingly improved. There has been rather more violent persecution this year than heretofore, and all the windows of the mission-house have been broken out by stones. However, we find that ordinarily there is greater prosperity when persecution is active than there is when all is quiet; and while the crash of breaking glass

is not a pleasant sound we prefer it to the silence of the tomb, when all are so indifferent to evangelical truth that nothing is done.

We stand in need of a property in Silao, and there was never a better time to secure it than now. The floods of the past summer destroyed large numbers of the poorly-constructed houses in what is destined to be the best part of the town. The vacant corner lots, with their mass of ruined buildings, afford several very eligible sites for a good mission property, and they could now be bought at very low prices. It is exceedingly unfortunate that we are unable to avail ourselves of these exceptional opportunities for securing a good site.

The children in our congregation at this place are very few, so that our school numbers only six pupils; but they have been instructed during the year by the preacher and his sister.

Salamanca. The pastor of this circuit is Domingo Romero, and he has done very faithful work during the past year. The congregation has increased in numbers and improved in spirit. Though it had been torn and distracted by strife in other years there now reigns a spirit of fraternal regard and consideration such as is found in many of our other congregations. This fact in itself indicates a good work and is encouraging, while the increased attendance and the bringing in of some new converts is a reason for increased thankfulness.

In *Irapuato* there has been no visible improvement. The family in whose house services were formerly held has removed to Guanajuato, so that no regular services have been held during most of this year; but visits have been made periodically to those whom we could reach and influence. The intense fanaticism of the place raises a barrier against Protestantism as solid as a stone wall, from which now and then a small piece may be chipped off. But we propose, by God's help, to batter away until a breach shall be opened and the wall shall crumble.

Cortazar. Under the faithful watch-care of the pastor, José Chavez, the work at this point has been fully sustained and the excellent congregation has grown in spiritual life. There has not been the marked increase in numbers that we had hoped for on the completion of the new church; but we hold a position in the town and neighborhood which inspires respect even among our enemies. Many persons listen to the preaching of the Gospel on the outside of the church, and the lives of our people are having an influence on the community. The custom of this congregation, referred to last year, of meeting every evening for "family prayer," which is oftentimes a warm, animated prayer-meeting, is still continued, and exercises a blessed influence on the daily life of the members.

Our new church was dedicated by Bishop Bowman after Conference last winter. An unfortunate series of circumstances prevented us from having the presence of several prominent visitors who expected to be present, and so we failed to raise the money we hoped to secure toward covering the deficiency. However, we will close the year without a debt. The church is a neat little Gothic edifice with seating capacity for about 150 persons.

Our school at this place has been well cared for this year, and though the examinations have not yet been held I doubt not has accomplished excellent results.

Brother Chavez has launched out somewhat into contiguous places, scattering the good seed. He visits *Guaje* regularly every week and preaches to a small circle, sometimes two and sometimes four or five. Besides, he has made several visits to *Jaral*, a small town some twelve miles distant, and has gathered a circle of fifteen or twenty believers in *Salvatierra*, an important town on the National Railroad some twenty-five miles from Cortazar. In some ranches and haciendas along the road the tracts dropped by the way-side have been favorably received, and there is a prospect of establishing a system of evangelistic visitations at different points. If we shall have funds and men sufficient to develop these places the coming year we may expect to accomplish much good.

Valle de Santiago. This place has been already referred to, and the unfortunate circumstances connected with it. Since the separation of the second man who was sent there as preacher the congregation has been ministered to by Brother Chavez, of Cortazar, and Brother Romero, of Salamanca, and the work has thus been held together. The early part of the year stones were thrown through the windows of the chapel, and one aged and excellent brother was struck on the head and almost killed by a stone which fractured his skull. Notwithstanding this, as soon as he was able to be out he again began to attend, and is more enthusiastic than ever. God grant that we may soon secure a reliable and devoted preacher who can develop this very hopeful field!

Queretaro. This place has continued under the pastoral care of J. M. Euroza. There has been no increase in numbers, and some persons have almost or wholly abandoned the Church. There has, however, been one noteworthy conversion, and several young men have recently been attending quite regularly and are apparently seeking a knowledge of the truth. The prominent convert referred to is a lady of good family standing, and the wife of a man in a responsible government position. She has embraced the religion of Christ with an earnestness and devotion which are admirable. Her husband is seriously examining the doctrines of the Bible, and gives good indication of being also near the kingdom.

The boys' and girls' school have been combined this year, and although the attendance has been very small excellent work has been done with the children who have been present. At this place some of the parents who have the largest families are so indifferent to the education of their children that it makes school-work very difficult and unsatisfactory.

San Juan del Rio. Melchor Linares is the pastor. During the year he has had sickness in his family almost continually, he himself being utterly incapacitated for work for several weeks on account of throat difficulties. Even yet his health is very poor, but the work has been quite well maintained. It is true that some diminution in numbers has occurred, owing chiefly to the removal to Mexico of two families and the recantation of one young man. The congregation is now composed almost

wholly of people from the distant ranches, and of these there have been some recent accessions, and more are "almost persuaded." The fidelity of these poor people who travel eight miles to church is something touching. There are among them several boys of from ten to fifteen years of age, and these not only attend the Sunday-school and preaching-services on the Sabbath, but also come to a young people's meeting on Wednesday evenings after a hard day's work, stay over night, and start for home at half past three o'clock in the morning, so as to begin their work at six A. M. on the ranch.

Unfortunately their parents have not felt able this year to do without the labor of these boys, and we have not been able to have any school for that reason.

Finances. There has been a slight increase over last year in the amount of the various collections and for self-support. Our people feel the stringency of the times, perhaps, more than their neighbors, and every body complains that it is more and more difficult to gain a livelihood here. It really seems as if the poverty of the masses is increasing, if that be possible. The time when self-support will be a positive achievement does not seem to be near.

Re-enforcements. Again our district has received much needed re-enforcements in the persons of Rev. F. D. Tubbs and wife. They came to the field in September, and have been located in Queretaro till they acquire a working use of the language, and receive their appointment for next year at Conference. I feel sure there is no venture in prognosticating a useful missionary career for these well-trained and devoted servants of the Master.

CENTRAL DISTRICT, S. W. SIBERTS, P. E.

Mexico Circuit. One English and two Mexican congregations. J. W. Butler is in charge of the English congregation and press, with H. G. Limric assistant pastor. Brother Butler has been abundant in labors and plans for the extension of our press work and general interests here in the capital during the year. The press we consider to be one of our most efficient instruments, and it has been doing excellent service this year. Its influence and opportunities for good are constantly increasing. The report of the press is given in another place. The Mexican congregation has had a healthy growth. The full membership has gone up from 165 to 201. Brother C. A. Gamboa, pastor of the Mexican congregation, has instituted and carried on during the year a system of what we call cottage prayer-meetings, which have been of great advantage to our work. The meetings are held at the homes of our people in different quarters of the city. They have produced very satisfactory results. There is more genuine religious life and spirituality among our people than ever before. They are beginning to learn that our object is not merely opposition to Rome, but to *spread scriptural holiness over the land.*

Much good has been done by pastoral visiting. Our members are gradually measuring up to our home standard of Christian life and duty. They

are now beginning to understand that our religion is no mere social reformation, political move, or simple antagonism to the Catholic Church, but a divine power in the heart, ruling and controlling the whole life. The Boys' School is about the same in number as last year, and continues under the same management. The Girls' Orphanage, under the direction of Misses Loyd and Ayres, has continued its accustomed work. The regular order and work of the school have been somewhat interrupted by Miss Loyd's absence in the States, owing to ill-health. During her absence Miss Annie Wilson, of this city, has been of great service to the institution.

El Abogado Cristiano, the official organ of our Church in Mexico, has been issued as usual during the year. It is one of our greatest instruments of progress; it goes where the minister cannot go now, and prepares his way before him. As the editor of the paper is also presiding elder of the Central District it is impossible to give that time and labor to the paper which it really demands and ought to have.

San Vicente Circuit. N. Aguilar in charge. This circuit includes the congregations of San Vicente and Coatlinchan, with incipient work in several other towns. The school in Coatlinchan numbers 24, and that of San Vicente 87 pupils. Our people in both these places are subject to a quiet persecution which sometimes breaks out into acts of open violence. The 27th of September of this year one of our best members in Coatlinchan was assassinated by five Roman Catholic fanatics. Three years ago they murdered this poor man's brother. The man they murdered three years ago left a wife and three children. This brother brought them to his home and was supporting them with his own family. The sudden and cruel death of this last-mentioned brother leaves eight persons—two women and six children—without a protector. There have been more than *sixty martyrs* slain by the Catholic Church in Mexico since Protestantism was introduced into the country. Can we wonder at the comparatively slow progress of our work when these facts are fully known and these dangers surround our people all the time? We *expect* such things to occur and are not surprised when they take place, for we know too well the vindictive spirit of Mexican Roman Catholicism.

Ayapango Circuit, with five congregations. Doroteo Garcia in charge. This circuit has had a prosperous year. We have four congregations where services are regularly held, and the fifth is in the process of forming. Brother Garcia is active and entirely devoted to his work. The school is in a flourishing condition and is exerting a good influence here and in surrounding towns. We are now engaged in building a new school-room, which will add much to our facilities for work and to our influence in the community. The people are helping us very liberally. The ground—worth \$150—was donated by the Ramirez family. This family is our firm support in Ayapango. Some years ago they gave the ground for our church here and several hundred dollars toward its erection. The school-building, when completed, will accommodate 150 pupils, and will be divided into two departments, one for boys and one for girls. Our pupils here come from *seven* different towns and villages, and thus Ayapango be-

comes a center from which we are working upon a large surrounding district.

Good work has been done here in distributing tracts and Bibles; thousands have been scattered throughout the circuit and in neighboring towns, where we have friends who are urging us to establish our work.

In *Cuijingo* there is a school supported entirely by private parties. They use our books, cards, and Catechism, and give us complete control as to the direction of the school, and all that it has cost us so far has been the sum of \$16—spent for books and a small fee to the teacher. This is a village of pure Mexicans.

Juchilepec is a town of over four thousand inhabitants. Here we have about *sixty* adherents, and among them, as a nucleus for our work, we have a very respectable and influential family. We have made a small estimate for this place and expect to enter there next year. The people are extremely fanatical, but Bibles, books, and tracts have been distributed. The town is clean and prosperous and the center of a rich agricultural district. We consider the work here of great promise, as it will one day be the center of a large circuit. On the 2d of December seventeen persons from this place came to Ayapango, a distance of seven miles, to be received into the Church.

Miraflores. A. Tovar, Principal of School. The pulpit is supplied. The school is in a very flourishing state. It now numbers 250 scholars, and has seven teachers in three departments—a kindergarten, a primary school, and one of a higher rank. We have a large number of pupils that come from *nine* different towns and villages, and the influence exerted is very wide and salutary. Many pupils have gone from Miraflores to our Theological Seminary, to the government schools, and into other professions. These students never forget their Protestant training, and always use their influence in favor of Protestantism and in defense of our mission and work in Mexico.

At times as many as *six* or *seven hundred* persons come together at one time to witness the exercises of our pupils. Here, as well as in all our other schools, we train our pupils religiously. The Catechism is taught, and the school is always opened with singing our hymns, reading the Scriptures, and prayer. Our self-support has increased from \$720 to \$920. We are now erecting an addition to our school-room, as we have not room enough for the pupils. This school is, without doubt, one of the best of its kind in the Mexican Republic. I think that we can safely say that nowhere in Mexico has Protestantism gained such a complete triumph as in Miraflores. The whole aspect of the inhabitants of the place has been modified and opposition to us has almost entirely ceased. Much of this is owing to the generous and benevolent disposition and co-operation of Mr. Robertson, the owner of the large factory that gives life and industry to the town. Our congregation is increasing and our work and influence are extending all the time. Almost all of the influential men of the town who were formerly Catholics are now friendly, visit our pastor,

and come to extraordinary services in our school-room and church. Our school has grown from scarcely a score to the large number it now enrolls. This is only an illustration of what might be done in scores of other places if we only had the men and means to put our work on the same footing that it has in Miraflores.

Pachuca Circuit. William Green in charge, with S. I. Lopez, assistant pastor. In Pachuca we have two congregations, one Mexican and one English. Brother Green has entire charge of the work, and besides preaching regularly to the English congregations in Pachuca and Real del Monte he preaches also at times to the Mexican congregations in the circuit.

The English congregation has held its own in spite of the fact that several of the most prominent men and families of the Church have moved away this year. Brother Green has taken special interest in the schools in his circuit, and the Pachuca and El Chico schools have done exceedingly well. In Pachuca we have 87 scholars, and our school stands well with the people of the city as well as in the estimation of the Government. Our building here is entirely too small for both school and Mexican congregation, and we much need a new church-building and an extension of our present school quarters.

The work of the Woman's Foreign Missionary Society, under Miss Mary Hastings's charge, has made good progress, and exerts a far-reaching and constantly-increasing influence throughout the city and surrounding country. The school has enrolled during the year 280 scholars. Miss Hastings's long and continued and devoted labors in Pachuca have been followed by very satisfactory results, and her work is at present in a prosperous condition.

Tezontepec Circuit. Seven congregations. P. V. Espinoza in charge. The work here in the old congregations has greatly improved in solidity and spirituality, and services have been opened in three new places. In *Ixtlahuaca* we began with 20 persons, the people setting apart and furnishing at their own expense a very convenient place for our services. In *Tepeyehualco* we commenced services with 41 persons. Here we preach in our people's houses. Some of the principal persons of the town belong to our congregation. In *Santa Ana*, a town of pure-blooded Mexicans, we have a congregation of about 50 persons. These are the three new congregations founded this year. In *Santa Ana* they have furnished a humble place for our meetings and are raising subscriptions for an organ and a chapel. Other villages call us and urge us to come, but we cannot give them the Gospel for lack of men. In all these congregations there is improvement in regular attendance at worship, a deeper spirituality, and a higher ideal of the Christian life and of the claims of their new faith. This circuit includes a circle of over a hundred miles, and each congregation has services once in three weeks; while in Tezontepec, the center of the circuit, there are three each week, one man doing all the work. Brother Espinoza is one of our most active and energetic itinerants.

Our girls' school, commenced in Tezontepec in April of this year, reached the number of 36 pupils. These pupils are all from good families, and the school was in a flourishing condition until the teacher, Miss Nella Field, failed in health. This school is one of the most promising in the district, and it will be a serious drawback to our cause if Miss Field's health does not permit her to continue her work. She was beloved and respected by all who knew her throughout the village.

Tulancingo Circuit. Luke G. Alonzo and F. Anguiano. The work in Tulancingo has suffered some by the removal of Brother Tovar to take charge of our school in Miraflores. Here we are face to face with a Roman Catholic Bishop and a large number of priests. The city is one of the most fanatical in all Mexico. In spite of the fact that our people have been bitterly persecuted from the very first, and that some of our best friends and firmest adherents have been forced to leave the city and seek a living elsewhere, still we have been able to hold our position and prepare the ground for future harvests. Our paper circulates in the city and surrounding country, and much has been done here through local publications and the free distribution of tracts.

Tulancingo is an important place, not only in view of its own pressing needs, but also because it is the center of a large number of important towns and villages, and situated in one of the richest agricultural districts of Mexico. The fanaticism and ignorance of the people and the determined and active opposition of the bishop and clergy explain our slow advance in this city.

Zacualtipan. This is the center of our *sierra* or mountain district in the northern part of the State of Hidalgo. This is a very promising field, but one of the most difficult in the Central District. There are a half dozen important towns which we have visited during the year that are ready for the Gospel, and could be made the centers of as many different circuits. They are all ready for Protestantism, the school, and the Church. The people all through this region are generous, free from fanaticism, and inclined to modern ideas. The rainy season here interferes somewhat with our operations. The roads through the mountains are narrow, rocky, and extremely dangerous, and when it rains become impassable. The missionary who travels these mountain-paths really takes his life in his hands. This year has been one of heavy floods all over Mexico. It has been especially so in the mountains. Some of our best friends and firmest supporters have been left homeless and penniless by the floods, and the entire work in this region has suffered from the same cause. It will take years for the people to recover from the results of these disasters. In March of this year I traveled over 400 miles on horseback through this interesting region, prospecting. Almost every-where we found open doors and willing hearts. With God's help we will some day have churches, schools, and circuits all through this region. There will soon be a railroad through this part of the country to Tampico, on the Gulf of Mexico. It is rich in coal, iron, and many classes of building-material, and an almost infinite variety of vegetable and cereal products.

EASTERN DISTRICT, A. W. GREENMAN, P. E.

The work reported this year is the same as last, with the addition of Atlixco, a town near Puebla, and five congregations in the State of Oaxaca. This last is quite an important move, as it adds a large, rich, and populous State to the number now occupied by our Church in Mexico. Besides, Oaxaca is the natural key to all the southern part of the country. The area of the four States—Puebla, Tlaxcala, Vera Cruz, and Oaxaca—now comprised in this district is 73,000 square miles, equal, for example, to that of the States of Ohio and Indiana, with a population of 2,260,000, or one fifth that of the Mexican Republic. This whole section is being rapidly developed, and promises to become one of the most thrifty parts of Mexico. Lines of railway now under construction, together with others projected, will unite Tuxpan, San Andres, Tuxtla, and Oaxaca to Puebla and Mexico City, thus bringing them into intimate relations with the other parts of our mission. The places now occupied are the most important in the territory mentioned, and well located for the future extension of the work.

The extraordinary floods of the past year have caused serious losses and suffering to many of the towns where we are established, especially those of the sierra and coast regions. Our enemies were quick to attribute to the advent of Protestantism these visitations of Providence, which the ignorant and superstitious were not slow to believe, and our cause in some places suffered for a while; also the washing away of roads and bridges suspended the traveling of some of the circuits. Recently, however, the regular visitation has been resumed, our friends are returning, and the prospects brighten. As usual, persecution and trial have been the lot of many of our members. In Atzacan (see report of Orizaba Circuit) a most diabolical attempt was made to kill our minister and the principal Protestants of the village; but God mercifully preserved their lives. The ministers and people are growing up into a faithful and earnest Church. None more than those in charge of the work deplore the slow development in some lines of Christian experience and activity that we are accustomed to deem necessary in the home work. But we joyfully bear witness to the abundant faith and fidelity shown in the midst of violent opposition, outrage, and abject want unknown in the United States. The Mexican Methodists believe in Christ, love Christ, suffer for Christ, and they are glorious trophies of the power of the Gospel—an honor to the home Church. They are to-day and will prove in the future a great factor in the evangelization of Mexico.

Besides those already mentioned other items of interest for the year are the revival in the seminary, whose influence was a blessing to the general work; the medical work developed by Brother Hyde in the mountains, which seems to indicate that medical missionaries might be advantageously employed in reaching certain classes, and the large increase in the number of self-supporting pupils in our Puebla schools.

Under the divine blessing on the labors of the various workers the sta-

tistics show an increase of 7 congregations, 6 native ministers and teachers, 302 members and probationers, 1 day-school, 63 scholars, 4 Sunday-schools, 115 Sunday-school scholars, \$10 missionary collection (but the reports for this as well as the other benevolent collections are not all in for the year), \$113 collected for all church purposes, and \$2,055 from board and tuition in seminary and girls' school, Puebla.

The detailed reports are as follows :

Apizaco. Victoriano Baez, the pastor, is one of the students in the seminary, and is carrying on the work successfully. Dionisio Valle has the boys' school. A decrease in the number of pupils in the two schools is due largely to the shutting down, late last year, of a large glass factory, which obliged many families to move elsewhere in search of employment.

Atzala Circuit. Plutarco Bernal, pastor, Francisco Moran, assistant. The Atzala congregation has continued steadfast in the face of unabated persecution. Last December they were threatened with a repetition of the horrible massacre of ten years ago ; but an appeal to President Diaz brought peremptory orders to the local authorities to protect them. They have raised \$35 to apply in the purchase of a baby-organ and lamps for their chapel. The *Quespala* class, mentioned in last year's report, has been dropped ; but there is some hope of forming a class in *Chetia*, a village near Atzala, whence came the ringleaders of the mob that committed the murders referred to in the last Annual Report.

Atlixco is a place of 8,000, situated twenty-five miles south-west of Puebla. It was entered in July, and public services were begun in September. Brother Bernal moved here and was given an assistant, a student in the seminary, in order to attend to this point and Atzala, besides visit friends in other places. A most determined effort was made to prevent his renting a house, and afterward to eject him from the one he secured ; but he still holds the house and has regularly preaching services. Atzala and Atlixco ought to become the heads of separate circuits next year.

Cholula. Andres Cabrera, pastor. Priestly influence has prevented our securing a room for public services, but private services are held regularly in the home of one of our members. Though the growth in numbers has been slight our influence seems to be extending and preparing the way for a good congregation as soon as a suitable room can be rented.

Cordoba. Manuel Moyaras was pastor till October 1, when he was sent to Tuxpan. Antonio Salazar is now in charge. There has been a slight advance in some lines, but it still continues to be a most difficult and trying field. Owing to the unsettled state of affairs growing out of the political situation the friends in *Amatlan* did not think it prudent to attempt to build their chapel this year. They now promise considerable help toward a school which they are very anxious should be opened next year.

Orizaba Circuit. Augustin Palacios, pastor. An organized club of Spiritualists has attempted to lead away some of our people, but Brother

Palacios attacked their doctrines in the pulpit and through the columns of our *Abogado Cristiano* so vigorously that his principal opponent begged him to desist. The discussion has attracted considerable attention elsewhere, and has appeared to result disastrously for the influence of Spiritualism, whose errors are much more widely accepted in Mexico than is generally supposed. The remarkable conversion of a Catholic, Juana Dominguez, and her triumphant death a few weeks later, has greatly encouraged our workers in this city. The late date at which our last Conference met, and the changes made, delayed so long the opening of the schools here that some of the former scholars had been placed in the public schools before ours began. The teachers seem to be doing conscientious labor.

The 11th of May Brother Tovar, the teacher of the boys' school, went to *Atzacan*, a village near Orizaba, where, at the request of the brethren, he was to hold a night-school on Friday and Saturday nights of each week and preach on Sundays. Public services were duly begun on the 13th, with twenty-two persons present, and every thing went well till Friday, the 25th, when, at two o'clock in the morning, the preacher and friends were awakened by a mob attack. Eight persons were sleeping in the board hut where the school and services were held. At this over a hundred shots were estimated to have been fired by their aggressors, who were in the street only a few yards distant. Some shade and fruit trees about the house afforded a slight protection, yet the bullets shattered the lamp, table, and blackboard. A ball of cotton saturated with oil and lighted was thrown upon the thatch roof, but a brother promptly put up a ladder and threw it down before it did any harm. When, after *twenty minutes*, help came, not one of our brethren had suffered the least scratch, though the little room, with every thing else in it and near it, had been riddled. Eleven of the rioters were subsequently arrested, but a month later were all released by Catholic influence. The brethren are not discouraged. They have bought a lot on the plaza, in the center of the town, and borrowed a hundred dollars, through the aid of Brother J. W. Butler, with which to build a house, where they expect to open a school and have services early next year.

Puebla. Simon Loza, pastor. Early in the year the chapel was moved from its very disagreeable surroundings in the old Reforma building to a room provisionally prepared in the new property. There has been a steady increase in attendance, and the new quarters are now too small to accommodate the congregations. A larger chapel is urgently needed. The special services conducted by Brothers Smith and Salmans among the students in the seminary had a helpful influence on the local church. There has been a marked increase in membership, and classes have been formed. A branch of the Woman's Christian Temperance Union has also recently been organized, with one hundred and twenty signers. The Woman's Foreign Missionary Society has an auxiliary that has raised \$70. Brother Loza has visited friends in *San Martin*, *Los Llanos*, and *Huamantla*.

The experience of one of our oldest members, and a steward of the church here, gives a glimpse of the detestable persecution waged on our people, and illustrates their faith and sincerity. Senor Rosales earned, a few years ago, a dollar a day at his trade of a weaver, but because he became a Protestant his friends and customers all deserted him. He was obliged to seek a place on the police force of the city, where, for working day and night, he has been receiving, for several months, but twenty-five cents a day. His son, Miguel, sixteen years of age, works every moment that he is not in school, and far into the night, to make twelve cents more, and *thirty-seven cents* must keep a family of seven and clothe them. No wonder that the children have frequently come to school without any breakfast. Yet Brother Rosales and his house hold fast to their faith, and Miguel expects to prepare for the ministry.

San Andres Tuxtla Circuit. José Rumbia is in charge. This place, first visited last year, has now a promising congregation and a night-school for adults. In *Catemaco*, a village near, public services are also held. Gambling, intemperance, and unchastity so prevail in the hot country that at times our brother almost loses hope. Men on their way to church are sometimes enticed into saloons and gambling-dens. The flood, which carried away in San Andres Tuxtla alone over 400 houses, was laid to Protestantism, and our services were for a while poorly attended. But the minister continued to preach and work, till now the old friends are returning, with more new ones. Catemaco offers to help support a school next year.

Tehuacan Circuit. Pedro F. Valderrama, preacher in charge, Francisco Diaz, assistant. Since Brother Valderrama was called to Oaxaca to reorganize the congregations there the private services have been held in our chapel by Brother Diaz, a lawyer of the town, who has espoused our cause, and accepts the duties of assistant without any salary. *Morelos*, which presented such a hopeless outlook at the end of last year, gives some signs of allowing us to return.

Oaxaca Circuit, attached this year to Tehuacan, comprises congregations in the capital, Oaxaca, a city of 30,000 inhabitants, *Etla*, *Xochila*, *Curlapa*, and *Cuicatlan*. All these are in the liberal and progressive State of Oaxaca, and were organized by the Methodist Episcopal Church, South. That mission being unable to longer provide for them the official members petitioned us to send them a pastor, and in August Brother Valderrama visited them. His favorable report was immediately laid before the finance committee of the mission, and they approved our taking up the work and sending him there for the remainder of the year. An American missionary should be stationed in Oaxaca as soon as possible and the work put on a firm basis, with assistants and teachers for the schools. This excellent opportunity for forming what in time should become a separate district ought not to be allowed to pass unimproved.

Tlaxcala. Ignacio Chagoyan, in charge. The congregation in *Panotla* has remained about the same all the year. Recently the old spirit of persecution has revived, and sixteen men are reported to have laid in wait

for our pastor on the road he usually takes. Forewarned, however, he went and returned by another one. A friend in *Tlaxcala* has recently offered a large room free for services, we only needing to paint and furnish it; so we hope ere long to open it to the public.

Tuxpan. Manuel Monjaras, pastor. It has seemed almost impossible to reach and develop this promising field. Brother Valderrama was appointed there at the last Conference, and attempted to reach it by sea, but the heavy "norther" made landing out of the question; so he had to undertake the journey overland. The long horse-back ride, with the extremely hot weather and rains, prostrated him, so that after spending the month of May there he had to retire. As the yellow fever was then prevailing on the coast it was not deemed prudent to send any one else until cooler weather. Brother Monjaras was appointed the 1st of October, but has not had time to fully organize the work, and so forwards only partial statistics. We trust that, with our minister now at last on the ground, this place may, under the divine blessing, make full proof of all that it has promised to be for the cause.

Sierra Circuit. George B. Hyde, missionary in charge, Manuel Fernandez, Adelaido Bribiesca, and Sixto Bernal, assistants. Threatened trouble, growing out of political complications, made it imprudent to venture advance movements in this section until late in the year. Then, when quiet was restored, the heavy rains interfered with the traveling. Some attempts at violence were made on several of our workers, but without serious results. Brother Hyde moved, early in the year, from Tetela to Xochiapulco, which was considered more conveniently and centrally located for the visitation and direction of the work. Serious illness in his family having called him to the States I present the reports of his assistants.

Tetela de Ocampo offers no fanatical opposition to Brother Bribiesca, but he almost despairs of arousing them out of their indifference. The parents allow their children, and especially the girls of Miss Hewitt's school, to attend the Sunday-school, but manifest no interest themselves. In *Tilapa* and *La Canada* the friends continue firm, and offer real encouragement by punctual attendance on the services and a lively interest in the Church. Brother Bribiesca has also visited *San Esteben*.

Tezuittlan has been under the care of Brother Fernandez until August. He has been stoned and his life threatened. A year ago he was compelled to give up the house he had, and supposed that he would have to move his family from the town because no one would rent him a house, when, unexpectedly, a friend offered him half of his own. He has persevered, and gathered a congregation of earnest, active, and intelligent people who appear to have the genuine gospel spirit. They have recently promised \$30 for the expenses of bringing out a baby-organ. Sixto Bernal has had charge since August. *Zacapoaxtla*, which it was arranged to make the head of a circuit last year, has been visited, but neither the men nor means were available to organize it as was desired.

Xochiapulco and *Cuaxamaloyo*, cared for by Brothers Hyde and Fer-

andez, continue to offer great encouragement. Brother Hyde has won many new friends by medical assistance rendered, having given out several hundred prescriptions within a few months. A lot has been purchased, and the material is being collected for a parsonage for the missionary. Regular visits are made to the other congregations of this circuit, the three Indian helpers in training assisting, and one has opened a school in the suburbs of Xochiapulco.

Theological Seminary and Preparatory School, Puebla. L. B. Salmans, president; B. N. Velasco, P. F. Aguilar, professors; Mrs. L. B. Salmans, instructor in English; E. Garcia, instructor in Music; Andres Cabrera and Carlos De Gante, teachers in the primary school. The increase of \$1,350 in the amount received from board and tuition is twice as much as the whole amount reported last year. This shows that the opportunities afforded by this school are being appreciated, and that earnest purpose and effort will do much toward increasing the receipts from the sources mentioned and founding a largely self-supporting school. Brother Salmans reports as follows:

The present has been a year which has given abundant reasons for thanksgiving to God for his various and great blessings on our school-work in Puebla.

In organization one change only has marked the present year: that of joining the circuit primary school to the seminary, preparing a place for it in our new building, and reorganizing it and placing it on a new basis. We now have a four-years' course in this primary department, three years in our intermediate, two years in the preparatory, and two years in theology. We have admitted students to the various departments this year as follows: 4 in the theological department, 11 in the preparatory, 27 in the intermediate, and 60 in the primary—102 in all. Of these 40 have been boarding students. The increase in attendance has been very marked. The seminary furnished 255 months of board in 1887 and 352 in 1888, or over thirty-eight per cent. of gain in boarding-students. But the increase in self-support has been still more marked. Whereas in 1886 there was about \$300 of self-support and in 1887 about \$800, there is this year about \$2,000. This is exceedingly encouraging.

There has also been a better spirit of discipline among the students than formerly, due, perhaps, to the vigorous treatment which certain disorders received last year at the hands of my predecessor. We have also had better success this year than last in the class-work on account of better health and fewer changes among the teachers.

But our greatest cause of thanksgiving to God is the glorious revival of heart religion which he gave us in July, in which some seventy souls were converted. All the boarding-students in our school, as well as in the Puebla Girls' School of our Church, were converted, besides a number of day scholars and several members of the church congregation. Under due appointment from the pastor I had maintained the form of a Methodist class-meeting in the seminary from the beginning of the year, and we had earnestly been seeking the power of the same, but it did not

fully come upon us until July. Blessed be the name of Him who refreshes the hearts of his weary and heavy-laden toilers that that spiritual power has not been wanting from July to the present. Our young men now show a keener sense of the positive character of the bad and the good. Their religious experiences are often made up of mingled struggles and victories where formerly they lived with all quietude and assurance in the spiritual death of mere religious formalism. Thus far all have remained faithful save two, and even these are serving the good end of a standing menace to those who think they stand, lest they likewise fall from grace. Let the Church rejoice with us and earnestly pray for us.

The need of an additional American missionary in the school is being felt more and more. The prospect for next year is that we will have our new dormitory facilities taxed to the full, the increase in students to be entirely provided for by the increase in the amount of self-support on their part and that of their families and friends in this country. We greatly need more help, that we may secure the best results to the Church out of these rapidly-growing opportunities.

The Woman's Foreign Missionary Society has the same number of schools as last year.

Apizaco, Concepcion Orcillez, teacher, and *Orizaba*, Juana Palacios, teacher, have not enrolled as many pupils this year as last, for reasons already given in the reports of these places. The teachers, however, have done careful work. Considerable difficulty has been experienced in securing the services of a Bible woman in Orizaba. She has done some work, though, and the pastor and his wife have distributed large numbers of tracts and other evangelical literature.

Puebla. Misses Susan M. Warner and Nettie C. Ogden, Trinidad Orcillez, Adela Palacios, Herlinda Bonilla, and Sara Romero, teachers. There has been a gratifying increase in the attendance and in the number of boarding-pupils. Seven hundred dollars have been received on account of tuition and board this year. One hundred and sixty girls have been enrolled, and the school is doing effective work. A Bible woman is employed.

Tetela de Ocampo. Miss Lizzie Hewitt and Concepcion Xochihua teachers. There have been admitted this year 38 girls, or an increase of 10 over last year. This school is becoming one of the strongest influences for good in the sierra.

PUBLISHING INTEREST.

Rev. John W. Butler, Agent, makes an excellent report, which we regret we are unable to publish in full. It shows that 2,800 copies of *Abogado Christiano Ilustrado* have been issued—an increase of 200 copies; 2,300 Berean Leaves, an increase of 450; and that all together 2,728,690 pages have been issued during the year—making 24,480,710 pages scattered in Spanish-speaking America since our work in Mexico began.

K. H. Baker, a son of Rev. Henry Baker, D.D., of the Baltimore Conference, is in charge of the printing department.

STATISTICS OF

CIRCUIT OR STATION.	No. of Preaching Places.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of Wom. For. Miss. Society.	Native Ord. Preachers.	Native Unord. Preachers.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the yr.	Adults Baptized.	Children Baptized.	No. of Theological schools.	No. of Teachers in same.	No. of Students.	No. of Hl'd. Schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.
Northern District.																									
Guanajuato	1	1	1					3	1	2	104	43	300	105	29	13							2	69	
*Silao	1					1	1	1	1		12	9	40	20	8								1	6	
Salamanca	2									1	25	2	50	45	4	4	1								
Cuerramero	1												50	25											
Valle de Santiago.	1									1			20	14											
Cortazar.	3					1	1	1	1		20	12	80	45	8	2	1						1	18	
*Queretaro	1	2	2		1	1		1	1		28	16	50	30	1	1	3						1	20	
San Juan del Rio	2					1			1		15	10	40	24	1	7	1								
Central District.																									
Mexico City Circuit	2	1	1	2	1	1	2	5		2	201	18	350	200	17	11							2	85	
English work*	1	2	1						2				150	70		6							1	48	
Ayapango Circuit	5				1		1	2		1	51	50	150	90	50	4							3	170	
Miraflores Circuit	1				4	1	1	6		1			500										3	250	
San Vicente Circuit	2				1		2	1		1	70	34	245	108		8							8	128	
Tulancingo Circuit	6					2			1		5	25	432	27		2									
Tezontepac Circuit	7			1	1		1	1			60	172	370	200	41	7							1	86	
Pachuca Circuit.	3	1	4		1		5	1	2	3	170	83	460	180	13	12	32				1	1	100	4	
Pachuca & Eng. work	1									1	20		400	140		20								280	
Eastern District.																									
Apizaco.	1				2		1	1		1	26	24	100	35	3	2							2	89	
Atlixco	1						1			1	3	12	40	15	5										
Atzacala	1						1				45	3	100	65	1	1	6								
Chobula	1						1				4	6	20	10											
Cordoba	1						1			1	6	27	50	20	3	3									
Oaxaca Circuit.	5					1					47	24	200	80											
Orizaba Circuit.	2				2	1		1		1	96	32	200	70	1	1	1						2	87	
Puebla	1	2	2	2	6	2		3		4	93	106	225	140	70	1	1	1	1	4	2	5	78	2	
San Andres Tuxtla Ct.	2						1				47	100	30	20									1	84	
Tehuacan	2						1				11	80	10												
Tetela	3			1	2		1			1	11	16	110	40	8	1	2						1	38	
Tezintlan	1						1				24	80	40												
Tlaxcala.	1						1				12	25	60	20	1		2								
Tuxpan.	1						1				25	100	25												
Xochiapulco Circuit.	5	1	1				1	1		3	30	43	350	150	9	1	9						1	18	
Total.....	63	10	12	7	26	9	26	30	8	27	1155	949	5,452	2,073	229	65	180	1	1	4	3	6	178	31	1,501
Last year.....		9	9	8	24	10	23	12	2	28	995	740	4,511	1,840	78	64	144	1	1	4	3	9	119	28	1,292

* Collected for Bishops: Silao, \$0 50; Queretaro, \$2 49; Mexico City, English, \$3.

MEXICO.

No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphans.	No. Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of Personages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, Furniture, etc.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	Volumes Printed during the Year.	Pages Printed during the Year.					
1	65	1	5,000	1	1	7,000	\$7,000	\$	\$	\$52 53	\$14 51	\$88 24	\$	\$185 00							
1	11				1					8 98	2 00	5 13									
1	14				1					12 20		9 67									
1					1																
1	40	1	2,500	1	1					6 04	6 00	49 28	44 62	0 69							
1	20	1	8,000		1	7,000				32 00	12 33	42 17		1 59							
1	25				1					7 00	3 00	8 87									
2	110	8	85,600			8	80,000	58,000		90 00	21 00	200 00		276 42							
1	35							500		157 35	43 20	415 60	206 75	289 00	325,550	2,728,690					
2	50	1	1,800											200 00							
2	144	2	2,600							13 00	7 00	920 00		550 00							
1	20	1			1									10 00							
1	16									10 00		6 00									
3	160	8	10,000		2	8,500				40 00	94 34	60 00		60 00							
	45									50 00		360 00		10 00							
1	35	1	1,000		1	1,800	650	500	8 00	7 00		5 00		24 00							
1	15				1		175		2 00	2 00											
1	75	1			1		100		7 00	5 00		22 00	5 00	41 00							
1	10																				
1	25				1		125			3 00		4 00		3 00							
1	25	1			1		150														
1	80	1	8,000		2	6,000	2,000		20 00	13 00		55 00		65 00							
1	125	30	7,000		8	23,000	29,000		60 00	98 00	2,760 00			93 00							
1	15				2		150			2 00				75 00							
1					1		75							5 00							
1	35				2		200		16 00	9 00		10 00		20 00							
1					1		100					1 00									
1	25				1		25			2 00				24 00							
					1		100														
2	75	1	2,500	2	1	400	400		16 00	4 00											
31	1,295	67	17	74,800	18	15	78,200	91,750	500	608	10	348	88	4,956	46	256	87	1,882	70	325,550	2,728,690
30	1,202	51	18	76,600	25	18	70,100	90,700	1000	498	68	302	94	2,526	47	752	69	1,190	08	315,600	2,816,848

* All sums or values in this report are counted in Mexican currency.

+ Of this \$42,000 belongs to the W. F. M. S.

‡ Two books, 6 pamphlets, and 14 tracts.

§ Of the property in Puebla \$20,000 belongs to the W. F. M. S.

¶ An auxiliary of the W. F. M. S. contributes \$71 of this amount.

¶ Of this \$2,000 are from board and tuition of Seminary, and \$700 from Girls' School.

KOREA.

Commenced in 1885.

UNDER SUPERVISION OF BISHOP NINDE.

Korea is in a transition state. There is no need of discouragement because of the edict that was issued against the propagation of the Christian religion, growing out of certain riotous proceedings which were caused at least in part by the injudicious measures of Romanists in Seoul. A substantial preparatory work is being done, as the reports will fully show. Dr. W. B. Scranton says, under date of October 6, 1888:

Bishop Fowler has just been with us, for five days only. It was a great treat to have him with us even for so short a time. As he was immediately instrumental in commissioning us to our missionary duties and field it was doubly pleasant to see him again.

We have every reason to believe he left us with (to him) very satisfactory accounts to relate of our new and prospering mission.

We have feared sometimes that you do not quite understand fully what success our work has been blessed with. Opening Korea was not a mistake if our present status among these twelve millions can be the criterion of judgment.

Korea gladly hears and receives the Gospel, and we have started school and medical work, such as give greatest promise for the future of not a few hundred thousand only, but *twelve millions!*

There are ten of us in our work here, all struggling shoulder to shoulder with one end only in view, and that is to teach Korea that Jesus Christ is its only Saviour and hope.

The more and better we know this people we see how much they need him beyond our imagining before we came among them.

With the divine blessing and assistance, such as we are continually having in our efforts, and the opening of the way and the hearts of the people as has so well and surely begun—with his spirit in our hearts we cannot help succeeding.

APPOINTMENTS FOR 1888-89.

Superintendent of Mission and Principal of "Pai Chai Hak Dang,"
H. G. Appenzeller.

Superintendent of "Si Pyeng Won" Hospital, William B. Scranton,
M.D.

Superintendent of Mission Press and Teacher in School, F. Ohlinger.
Teacher in School, G. H. Jones.

Assistant Missionaries, Mrs. Ella D. Appenzeller, Mrs. Bertha S. Ohlinger.

Assistant to Hospital, Mrs. L. A. Scranton.

APPOINTMENTS OF W. F. M. S.

Principal of Girls' School and Home and Superintendent of Woman's Bible Work, Mrs. M. F. Scranton.

Teacher, Miss Louisa Rothweiler.

Superintendent of Hospital for Woman's Work, Miss Meta Howard, M.D.

Annual report of Superintendent H. G. Appenzeller.

The report begins with last September, when Bishop Warren visited us. We had then just purchased in the southern part of Seoul a small house to be used for church-work. Our city colporteur was given charge of it. Here, in a room eight feet by eight feet and six feet high, with but four persons present, I held the first formal service held by Methodism in Korea. October 9, 1887, we baptized the first woman baptized by a Protestant missionary in this land. A week later, at night, in the same room, Dr. Scranton and myself, with five communicants, celebrated the Lord's Supper. In this quiet way Methodism began her public work in the hermit nation.

A few weeks later we purchased the house adjoining this one, and thereafter met in a room eight by sixteen feet. Here regular services were held every Sabbath until May, when they were stopped by royal edict.

During the fall of 1887 I sent out two colporteurs to travel in the north-western part of the peninsula. The first one was gone about a month, robbed by highwaymen, but met a few men who listened to his words. The other brother was gone three months, and for telling the people to "cease to do evil and learn to do well" he was arrested and cast into prison. After three days' confinement in a cold, damp room he was brought before the magistrate, who, when he heard the charges preferred against him, promptly dismissed him, "because no fault was found in him."

In the spring of this year, in company with the Rev. H. G. Underwood, of the Presbyterian mission, I started to visit the work in the north of Korea. Medicines, books, and tracts were sold. The people were anxious to obtain the first and did not object to the latter. Inquirers were found at several places with whom books were left. We were every-where received cordially.

Having traveled in this way about two weeks we received a letter from our American minister in Seoul. He said that since our departure from the capital he had "received from the Korean foreign office, by order of his majesty the king, a dispatch stating that it is well known to the Ko-

rean Government that Americans residing in Korea are engaged in different ways in disseminating the doctrines of the Christian religion; citing the fact that it is objectionable to the government, not authorized by the treaty, and demanding that it shall cease. My aid, as the minister of the United States, being invoked to this end, it becomes my duty to request that you will refrain from teaching the Christian religion and administering its rites and ordinances to the Korean people."

This was a check not entirely unlooked for; the treaty between the United States and Korea is silent on this subject; we did not see our way clear to continue our work in the face of the opposition of the Korean Government. We therefore returned to Seoul. Our prompt acquiescence, we are told by men high in authority, has had a very good effect upon the government.

Notwithstanding the edict ordering Christian work to stop—"the word of God is not bound," even in Korea—the Holy Spirit moved four of our best men in the school to go out during the vacation and talk to their friends and bring them to Christ. One brought with him four whose hearts the Lord has touched; another one got into an argument with the villagers where he intended to spend the night. The point of difference could not be decided on its own merits; so the people called to their aid stones. The argument closed promptly. To use the brother's own words, "I took up my baggage, and, being able to run fast, I got away without being hurt." He traveled four miles in the dark, heard tigers in the mountains crying for prey, came to a farm-house, was admitted, remained there several days, and before leaving sold his host about a dozen books. The purchaser said as he bought them, "The knowledge of these doctrines will make us better."

Another man came to the capital of a province and went to an inn. While out looking for his friends the magistrate sent for him, having heard, no doubt, that he was doing Christian work. The colporteur being absent, and justice, in such a case at least, having to be administered promptly, the soldiers seized the landlord and began beating him. He, knowing the vulnerable point of these zealous defenders of the honor of their country, offered them a little money. This had the desired effect; the landlord was released, the soldiers returned, reporting that the "bad man" could not be found.

When the colporteur returned and was told how he was arrested and beaten by proxy he paid the landlord the money and departed, "shaking off the very dust from his feet as a testimony against them." As a voluntary service the work done by these students is very encouraging.

In October I visited Aichin. This city is the gate-way from Korea to China. Koreans for centuries have visited China *via* this city. While in China they came in contact with Christian missionaries. The seed sown then was not lost. I met one man who had been baptized nine years ago; others were seekers and anxious to be baptized who first learned the truth in China. We have a society in this city of one member and fourteen probationers. In the capital of Ping Au Do we have a

society of five, with some seekers. The capital is the Sodom of Korea, which is a good reason for putting forth unusual efforts to save it.

The *Pai Chai Hak Dang* (school for rearing useful men) had a very successful year. Sixty-three students were enrolled. Our new college hall is completed. This fall we established an industrial department, and now no aid is given to any one unless he works for it. As soon as we can begin press-work we shall be able to employ a large number of students. The care of the campus, sweeping college hall, and lighting the fires are done by our boys. The readiness with which poor boys do the work we assign them is an encouraging feature of our work.

Dr. Scranton has opened a school for medical students this fall. The attendance necessarily is small. They are men who work for him in his dispensary, and are taught the theory and practice together.

Our theological department, because of the absence of religious liberty, has not been formally opened. There are eight earnest students of the word who meet their teachers outside the regular school-hours.

Rev. F. Ohlinger arrived with his family in Seoul in January of this year. Rev. G. H. Jones came to us in May. These brethren are doing good work in the school, while at the same time they are studying the language. Another doctor is needed at once to help carry on the work so well begun by Dr. Scranton.

W. F. M. S.

The work among women, under the wise and efficient guidance of Mrs. M. F. Scranton, has kept full pace with the advance in other directions. The building for the "Girls' School and Home" has been completed, giving accommodations for thirty-five boarders, besides teachers' quarters, class-rooms, etc. Eighteen girls are now living in this home, receiving their first insight into Christian life and Christian living.

These girls have been gathered from homes where superstition and darkness reign, with nothing to vary its monotony but the performance of a few household duties. In this new home, a home worthy the name, they are being introduced to something far different. They are being taught the rudiments of an education which is not circumscribed by the limits of books and recitations. And while their bodies and minds are being cared for their souls' interests are tenderly watched over. Some are professed Christians; all acknowledge and value its influence, and a sweet spirit pervades the entire school.

The customs and social laws which oppress women in this country are the outgrowth of the heathenism which has so long darkened the land. And in spite of their isolation and seclusion women *can* assist in the work of redeeming Korea; and this little handful are being prepared as the advance guard of the army which will surely follow them to this work. They are being fitted to become wives who will dispel the darkness of heathen homes by bringing with themselves the glorious light of the Gospel. In working for them we do not forget that "the hand that rocks the cradle may rule the world."

Work among adults has been prosecuted with vigor. Regular weekly meetings for Christian instruction are held. Two Bible women are kept constantly employed; they are enthusiastic over their work and their reports are very encouraging. The Sunday-evening meetings are well attended, and on more than one occasion over fifty have been present. Four women have already been baptized, and a number of others are awaiting this ordinance.

Re-enforcements have come. Miss Rothweiler and Miss Dr. Howard arrived together October 31, 1887. Miss Rothweiler immediately began work in the school and Dr. Howard began seeing patients in Dr. Scranton's hospital. Two thousand women patients have been treated by her at the hospital and in their homes, and among the latter some women of high rank.

The kind gift of \$150 from Mrs. C. A. Miller, of Joliet, Ill., has enabled us to purchase a house for Bible work; here instruction was given by our native women helpers all the time official restriction compelled foreign missionaries to cease from work.

Thus the work of bringing Korea to Christ goes on under the blessing of God. The harvest is great; the laborers are few; but the blessing comes upon every effort, however feeble and weak.

HOSPITAL REPORT, W. B. Scranton, M.D., Superintendent.

With July 1 closed our third year and a quarter of medical work in Korea and the second of our hospital. There is no doubt that the medical work of the two societies has had marked effect upon the reception foreigners have received in Korea. Schools as they now stand could not have done so had medicine not prepared the way. "Yea, all that a man hath will he give for his life," and if you will cure him he will let you do things he would not have otherwise allowed. So it is in Korea. I am glad, however, the Koreans do more than tolerate us. Among the majority, to whom we are least known, this still is undoubtedly their attitude—that of toleration. But we have no means of calculating the influencing of and working in the hearts which our medical work has done. It is not rash to say it is large, nor without proof that increasing numbers receive us and come to us gladly.

This last six months have had a little disquietude for us for a few days only. The Catholics, by an obnoxious move, and persistence in it, brought a royal request through the several legations that all religious teaching should be stopped. At that time some little feeling was aroused, but the opposition was chiefly if not entirely directed against the Catholics, who have always been under Korean displeasure. Since then, within the last month, *political* agitation culminated in rumors of riots directed against all foreigners. The air was full of stories, and the people from the country seemed to be much incensed. It was rumored that foreigners kidnapped babies and ate them, using their eyes for medicine and photographic purposes. Threats were made to tear down our school building, which is a foreign structure and prominent. A few troops came up from the several

men-of-war lying off Chemulpoo; but it has now all vanished into thin air, without a blow or any harm whatsoever. I make no doubt these rumors have reached you much exaggerated. We ourselves were for a few days somewhat disturbed in mind, but it has all passed away, and things are now probably as before with us. It has not affected our work at all. For three days there was half attendance only at the hospital. Since then our average is the same as before—namely, daily increasing.

The figures speak loudly. Our hospital year begins and ends with July.

Third Quarter. July-Oct.,	Fourth Quarter. Oct.-Jan.,	First Quarter. Jan.-April,	Second Quarter. April-July.	Total.
1886. 400	1886. 378	1887. 481	1887. 678	1,937
1887. 343	1,370	1888. 1,427	1,790	4,930
First year: Total, 1,937. Average for 313 work days, 6.18.				
Second year: " 4,930. " " " " " 15.75.				

During one quarter only you will discover there was a decrease. That is, the (1st quarter) 3d quarter, 1887. It was the rainy season, and the hospital was closed during part of two months. Otherwise there has been a rapid and steady increase. The records include men and women. Our Woman's Board has taken for the present one of our hospital buildings, and Miss Dr. Howard will hereafter drain us of the women. This will not result in any appreciable loss in numbers."

During the last quarter the number of women subtracted leaves us the same number as in the preceding quarter with the women included. For instance:

1888, First Quarter (Jan.-April), Attendance.....	1,427
" Second " (April-July), "	1,790
Women.....	360
	<hr/> 1,430
Increase.....	3

Although beginning our work in a quiet way, we have already nearly reached the average daily attendance of the Royal Korean Hospital, which latter was well advertised in every province at the time it was started in the hands of our Presbyterian brethren.

This all speaks well for our medical work, though numbers of bodies cured is not our end. It is difficult to give in words the account of our real success. As before stated, we have undoubtedly given the schools an advantage and prominence they could not otherwise so readily have obtained. We have given to Korea proof of our kindly feelings and sympathy with them and surety that what we wish most is their good. By trusting us in the hospitals they learn to their advantage they can safely trust us in further leadings. Some know we do our work for Christ's sake, and rejoice in it with us. Some suppose we do it for some reason connected with our religious belief, but up to this time drop the subject there. And the remainder wonder why we do them these kindly acts. The Samar-

itan Hospital (as we are to call the new branch work just outside the city walls), for which allowance was granted last November, I regret is not yet under way. Some little unexpected difficulty has arisen in regard to a suitable selection of site, and up to this time no decision has been reached. When the building is ready (as we expect it will be this fall) we shall very much need the help of the doctor, for whom allowance was made two years ago the coming November. The society's Board has been very kind to us, and we have reason to feel thankful for the means they put in our power of doing so much for Korea. The school is thereby in good working condition, and doing excellent work with its force of three men. When you send out this new doctor to assist the one man already at work the medical side will more than double its usefulness, and hasten on the cause as the school alone cannot. It will be impossible for one doctor to attend to the two hospitals all the time. It is desirable, too, that one doctor make trips into the country of an evangelico-medical nature. Such trips will be of inestimable advantage. The work as it now stands you can easily see will speedily be out of the reach of one man unless he slights it. The newcomer has the language to learn, and that is not a small step before his complete usefulness.

May I not hope you will at once take some *special* steps toward procuring and sending to us this long appropriated-for doctor? Please do for the hospital what you have for the school-work. The hospital paved the way for the school, and now don't let it be cramped for lack of this man. You have given the chance to the school to prove its usefulness. The hospital, too—all but sending the man.

When this man arrives much new work will be undertaken that is now impossible, and which will accomplish great things in hastening the opening of all hearts to us. The going into the country with medicine cannot now be satisfactorily carried out, as it leaves our Seoul hospital unattended, and the hearts we can win by going to them will more than pay for the exertions. I am anxious, too, to undertake this work as something distinctive of our society in the medical line here. We shall then be pioneers in country medical work in Korea.

I continually have so many coming to me for friends and relations in the country. They come to us from every part of the kingdom, and often their description of the case is so indefinite nothing can be done. We must carry help *to* them. "Put yourself in his place" to the extent of imagining yourself seriously ill, body and soul, and having to go without help, or travel in a sedan chair borne over rough roads by two men for perhaps several hundred miles. I think you would do as many of them have to do—die without help. Let the medical men in Korea be true Methodists and itinerate. Let us carry hope for soul and body *to* them, and not stop within one hundred miles, or even five hundred. We came a long distance for this purpose, and it would be a pity to stop short of their bedsides when they cannot come to us.

I want very much to encourage the hearts of those at home concerning Korea and the progress of Christian work here.

All classes accept our medical skill with readiness. I have several men among my patients who are among the highest in the land, and count them as my friends also. One of these recently submitted to a simple operation after much talking, and this is a great wonder to him. He says his friends won't believe him when he tells them, and he would not have let it be performed "if we hadn't been good friends." It was really but an operation of every-day occurrence at home, but none the less remarkable in Korea, as much that we do is. It shows, I think, that their confidence is real, and that we have gained a firm place of trust.

One of our converts has been with me in the hospital as steward for nearly two years. His zeal is a good example of the way Christian truth is being spread in Kqrea, and the earnestness of a convert, if not his success. It would be impossible to express the woe in his countenance as he came to me one day not long since. The story is somewhat long, but I want to give it in his own words as nearly as a translation is possible:

"I have a friend," he says, "who was my playmate when we were boys together. His father and mine were brought up in the same village, and their fathers before them. For three generations our families have been very close friends. So when I had heard of this 'doctrine of Jesus' I wanted my friend also to know it. He is a rich man, but does not care for his riches—only for his books and his reading, which occupy him all the time. He has the opportunity of gaining rank, but does not want it. He clothes his poor friends and feeds them, and is in every way a very good man. I have now been talking with him for three Sundays. The first day I only hinted at the 'Jesus doctrine.' The next Sunday I spoke more openly, but he didn't care to listen and said it is bad, and that in the writing of the ancients [Chinese] they didn't say any thing about this doctrine, so it can't be true. But to-day I went with my Chinese Bible in my sleeve, and we read out of it together and talked the matter over. I showed him all about it and where it was written. Still he won't believe, and I don't know what to do. I felt so badly I went up into the mountain, after we had talked together, and cried a little. I couldn't help, and now what shall I do?"

And so one after another hears the good news and straightway tells and shares his joy about him. We rejoice greatly at the wonderful good news from Japan. But do you realize that this good news from Korea comes after the country has been opened by missionaries for three (!) years only?

There is in the estimates a request made for still another new doctor, to settle in Chemulpoo. It is a growing place, which has already increased in size about three times since we came here. As the port of the capital it is destined to occupy a prominent place, bearing the relation to Seoul that Yokohama, in Japan, does to Tokyo. It will be an important position to hold, and some society will soon occupy it if we do not at once. One reason for being first there is that the first new-comer, if a doctor, can nearly pay his own salary by foreign practice while not slighting the Korean work. Both foreign and native practice will grow much larger, so that

in time the doctor could support himself entirely. I think he could receive at once from a thousand to twelve hundred dollars.

The arguments in favor of a doctor there in Chemulpoo are that he will find plenty of missionary work now, and can nearly support himself by his profession. He should be a doctor, because a doctor can get more quickly, in Korea, to the hearts of the people while occupying the three-fold character of doctor, teacher, and evangelist. We very sincerely hope you can see it possible to occupy Chemulpoo, and that very early. But don't mistake. We want Seoul occupied first, as of the first importance to the work already begun.

We trust that our report for the medical work may seem as promising and as satisfactory to the Board as it does to us. We feel we have only reasons for thanksgiving and rejoicing and the highest hopes.

STATISTICS.

Foreign missionaries, 4; assistants, 3; foreign missionaries, W. F. M. S., 3; native workers, W. F. M. S., 2; native unordained preachers, 2; native teachers, 4; foreign teachers, 6; other helpers, 6; members, 11; probationers, 27; adherents, 165; average attendance, 55; conversions, 34; adults baptized, 34; theological school, 1; teachers, 3; students, 7; high schools, 2; teachers, 7; pupils, 81; Sabbath-schools, 3; Sabbath scholars, 43; churches and chapels, 2; value, \$400; parsonages or homes, 5; value, \$14,800; value of orphanages, schools, hospitals, etc., \$15,000.

Rev. George H. Jones, statistical secretary, adds the following explanations in regard to the statistics:

An explanation seems justifiable in connection with the two items of "churches and chapels," and the "estimated value of the same," as the figures in both cases stand in such contrast to the rest of the report. Their smallness is entirely due to the peculiar condition of affairs in this nation. In the face of the restrictions which have been laid upon us we cannot with safety hold property for specific church purposes. Preaching services are held in our private residences, where no interference will take place. As soon as we can safely do so we hope to multiply our churches and chapels. The value of the property held for the Board is given in gold, and is placed at the amount it cost us. The sites are all in locations where property is doubling its value every year.

I suppose the columns for collections refer to voluntary contributions from our people; thus we are not able to report any thing. In the line of "self-support" both the hospital and school are receiving a return from the people, especially in the latter, where the industrial department is proving of value.

Printed matter we hope to bring in a good report of next year. Our press is nearly ready for work. Already we have much work on hand to do, and are pushing the matter as fast as possible.

Aside from these few explanations the statistics need no comment, and it would be out of place for us to make any.

DOMESTIC MISSIONS.

Commenced in 1812.

THERE are two classes of Domestic Missions. First, those which are administered as Foreign Missions. The last General Conference provided for twelve of this class ; namely, Arizona, Black Hills, California German, Indian, Lower California, New Mexico English, New Mexico Spanish, Nevada, North Pacific German, North-west Norwegian and Danish, Utah and Wyoming. Some of these have not yet been organized, and there is no report from them. The General Committee has provided for the organization of Lower California as a foreign mission, as its territory is outside of the United States.

The other class of Domestic Missions consists of districts, circuits and stations within the bounds of Conferences to which appropriations are made. The General Committee in these cases makes appropriations to the Conferences, and the Conferences appropriate to the districts, circuits, and stations, on report of their Committee on Missions, with the approval of the presiding Bishop.

No patriot can look upon the rapidly increasing foreign populations in different parts of the country, and upon the speedily developing Territories, without anxiety as to the future. Our missions are greatly promoting their moral and spiritual welfare.

ARIZONA.

Commenced in 1869.

UNDER SUPERVISION OF BISHOP BOWMAN.

Missionaries.

G. H. ADAMS, *Superintendent*. (P. O., Tucson, Arizona.)

Flagstaff, N. L. Guthrie. *Globe*, F. W. Downs. *Holbrook*, supplied by F. W. Turner. *Kingman*, supplied by W. G. Blakely. *Nogales* and *Benson*, J. H. Gill. *Phoenix*, N. F. Norton. *Pinal Circuit*, D. Battin.

Prescott, J. G. Eberhart. *Tempe Circuit*, O. S. Frambes. *Tombstone*, G. L. Pearson. *Tucson*, A. A. Gunnett. *Verde Circuit*, supplied by G. L. Kay. *Wilcox*, E. K. Crews.

Rev. G. H. Adams, Superintendent, writes :

The annual meeting of our Mission was held in Prescott by Bishop Bowman, and disclosed the fact that the past year has been one of the most hopeful and encouraging in the entire history of the Mission. Although difficult of access the preachers were all present, with one exception. This attendance required a courage and endurance that would be appalling to preachers in the east. One of our men drove in a buggy with his wife 350 miles over mountain and plain; another, 250 miles; while in the case of most of the other preachers a stage-ride of 110 miles was involved, besides the railroad travel that was necessary. It required an outlay of \$30 each on an average; yet they came. The session was one of great spiritual profit. The reports showed a marked increase in all the departments of the work. Conversions were reported from many of the charges, and the preachers showed themselves to be loyal men to the cause of Christ as represented in this great Territory by the Methodist Episcopal Church.

Our missionary collection was one of the largest, in proportion to membership, in the entire connection. We also met the apportionment for Church Extension in full. The Conference passed a resolution to permit no blanks in any of the benevolent collections in the future. We have a loyal set of men to represent our Church on this frontier outpost of our Methodist Zion, and the Church can feel assured that our churches in Arizona will be *Methodist* churches in the completest sense.

The work as arranged last year was as follows :

Benson was in charge of Rev. J. H. Gill. It also included the town of Nogales, distant about one hundred miles. There being another church organization there but little was done in the latter town. In Benson a neat church was built and paid for entirely. The society is small, but the work is hopeful.

Flagstaff, in the hands of Rev. N. L. Guthrie, has had a wonderful year of prosperity. The new church is finished and paid for, and was dedicated by Bishop Bowman immediately after our annual meeting. A new parsonage has also been built, and at this writing has been practically paid for. The society has grown by conversions and accessions by letter until it numbers about fifty.

Globe has been under the pastoral care of Rev. F. W. Downs, and has done well in spite of the dullness of the town in a business way. We have here a good church, entirely free from debt. Brother Downs is faithful to all the interests of the field.

Kingman has been supplied during the past year by G. W. Blakely without expense to the Missionary Society. We shall build a new church there early in the year. Kingman has recently become the county-seat of the county in which it is situated.

Phoenix is having a phenomenal growth as a town, and our Church is doing well under the pastorate of Rev. N. F. Norton, who was returned to the charge by Bishop Bowman for another year. We have a good church, free from debt, and a parsonage on which we owe but little, and which will soon be paid.

Pinal was in charge of Rev. D. Battin. We have a neat church, free from debt, but the town is decreasing in population, and but little was done.

Prescott had a good year in the hands of Rev. J. G. Eberhart. We have a good church, free from debt. The parsonage is a marvel of neatness and comfort, on which there is an indebtedness of about \$400 due the Church Extension Society, but which will be paid ere long.

Tempe Circuit is a new charge near Phoenix, and was under the pastoral care of Rev. O. S. Frambes. A beautiful church was built during the year, and the outlook is very encouraging in every way.

Tombstone has had a year of great prosperity under the care of Rev. G. L. Pearson. The entire property, including church and parsonage, is wholly free from debt. The congregations and Sunday-school are large, and every interest of the church is in admirable condition.

Tucson was left to be supplied at our last session. In January Rev. A. H. Gunnett was secured from Missouri as pastor, and the year has been highly prosperous.

The elegant brick church which we own has been thoroughly renovated and improved, the congregations are large and the Sunday-school flourishing. An indebtedness of \$700 rests on the parsonage, but it will soon be canceled.

Verde Circuit was supplied by G. L. Kay, and has been worked as well as so large a field in a mountain region can be handled. We own no churches or parsonages, but the people need Sunday-schools and religious services in their school-houses and their homes.

Wilcox was put in charge of Rev. E. K. Crews, but early in the year he withdrew from our Church and ministry. I put the charge for the remainder of the year in the hands of Rev. J. H. Gill, in connection with Benson. We have a good church nearly free from debt, and the work is highly encouraging.

The foregoing is a very brief *résumé* of the work as represented by the charges occupied.

There are other points which we expect to fill during the coming year. If we could secure about a half-dozen young men without families to take charge of several circuits we could enlarge the operations of the Arizona Mission most effectively. The towns are remote from each other, and it is hard to so group them together as to form any thing like a compact circuit. Still something in that direction could be accomplished if the necessary men could be found. New towns are springing up in various parts of the Territory, and we are trying to supply them with religious services as fast as they are built. The Territory is vast in its area and the

labor of traveling it is exhausting. But God has been with us, and that abundantly repays us for our toil.

We have planned for a revival campaign by a combination of pastors' services in several of the charges, and we hope for a large number of conversions during the coming year. Our prayers and toils are for the salvation of God to come upon the people, and, while we often grow weary at heart and bowed down with anxiety, waiting for great manifestations of divine power in the conversion of souls, yet we work on in faith, believing in the promise of the great Head of the Church when He said, "Lo, I am with you alway, even to the end of the world." And as many of us in our ministry in other places have seen the fruit of our labors in the salvation of men, we feel assured that at these altars we are now building in our churches all over this great land we shall see many souls born into the kingdom of Christ who will become strong forces to co-operate with us in taking the Territory of Arizona for the Master, who has commissioned us as his ministers in this far-off region to lift the standard of the cross and obtain a triumphant victory in his name and for his own sake.

MISSIONS AND APPROPRIATIONS.

Superintendent.....	\$1,200 00	Pinal Circuit.....	\$500 00	Verde Circuit.....	\$100 00
Flagstaff.....	600 00	For school.....	1,000 00	Wilcox.....	800 00
Globe.....	800 00	Prescott.....	600 00	Traveling Expenses,	
Holbrook Circuit.....	75 00	Tempe Circuit.....	400 00	Missionaries.....	294 85
Kingman.....		Tombstone.....	600 00	Traveling Expenses,	
Nogales and Benson..	400 00	Tucson.....	450 00	Superintendent.....	275 85
Phoenix.....	500 00				

Missions, 14; Money, \$8,095 70.*

* Paid by Superintendent, personally, \$95 70.

STATISTICS OF ARIZONA.

CIRCUIT OR STATION.	Missionaries.	Members.	Probationers.	Adults Baptized.	Children Baptized.	No. of Sabbath-schools.	No. of Pupils in S.-S.	No. of Church's & Chapels.	Estimated Value of Churches and Chapels.	No. of Parsonages.	Estimated Value of Parsonages.	Debt on Real Estate.	Collected for Missionary Society.	Col'd for Ch. Extension.	Collected for Education.	Col'd for Self-support.	Collected for Church Building and Repairing
Benson.....	1	6	8	...	1	30	1	\$1,250	...	1	\$1,500	\$700	\$7	\$5	\$2	\$127	\$1,250
Flagstaff.....	1	32	14	...	1	100	1	4,000	...	1	...	...	55	10	5	428	400
Globe.....	1	10	1	...	1	106	1	4,000	...	...	...	...	100	20	16	750	...
Kingman.....	...	4	...	...	1	40	...	...	...	...	...	...	15	15	5	12	...
Phoenix.....	1	78	7	10	1	60	1	9,000	1	2,500	440	70	3	...	...	666	491
Pinal.....	1	1	...	5	1	70	1	8,000	1	800	...	20	5	...	...	625	...
Prescott.....	1	22	...	2	1	50	1	4,000	1	3,500	500	50	5	...	...	816	800
Tempe.....	1	1	...	1	1	50	1	3,000	...	...	450	5	5	...	...	...	2,550
Tombstone.....	1	29	2	9	1	100	1	4,000	1	1,000	...	100	12	11	...	640	265
Tucson.....	1	40	2	1	1	80	1	9,000	1	6,000	700	85	5	5	...	765	400
Verde Circuit.....	...	4	...	...	2	20	...	...	...	...	...	...	15	...	...	...	...
Wilcox.....	...	6	4	...	1	45	1	3,000	...	...	900	2	2	2	...	104	...
Conference Coll.....	...	...	...	...	...	...	...	...	...	...	...	...	6	8	...	...	...
Total.....	10	233	88	4	27	13	751	10	\$44,250	6	\$14,800	\$3,090	\$530	\$100	\$46	\$5,026	\$5,356

Paid on old indebtedness: Phoenix, \$78; Prescott, \$140; total, \$218. Collected for Tract Society: Tombstone, \$1. Freedman's Aid Society: Tombstone, \$4. Sunday-School Union: Flagstaff, \$5. Tombstone, \$2; total, \$7. Bible Society: Tombstone, \$2.

BLACK HILLS.

Commenced in 1878.

UNDER SUPERVISION OF BISHOP WALDEN.

Missionaries.

J. B. CARNS, *Superintendent*. (P. O. Deadwood, Dakota.)

Custer, W. D. Atwater. *Deadwood*, J. O. Dobson. *Hermosa*, (Sup.) M. Gardner. *Hot Springs and Buffalo Gap*, W. D. Tracey. *Lead and Central*, E. C. Warren. *Oelrichs*, W. H. Clement. *Postville*, Victor Charroin. *Rapid City*, J. W. Hancher. *Spearfish and Minnesela*, James Williams. *Sturgis*, E. E. Lymer. *Whitewood*, C. M. Ward.

Rev. J. B. Carns, Superintendent, writes :

Our mission comprises that portion of Dakota lying west of the 101st degree of longitude and south of the 46th parallel of latitude. The work of the mission so far has been done within the "Black Hills" country. A region that lies within the north and south forks of the Cheyenne River, perhaps 125 miles from north to south and 60 miles from east to west, has become famous because of its mineral wealth. Gold, silver, mica, tin, lead, marble, coal, salt, and oil are found in inexhaustible quantities. Her parks, valleys, and prairies give rich return in all the staple agricultural products. It may be regarded as the stockman's paradise. Stock feed here the year round without expense except for herding. Long before the white man conceived the idea of taking the Sioux country the red man regarded it as his "medicine home." Its clear and bracing atmosphere, its numerous days of sunshine, and its picturesque mountain scenery, are great contributors to health and happiness. Time does not hang heavy here to any one who has a taste for the grand and beautiful. It is only twelve years since this was the undisputed hunting-ground of the proud Sioux, yet thousands have found their way out here and are happily and prosperously located. The first preacher in the Black Hills, by the name of Rev. H. W. Smith, an ordained minister of the Methodist Episcopal Church, was killed by the Indians August 20, 1876, while attempting to go to Crook City to preach. He fell at his post with Bible and hymn-book. His dust sleeps in Mount Moriah Cemetery, Deadwood. In his last letter to his wife and children in their New England home he wrote :

"I am sitting by the camp-fire now,
On wild Dakota's hills,
And memories of the long ago,
Steal o'er me as the rills
Adown yon canyon deep and dark
Steal through the leafy glades,
A glimpse, a murmur here and there,
Then vanish in the shades.

" This evening is the first of June,
The snow is falling fast,
The tall pines sigh and howl and moan,
Responsive to the blast ;
The shades of night are gathering round,
The fire is burning low,
I sit and watch the dying coals
And think of long ago.

" I see a black-eyed, dark-haired boy
(That was forty years ago) ;
He draws a hand-sled to the wood
Amid the falling snow.
I see him slip and toil and tug,
With steps that often tire,
He brings a load of wood to feed
A widowed mother's fire.

" They tell him at the village school
That he has talents rare,
And, if he does not play the fool,
May fill a statesman's chair.
I am a toil-worn-laborer now,
My hands are hard and dry,
And looking at that bright-faced boy,
I wonder—was it I ?

" I see a throng of worshipers
Within a shady grove,
They listen to the oft-told tale
Of Jesus and his love ;
And he who spoke the word that day
Had surely felt its power,
And many a suppliant knelt to pray
And blessed the gracious hour.

" Says one, ' He seems to have the power,'
Another says, ' No doubt
He'd make his mark upon the world,
But for one gracious fault.'
I tread the forest paths alone ;
Alone I raise my cry
To him who notes the sparrow's fall,
And wonder—was it I ?

" I see a lovely cottage home,
With humble comfort blest,
I see at eve the workman come,
In loving arms to rest.
I am a lonely wanderer now,
No friends or kindred nigh,
And gazing on yon love-lit home,
I wonder—was it I ?

"And when I sit on Zion's hill,
No more in need of gold,
And sing with those who love me still
The song that ne'er grows old,
Perhaps I'll look on this sad eve
Beneath this stormy sky,
And think that this was long ago,
And wonder—was it I?"

The heroic age in missionary history is not past. The dangers, self-denials, and sacrifices forbid any but men and women of heroic faith in Christ to face them. We began our work by a ten-days' visit at *Oelrichs*, a village of 200, a town of one year old. Surrounded by a good farming country, almost all the claims for four miles out have been taken. We dedicated a church, 19 A. Cost, \$2,100. All indebtedness provided for, except Church Extension claim, which will be paid promptly. Organized a church ten miles south in a sod school-house with ten members. It was an eventful day, being our wedding anniversary, which we had planned to celebrate; but that Thursday evening found wife in Indiana and husband in Dakota—surrounded by a brand-new Methodist society made up of Baptists, Congregationalists, Lutherans, Christians, Methodists, and Nothingarians. An old man of sixty-nine gave his heart to Jesus. His wife had prayed for him through Pennsylvania and Iowa for a quarter of a century. There was joy in heaven that night. We appointed the old man steward, and gave him a chance to make up for lost time. This charge has 42 members, 13 probationers, and 55 Sunday-school scholars. Rev. W. H. Clement, pastor.

Hot Springs is the county-seat of Fall River County. This town has already become famous on account of its hot springs, the water of which has a temperature of 96 degrees, is highly magnetic and electric, and is a specific cure for rheumatism and for restoring weak and debilitated constitutions with marvelous rapidity. This place is destined to become a great sanitary resort. We have a neat, commodious church, and on the charge a membership of 46, and 50 Sunday-school scholars. Rev. W. D. Tracey, pastor.

Custer is the county-seat of Custer County. Population 600. Rev. W. D. Atwater, pastor. Good church and parsonage. Membership, 50; Sunday-school scholars, 80. A new society has been organized at Hill City, the head-quarters for tin mining operations in America.

Hermosa. Supplied by Rev. M. Gardner. A new church of 10 members organized in Hermosa. Membership, 37; Sunday-school scholars, 50. Two new churches must be built next year.

Rapid City. Rev. J. W. Hancher, pastor. County-seat of Pennington County. With her brick blocks, magnificent hotels, school-buildings and churches and Territorial School of Mines, aspires to become the commercial center. Population 3,000. Methodism rapidly growing. Membership, 91; probationers, 12; Sunday-school scholars, 125.

Postville. Rev. V. Charroin, pastor. A large and growing circuit in a valuable farming community. Membership, 25; probationers, 28; Sunday-school scholars, 25.

Sturgis. Rev. E. E. Lymer, pastor. Population 1,000. Fort Meade, said to be the wealthiest post in the Western department, lies adjoining Sturgis and pays out thousands of dollars quarterly; steadily contributes growth to Sturgis. We have a church, parsonage, and eight lots, 29 members, 9 probationers, and 30 Sunday-school scholars. Societies were organized at Lilford and on Bear Butte Valley.

Whitewood. Rev. C. M. Ward, pastor. Is the terminus of all Black Hills railroad traffic. Bullion gold and silver shipped from here. The post office general distributing office for the hill towns and cities. We dedicated a church, 19 A. All moneys provided. Membership, 50; probationers, 50; Sunday-school scholars, 70. This church has had marked prosperity during the past year.

Deadwood. Rev. J. O. Dobson, pastor. The metropolis of the Hills. Population 4,000. During the year our church was frescoed, two organs added, parsonage repaired. All improvements \$1,100, and paid for. This church in every department has grown. Thirty members and 34 probationers, 100 Sunday-school scholars.

Lead City, Terryville and Central. Rev. E. C. Warren, pastor. Mining towns which work the mines of gold and silver with an annual output of \$3,590,000. We have two churches and parsonage, 46 members, 23 probationers, and 150 Sunday-school scholars. Pastor doing well in this difficult field.

Spearfish and Minnesela. Rev. J. Williams, ex-superintendent, pastor. Spearfish is the site of the Territorial Normal School; has enrolled 104 teachers; leading educational institution in South-west Dakota. We have a commodious parsonage here. At this place a new church is desired this year. Minnesela, county-seat of Butte County. The pastor has enlarged his charge until it will equal, territorially, a presiding elder district of the East. Membership, 56. The churches, parsonages, and Methodism of this mission are largely the result of the devotion, sacrifice, and enthusiasm of Rev. J. Williams.

Education. The long-felt want of Black Hills Methodism has been and is a denominational school of high grade. This imperative need began to assume tangible form in October, 1887, when the people of Hot Springs made an offer of \$10,900 to have such a school located in their midst—an amount which has since been increased by them to \$13,000. This proposition was finally accepted and site was settled, and the "Black Hills College" was duly incorporated under the laws of the Territory. The plans for the first building contemplate an expenditure in finishing and furnishing of \$25,000. At present a canvass is being made throughout the entire "Hills" for funds to further this enterprise and is meeting good success. The enterprise will be pushed, with the opening of the spring, as rapidly as possible, and we hope to see it ready to open to the public at an early date thereafter. The establishment and successful

operation of such an institution as is here planned is our crying need, and will give us an influence for good that can only be measured by eternity.

The places mentioned are centers of influence and action from which we work in all directions. Under the grace and blessing of God we have made our first round of quarterly visitations. Have organized 5 new societies, dedicated 2 churches, and seen 130 persons unite with the Methodist Episcopal Church by letter and 213 on probation. Our rides are long, accommodations meager, salary limited, but God is with us in mighty blessings—"the harvest is great and the laborers few." Our pastors truly fear God and work righteousness. O, that the Church would double the number! May she not forget us in her prayers, in her missionary and church extension contributions, and the "Black Hills Mission" will not disappoint you in glorious results. "Thy kingdom come."

The annual meeting, conducted by Bishop J. M. Walden, was marked with enthusiasm and spiritual power.

The following statistics were reported :

Members and Probationers.....	479
Baptisms.....	88
Churches.....	10
Parsonages.....	5
Total valuation.....	\$30,500
Total indebtedness.....	3,729
Local Support.....	5,050
Missionary Ministerial Support.....	5,000
Benevolent Collections.....	372 75
Sunday-schools.....	22
Scholars.....	1,034
Expenses of Schools.....	\$632
Library Books.....	326
Sunday-school Papers.....	757
Conversions in Schools.....	87

MISSIONS AND APPROPRIATIONS.

Custer.....	\$400	Oelrichs.....	\$440	Moving expenses.....	\$150
Deadwood.....	\$40	Postville.....	\$20	Superintendent.....	1,200
Hermosa.....	50	Rapid.....	\$20	Sundance, Wyoming.....	400
Hot Springs and Buffalo		Spearfish and Minnecola.....	600	Missions, 12; Money, \$5,700.	
Gap.....	400	Sturgis.....	340		
Lead and Central.....	360	Whitewood.....	380		

INDIAN TERRITORY.

Commenced in 1879.

UNDER SUPERVISION OF BISHOP WALDEN.

Missionaries.

JAMES MURRAY, *Superintendent*. (P. O. Cherokee, Kansas.)

Wyandotte, N. F. Tipton; *Afton*, Joseph Faulk; *Island Ford*, Thomas Allen; *Snow Creek*, A. Riley; *Bartlesville*, J. Blake; *Caney*, W. Evans; *Catoosa*, D. J. M. Wood; *Tulsa*, G. W. Mowbry; *Salt Creek*, R. Grey-

son; *Cameron*, J. M. Walburn; *New Hope*, Dr. A. Griffith; *Caston*, J. H. Wilson; *Coache*, J. K. Howell; *Yardnow*, L. D. Holsonbake; *Purcell*, S. G. Bundy; *Pawnee*, J. E. Edgar; *Ponca*, Miss L. D. Clark, W. H. M. S.; *Pawhuska*, Mrs. F. T. Gaddis. Ten to fifteen places to be supplied.

Rev. James Murray, Superintendent, reports as follows :

This year has been one of toil and success. The greatest obstacle in the way of our success in obtaining property is the *title*. The Indians have none, and hence can give none; yet we think the title is good, resting first on the tribal law, and this action of the tribe is sanctioned by Congress. The Wyandottes are taking their land under the Severalty act, and the agent from Washington told Rev. N. F. Tipton, in charge, that we would have set to us the three acres inclosed by our church there. Hence, you see, the Government gives us all we have inclosed. Acting on this your superintendent has inclosed a piece in the middle of the town of Afton, about 300x350 feet in size, and secured about the same in Bartlesville. At Afton we have a good parsonage and the pastor living in it, and have made application to the Church Extension Society for aid to build a church. Since my last report our church at Catoosa, inclosed by a good fence, about two acres, has been dedicated. Although the Indians were disposed to make some trouble about the title, it is now settled. Things are moving nicely at Tulsa. Purcell, in the Chickasaw Nation, is in a struggle, but we have a nice house unfinished and a good Sunday-school, nice lot inclosed. It has been the aim of your superintendent to secure property in and at once occupy the railroad towns. Many tribes are now taking their land in severalty, and every one (mostly) here believes that the Springer Bill, in some form, will pass, and things are pointing in that direction. It is hard to teach this people to give any thing, for they have always been receiving, and it is hard to get them to give. Yet, bless God, we are gaining.

The work is progressing, and the applications coming to me almost daily would astonish a person. I could place fifty workers to a good advantage in this Territory. Other Churches are pressing in with large appropriations and contesting the ground with us. Our superintendent from New Hope school writes me that the new term opens grandly. Methodist Episcopal Sunday-school and Missionary Society have been re-organized and things are in good shape. Brother Walburn, from Oak Lodge, among the Choctaws, writes the most flatteringly. Now I do not want to be sanguine overmuch, but the work is opening, and I firmly believe there is some great change soon to take place in this Territory.

Personally, my own health is very poor. "But none of these things move me," and this mission work is dear to me. Our meager support prevents us from obtaining the help so badly needed. I trust the inclosed statistical report will answer many questions omitted here. Up to the present time I have traveled nearly 7,000 miles this year in the work, and most gladly would be in the field if able. I hope, however, I will be restored to health so as to be able to attend to the work in person.

I cannot omit saying to you we have the grandest lot of workers here I ever met. Men with families of from one to four children living on less than \$325 is a financial problem unsolved to many of us. I do love the work and hope I may be able to remain in it.

Dr. A. Griffith, Superintendent of New Hope Seminary, sends the following report :

The session opened Monday, September 5, 1887, with 26 pupils present. Daily arrivals during the next two weeks brought the attendance up to 89. The maximum limit, 103, was reached in January. There was a falling off from this time till the number present was reduced to 95, with which number the school closed. The average attendance for the session was 97.

The work of the year was successful and met the approval of the School Board. The pupils made commendable progress in their studies, and passed through the final examinations with credit.

A good religious influence prevailed, and a large number of the pupils united with our Church on probation. Nineteen were admitted to full membership.

The religious interest was promoted by means of the class-meeting, prayer-meeting, Sabbath-school, and public preaching.

In the latter part of the session the Sabbath-school was organized into a missionary society, the scholars manifesting considerable interest in the cause of missions.

The health of the school during the year was moderately good. The sick rate during the winter and early spring months was above the average. During the remainder of the year health was good.

About June 1 work was begun on a building for a dining-hall and other purposes. This work will be completed during vacation, furnishing a much-needed improvement for the school and adding greatly to convenience and comfort.

The following statement will show the receipts and expenditures for the year:

FINANCIAL STATEMENT.

Amount received from Choctaw treasurer.....		\$10,000 00
Amount received from other sources.....		145 56
Total receipts.....		<hr/> \$10,145 56
Expended for dry-goods.....	\$1,002 39	
Expended for provisions.....	3,373 27	
Expended for teachers and employés.....	2,677 08	
Expended for shoes.....	551 65	
Expended for books, stationery, etc.....	117 85	
Expended for hardware, tinware, etc.....	178 70	
Expended for coal and wood.....	469 21	
Expended for medicines.....	67 55	
Expended for miscellaneous.....	1,004 03	9,442 23
Balance on hand.....		<hr/> \$703 33

STATISTICS OF INDIAN TERRITORY.

CIRCUIT OR STATION.	Missionaries. Home Missionaries. W. H. M. Society.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during Year.	Adults Baptized.	Children Baptized.	Sabbath-schools.	Sabbath Scholars.	Churches and Chapels.	Estimated Value of Churches and Chapels.	Parsonages, or "Homes."	Estimated Value of Par- sonages, or "Homes."	Debt on Real Estate.	Collected for Missionary Society.	Collected for Self-sup- port.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.
Wyandotte.....	1	47	17	75	200	17	22	15	..	..	1	\$1,000	1	\$800	..	\$5	..	\$30	..
Afton.....	1	39	2	10	125	3	2	1	3	90	..	..	1	350	..	1	\$5 00	340	..
Island Ford (sup.)..	1	20	..	50	50	..	..	..	..	..	..	..	..	..	..	2	..	..	..
Vinita.....	1	20	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Catoosa.....	1	20	2	25	40	4	1	1	2	50	1	1,000	1	250	..	2	25 00	250	..
Tulsa.....	1	35	13	300	200	4	2	2	1	40	1	2,000	1	300	\$250	..	14 25	205	\$5
Purell.....	1	25	2	50	75	..	..	..	..	..	1	1,500	1	300	350	..	..	..	..
Barlesville.....	1	20	..	30	40	..	..	..	..	..	..	..	..	..	..	2	..	..	..
Oak Lodge.....	1	105	20	500	300	60	29	15	6	300	..	..	..	..	..	5	..	..	..
Cache.....	1	10	2	50	50	1	1	1	1	30	..	..	..	..	..	..	..	..	..
Snow Creek.....	1	30	..	..	3	2	2	2	50	2	..	800	..	..	..	2	25 00	..	..
Pawhuska (W. H. M. S.)	1	20	5	20	50	..	1	2	1	25	..	..	1	600	300	..	..	300	..
Pawnee and Ponca	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Cameron.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wagner.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Salt Creek.....	..	40	2	100	150	2	..	..	..	1	..	..	..	..	..	..	..	..	..
Totals.....	10	2,409	67	1,210	1,280	94	37	37	16	585	7	\$6,300	6	\$2,600	\$900	*\$30	†69 25	\$1,595	\$5

* Of this sum \$6 has been paid by the superintendent.

N E V A D A.

Organized in 1864.

UNDER SUPERVISION OF BISHOP BOWMAN.

Missionaries.

GEORGE W. DE LA MATYR, *Superintendent*. (P. O., Reno, Nevada.)

CENTRAL DISTRICT, G. W. De La Matyr, Presiding Elder.

Austin, B. F. Van Deventer. *Bishop Creek*, Chas. L. Logan. *Bodie and Bridgeport*, to be supplied. *Carson*, J. A. Bready. *Eureka and Ruby Hill*, supplied by J. R. Hammond. *Genoa*, C. H. Gardner. *Gold Hill and Dayton*, James Whitaker. *Independence*, Edward McEvers. *Lovelock*, A. J. Polglase. *Mason Valley*, T. E. Sisson. *Paradise Valley*, J. W. Pendleton. *Tuscarora*, supplied by F. Brown. *Virginia*, E. W. Van Deventer. *Winnemucca*, J. C. Ambrose (Mich.). Charles L. Logan, *Principal in Inyo Academy*.

NORTHERN DISTRICT, J. H. De La Matyr, Presiding Elder.

Cedarville, James H. N. Williams. *Eureka Mills*, to be supplied. *Fall River*, supplied by William Vineyard. *Greenville*, to be supplied. *Lakeview*, supplied by C. Anderson. *Loyalton*, to be supplied. *Pine Creek and Davis Creek*, James Crossman. *Quincy*, supplied by E. Clark. *Reno*, T. P. Bradshaw. *Susanville and Long Valley*, B. E. Paddock and Thomas Leak. *Truckee*, George B. Hinkle.

Report of the Superintendent, George W. De La Matyr :

At this third annual gathering of our Mission it becomes us with humble gratitude to acknowledge the merciful kindness and gracious dealing of our heavenly Father in the past year. General health and comparative prosperity have been given to us. While we have not realized all our desires, substantial advances mark every department of our work. Our field has been more fully supplied, and most of the charges are stronger in numbers, spiritual power, financial ability, and church prosperity. The field has also enlarged. Death has not depleted our ranks as in previous years. Brother Jennings, a superannuate of the California Conference, and a former worker in the Mission, passed away February 22, 1887. He was obliged to leave the regular work some two years before, and settled in Reno. He suffered much until called from labor to reward.

The boundaries of our field have not changed. Lakeview on the north and Independence on the south—a distance of nearly 700 miles, looking over a dozen beautiful and rich valleys ; Truckee on the west and Elko on the east—give us an area of over 250,000 square miles. We have been working twenty-two men on this field, and ought to have thirty-two charges at least, all well manned.

Besides *our* work there are at present four Episcopalian, six Baptist, three Congregational, three Campbellite, and two Presbyterian ministers, canvassing this great field. There are several irresponsible evangelists besides to contend with ; and this floating element is not the least curse inflicted on this needy people. I feel sure if our work were understood instead of \$3,000 missionary money we should have three times as much, and men to meet its wants. This territory is rapidly filling up, and will in the near future, with its resources and superior climate, contain a large population. We are trying to lay a permanent foundation in churches and schools to meet these assured facts. Five new churches, three parsonages, and one school-building, of no mean proportions, now invite occupancy, and the cry is, more men and means.

Reno is practically the center of our Mission. This town is rapidly improving. Capitalists are making homes here—building elegant residences and investing their wealth. Our Church is trying to meet its demands. Rev. T. P. Bradshaw has served it the last year with good success. He is deservedly popular with the Church and people. A larger class of young people attend our church than ever before, making the future more hopeful than for years. Reno is self-supporting, and making good returns to the missionary treasury.

Loyalton, embracing all of Sierra Valley, with two churches and five appointments, has been served by Rev. Warren Nims with his usual energy and success. He has improved the old parsonage-building at Loyalton, adding commodious sheds to barn and church, making it more inviting to pastor and people. He has also built a small parsonage at Sierraville and secured means to enlarge it so as to meet the convenience of a family. He has added a good-sized barn and carriage-house, and filled

both barns with hay for future use. Brother Nims is always working for others, but we can hardly suppose the Bishop will give that hay to another man. Brother Nims pays as he goes, leaving no debts. Two hundred dollars was appropriated to this charge.

Next to this field, thirty miles north, is Eureka Mills and Johnsville, an anomaly in this country—a religious mining-camp. We have had no pastor there, but a large corps of local preachers (Cornish) who, on the old English plan, serve this place, the superintendent giving it what care possible. Last year I took the first missionary collection this people ever gave, which amounted to \$40 50. This year it reached the handsome amount of \$115 47. I hope it will not be the banner charge of the Mission. This sum was raised through the Sunday-schools. There are two of them—both well manned and in excellent working order. There is also on this field a good religious interest. Sunday is regarded as sacred. The resident superintendent of the mines is also superintendent of a Sabbath-school and a Methodist class-leader.

Quincy, the county-seat of Plumas County, California, lies north-west of Eureka Mills, thirty miles distant. It is a very neat little town (the work of better days), situated in a most picturesque valley known as American. This valley contains only about 7,000 acres, but for beauty is unexcelled in the sierras. In former days this was one of California's richest gold fields. Now the mines are not prospering, and the law preventing hydraulic works has greatly depleted the inhabitants and financial resources. As a consequence the Church has become weak as well as the town. Brother O. L. Barstow has served this work for the past year. Added to the embarrassments already noticed there has been sickness in the family. Sister Barstow has, I am happy to state, improved in health, and there are hopes of her complete recovery. Notwithstanding all these perplexities Brother Barstow has suffered no material interest of the Church to fail. He has been a faithful minister of a pure Gospel, and his labor has not been without its fruits. Two hundred dollars was appropriated to this work.

Twenty-two miles north from Quincy, and in the same county, is Greenville. It stands at the head of Indian Valley, which is much larger than American Valley, and contains much good agricultural country. Twelve miles east of Greenville, in this valley, we have Taylorville. In both these towns we have commodious churches. Midway between them, on either side of the valley, are preaching-places—one of them at Crescent, which is quite an important mining-camp. There is a parsonage at Greenville. Rev. John W. Pendleton has been stationed here for the last three years—his second appointment to this work. The most affectionate farewell service at a basket-meeting before his departure for Conference evidenced the high esteem in which this people held him. This charge is self-supporting.

Forty-five miles north-east from Greenville lies Susanville, the county-seat of Lassen County, California, a growing town of nearly 700 inhabitants. It is situated at the head of Honey Lake Valley. This is a large

field with five regular preaching-places. Rev. Edward McEvers has served this charge the past year, preaching three times a Sabbath and traveling a distance of from twenty to thirty miles between his morning and evening services. There ought to be two men on this work, as there are still other places adjacent in need of, and asking for, regular preaching. Between Honey Lake and Reno lies a stretch of country called Long Valley, rich and fertile, in which no regular religious services are held. Here are forty miles of a rich valley making a demand on our Church for the Gospel. Brother McEvers has been severely afflicted with illness, and yet has done more work than could be reasonably asked of any man, and but few men could have stood up under the pressure. He reports a substantial increase in membership, has good class-meetings and four Sabbath-schools, with an aggregate average attendance of about 140. One hundred dollars was appropriated there.

Eighty miles north-west of Susanville is Fall River Charge, a large territory. Running north-east, it extends sixty miles, from Fall City over Big Valley, embracing the towns of Fall River, Burgettville, Pittsville, Bieber, Aiden, and Hayden Hill. Brother W. Vinyard, a local preacher, serves this work, confining his labors to Fall River Valley. He is liked very much, and is doing good work. We have a good church near Burgettville. Fall River Valley is a grand tract of country with one of the prettiest rivers in the world, forming a junction with the Bieber at Fall City, where there is unsurpassed water-power. The whole of this vast field ought to be worked; but we lack men and means—mainly means—to prosecute it. One hundred and fifty dollars was appropriated to this field.

Next comes Alturas and Goose Lake, also a very large field. Alturas, county-seat of Modoc County, California, lies 180 miles north of Reno. North of this, 35 miles, is Goose Lake; and Lakeview is 25 miles still farther north, in Oregon. All this field has been under the charge of Brother Colin Anderson. His labors have been chiefly spent on the northern part of the work. At Lakeview, the county-seat of Lake County, Oregon, we have erected a commodious church and a good parsonage, costing over \$3,500. This is a permanent town, and we have quite a membership in it. Six miles beyond there is a class composed of farmers, and fifteen miles this side a class who united with the Disciples in building a neat church, which is used by both denominations alternately. Twenty miles further south is another class which has done in like manner, having built a good church at Davis Creek, which is used alternately. These three churches have been built within two years. The Baptists have just built a church between the last mentioned. The Congregationalists have a church at Alturas. We ought to have a man at Alturas who could teach a select school and thus inaugurate a movement toward establishing a school of academic grade. It is a thriving town, with prospects of a line of railroad running through it at an early date, which will make it an important center. There ought to be a man at Goose Lake. We should have three men occupying the territory now worked by one

man. Brother Anderson has done exceedingly well. One hundred and fifty dollars was the missionary apportionment.

Cedarville Charge comprises Surprise Valley, running parallel with Goose Lake. It lies twenty-five miles east of Alturas. This is also a large, rich valley. Fort Bidwell is at the north, on the Oregon line; twelve miles south of this is Lake City, and twelve miles farther north is Cedarville, with a fine church and a small parsonage; and two appointments still farther south. Rev. George W. James has been in charge of this work the past year. He was succeeding well, but the sickness of his father called him to Lower California, and a loss of over two months was the result. The charge has felt his absence. This is an important field, and stands in need of the best work we can give to it. Last year's missionary appropriation to this field was \$200.

Truckee, on the C. P. R. R., forty miles west of Reno, is a lumbering town. It was left to be supplied. Rev. J. M. Spangler was secured to serve it until he was sent by the Board to mission work in South America. He did excellent work, greatly improving the church building (painting, repairing, furnishing, insuring, etc.), at a cost of \$450. He built spiritually as well as temporally, leaving the charge with 14 members and 12 probationers. He was there nine months. We have supplied it as well as we could since his departure. Missionary assistance, \$150.

East of Reno 150 miles is the charge of Lovelocks, comprising a large tract of rich country, which in a short time will be thickly settled. Rev. A. J. Polglase was appointed to this work. He has organized a church and built a parsonage, and a good work is established. He has proved to be just the man for the place. In addition to his pastoral work Brother Polglase has kept up his Chautauqua course and Conference studies. He is said to preach well. Missionary money, \$200.

Winnemucca lies still farther east on the C. P. R. R., and is an old charge. It is beautifully located, and is a county-seat. No other Protestant church is in this town. Rev. T. E. Sisson has served this work for two years. The old church extension debt on the church (\$400) and a debt (\$200) on the parsonage due Brother Hinkle have been lifted, the church repaired and painted, the parsonage covered with rustic, painted, and so refitted as to be a first-class furnished parsonage, at an outlay of \$400. This is an inviting charge for any man. Brother Sisson is expecting to leave us to take a theological course in the Maclay Institute. We regret the loss of such a man from our Mission, but cannot discourage his aspirations for higher culture, looking to still greater usefulness in the Church of Christ. Brother Sisson has also done efficient work in Paradise Valley, forty miles north of Winnemucca. He took hold of the enterprise of building a church there, and has taken subscriptions amounting to nearly enough to accomplish such an end. They are ready and waiting for a pastor to be sent to them to complete that work and serve the charge. This is an urgent demand, and ought to be complied with at once.

Tuscarora, 100 miles north-east of Winnemucca, is a mining-camp in

a flourishing center. In the first year of the Mission Brother Robinson entered this field as a supply and nobly began a good work, but in a short time fell a victim to heart disease. Brother G. W. Miller followed him, and he in about eighteen months died. Two most noble, thoroughly educated, and finely-cultured young men of God were taken from this work in so short a period to meet their Master in glory. Their lives were beautiful and benignant, their death seals of the rich legacy shared by this people. After remaining vacant a few months this charge was again supplied by a young man from the University of the Pacific, Brother Henry Pearce, whose services I was fortunate in securing. He has since served the charge faithfully and made himself popular with the people. He leaves on the 15th instant for the Boston Theological school, and we lose his labors from the Mission. May our heavenly Father send us more such young men as those going out from us to attend our theological schools, and may they safely return to our work fully qualified for the valiant service needed.

Ruby Hill and Eureka are at the extreme eastern limit of our mission work. Brother A. C. Dutton was appointed to this charge, and remained some four months, but on account of ill-health returned to Vineland, N. J. The field remained vacant until I secured Brother J. R. Hammond, who is now successfully serving this work. Eureka has continued to dwindle until there is scarcely any thing left but the church-building, which has not been used for church purposes for over two years. It is now rented. The lessees pay \$10 per month, and will purchase it if they can get it for a price to suit them. I collected the rent when there, and sent it to the Church Extension Society. It amounted to \$30. Ruby Hill is still in running order, and Brother Hammond is doing very well, and is wanted for next year. We get a good man in Brother Hammond, who will stay among us as a permanent itinerant. Apportionment from Mission Fund, \$150.

Austin has been served by Rev. J. A. Bready, a transfer from Michigan. His ministry has been with great profit to the Church. Austin was once a very flourishing mining-town, and a large church was built, in which the Church Extension Society invested largely without returns. The Episcopalians also had a church there, but it is now vacant, and ours is the only Protestant church. Congregations are good, and the interest is very marked. There is an excellent Sabbath-school, with an average of 125 pupils. There has been marked improvement this year in all our church interests in Austin, and the future is more hopeful. Brother Bready is wanted both by Church and people to continue his pastoral care there the coming year.

Virginia City and Gold Hill is one of our best charges. Rev. Henry Aston has served it during the past year. Virginia has been self-supporting during the last two years, and gives a good support to its pastor. The church-building at Gold Hill has been improved, and there is some interest in our work there. They would like a pastor by themselves, but are not financially able to support one. They have done but little this

year in the way of pastoral support. There is quite an interesting Sunday-school there, as is also the case in Virginia City. The pastor has also preached some at Dayton, and has improved the old parsonage there at an outlay of over \$165. The debt to the Church Extension Society remains about the same, with little hopes of its ever being paid, unless times greatly improve.

Mason Valley, Smith's Valley, and Antelope Valley constitute a large circuit with two churches and a parsonage. Rev. James Crossman, who came to us last year from the Evangelical Association, has served this charge for nearly two full years, and has accomplished a good work. At Antelope a good revival has added quite a number to the church and strengthened it in every good way. There is a parsonage there that has been vacant for two years. At Smith's Valley good congregations and good interest have been maintained. At Mason Valley there is a parsonage, built by Brother Hinkle, on which there is quite a debt still due him. The property has been painted and otherwise improved, and the other church interests have held their own, though severely opposed by raiders of different names and orders—Seventh Day Soul Sleepers and so-called evangelists, who only tear down wherever they go. Brother Crossman has proved himself equal to the emergency, and is respected by all except saloon-keepers and their supporters. He is loved by the Church. This field is too large for any one man to meet with complete success. There ought to be at least two men to meet its demands. Missionary money given to the charge, \$100.

Bodie has been worked by G. B. Hinkle with his characteristic energy and success. While Bodie itself has been going down as a mining-camp, and while the consequent removal of members and friends of the Church has left it financially weak, Bridgeport has given more assistance and is far more hopeful. Aurora is giving great promise. The severity of the climate and long drives have been too hard for Brother Hinkle, at his age and impaired physical condition, to continue on that work; yet he leaves with many regrets on the part of the people he has served for the past two years. Its missionary appropriation was \$100.

Bishop Creek is located over three hundred miles south of Reno on the C. & C. R. R. Two years ago at our Annual Conference at that place the Mission resolved to build a school of academic grade there, and at once entered upon the work. Rev C. L. Logan of the Rock River Conference was appointed by Bishop Fowler to that charge. He commenced the work of organizing a school, which he conducted in the church. On suitable and commodious grounds a building has been erected for an academy which is an honor to the Church and an ornament to the valley, and may be seen for miles around, which view is itself an educator. Its cost thus far is about \$12,000. Its first story is finished and its second story partly completed, as is also the third story. There has been one term of school held in the building. Brother Logan has served as pastor and principal, and has succeeded beyond the expectations of the most sanguine. Dr. J. D. Hammond and myself attended the commencement

on the 20th of June, and found the work done to be good and the prospect to be excellent. It was unanimously resolved by the Board that the interests of the school demanded the entire services of Brother Logan and his efficient helper, Mrs. Logan, in the educational work alone, and that this Conference should send an able pastor to the charge who might also render needed aid in the school.

Independence is the extreme charge to the south, and is forty miles from Bishop Creek. Here we have a neat little church and parsonage. Rev. J. H. De La Matyr has been pastor most of the year. The former half of the year he devoted chiefly to the building of the academy at Bishop Creek, and visited Independence for Sabbath work when he could. Some substantial improvement has been made in the property; a new church-bell purchased, and the general interests of the work have been well looked after. There has been very little financial support outside of the missionary apportionment of \$200. Both Bishop Creek and Independence charges are in a rich valley well adapted to all kinds of fruit. The C. & C. R. R. is just now contemplating an extension of its line to Los Angeles, and people are going down there in great numbers and taking up land. It will soon be a thickly-settled country abounding in wealth. Our church and school are there to reap the harvest of the seed of truth and righteousness so early sown.

Genoa Charge, embracing the Carson Valley, with five appointments, has a neat little church in the town of Genoa. Rev. C. H. Gardner, of the New York East Conference, has served this charge for two years and a half, and has endeared himself to the people very much. They rebel against a law that removes a pastor meeting their needs so well. But little help has come from the church, there being but few professing Christians, and there being no working organization. Brother Gardner has had to work with such as he could enlist from whatever source. He has gathered in a few, and there is the best outlook now for future success that there has ever been on that field. We hope the present nucleus will draw many more to the fold of the church very soon. Missionary money, \$150.

Carson. This beautiful city, giving us such hospitality at this session of our Mission Conference, and furnishing us with such commodious appliances, is one of the important charges of this mission. Financial depression, caused in part by political chicanery, has for several years laid its hard hand on this oasis in the desert, and all vital interests have waned under its presence. The Church has lost many members by removal, and those remaining have been greatly crippled; but for two years past our Church has been recuperating. Rev. E. W. Van Deventer came to this place, and during his term there have been improvements made—repairing, painting, carpeting, lawn, and flowers, etc.—adding much to the appearance, comfort, and value of our property; and there is no debt. The church is encouraged, re-enforced, and strengthened in its membership. So it is not strange that we hear them say, "Let us retain our pastor another year." Received from the Mission Fund \$150.

We have briefly mentioned all the fields we are occupying at the present time ; but within our bounds are several needy sections inviting our entrance. First, there is a large valley lying north of Winnemucca, where there is much wealth and no religious services. I visited this valley (Paradise) early in the year, saw its needs, but was quite helpless to meet them. They desire a pastor, and while I could not supply them with one I endeavored to open the way to such an end. Brother T. E. Sisson, a very efficient financier, stationed at Winnemucca, went up to this country and in a short time secured subscriptions sufficient to insure the building of a church, which will be erected the coming year. If the right man can be found and sent there the whole valley will unite to sustain him and build a church. Second, Elko has been abandoned to its fate, and they plead for a man. Third, there is a large territory, embracing Big Prairie and Round Valley, with the towns of Adin, Bieber, and Hayden Hill, greatly in need of church work. Fourth, Willow Creek and Horse Lake valleys furnish another good field. So, also, Long Valley, a stretch of over forty miles of country well settled with rich farmers and stock-men, with no religious service during the entire year except as our preachers passing through occasionally preach a sermon. Then there is a large field east of Elko and south-east of Eureka, with intervening points and towns enough to employ six or seven Methodist preachers ; but to give them the needed gospel ministry would require at least an addition of \$1,200 to our missionary appropriation.

Trusting that the All-seeing Eye that beholds all our doings may watch over the Mission in the future, and that the same unerring divine counsel may be more and more faithfully followed, I submit this annual report of the Mission.

MISSIONS AND APPROPRIATIONS.

Northern District.....	\$440	Central District.....	\$560	Lovelock.....	\$200
Cedarville.....	150	Austin.....	100	Mason Valley.....	200
Fall River.....	15	Bishop Creek.....	200	Paradise Valley.....	200
Lakeview.....	150	Bodie and Bridgeport....	100	Winnemucca.....	100
Loyalton.....	200	Carson City.....	100		
Quincy.....	100	Eureka and Ruby Hill...	150	Total.....	\$4,000
Pine Creek and Davis Creek	200	Genoa.....	150	Inyo Academy.....	\$1,000
Susanville and Long Valley	100	Gold Hill and Dayton....	150		
Truckee.....	100	Independence.....	200	Missions, 20 ; Money, \$5,000.	

NEW MEXICO ENGLISH.

Commenced in 1850. Organized in 1884.

UNDER SUPERVISION OF BISHOP BOWMAN.

Missionaries.

T. L. WILTSEE, *Superintendent*, (P. O., Albuquerque, N. M.)

Albuquerque, A. F. Hoyt ; *El Paso*, J. W. Sinnock ; *Kingston*, N. W. Chase ; *Las Vegas*, J. Engle ; *Raton*, G. W. Ray ; *Santa Fè*, O. J. Moore ; *Silver City*, W. H. Williams ; *Socorro*, W. T. Ford ; *Springer*, B. F. Harper.
W. Bowser, President of Albuquerque College.

S. W. Thornton, the retiring Superintendent, reports as follows :

Four years ago the New Mexico Mission was organized and placed under the Episcopal supervision of Bishop Bowman, from whom I received appointment to the superintendency. In July last, by reason of sickness in my family, and the necessity of their removal to some other climate, I tendered to Bishop Bowman my resignation, to take effect at the close of this Annual Meeting. My resignation was accepted, and I now beg to present this, my fourth and last annual report.

While conscious that some of my most cherished hopes of success have not been realized yet I rejoice that the blessing of God has been upon our labors and we can report a marked advance.

The past year has been the first in our history of thorough revival work. There have been conversions at all our missions ; but in three of them the Lord has in a marked degree poured out his Spirit upon the people ; sinners have been convicted and converted, believers strengthened, backsliders reclaimed, and all the people caused to say, " Surely the Lord is in this work." To our Methodists in the States the conversion of sixty-eight persons in our Mission in a year may seem to be a small result, but to us, who feel and know the oppositions to the Gospel in this hard, sterile field, it is a mighty pentecostal baptism, and we hail it as a sure prophecy of that day when this land shall be filled with the Gospel of Jesus Christ.

Allow me to bear witness to the faithfulness of our preachers. We have eleven here present. Six of them have been at their posts of duty the entire year. They have preached the Gospel faithfully. Some have preached in the jails, have visited the hospitals, and pointed dying men to the cross. They and their families have worked in the face of discouragements enough to appal any man who sought not the glory of his Lord's work, and the Master has rewarded them by great success.

First.—Our reports show a gratifying gain in membership. Keep in mind the migratory nature and habits of this frontier people. Our preachers have given no less than fifty-five letters to members removing this year, and one entire class at Blossburg, of eighteen persons, withdrew at one time, and joined another church ; yet we now report 265 members—a gain over last year of 62. This has been the hardest year financially that we have seen in New Mexico, yet our financial reports show great advancement. For missions we bring up \$371—a gain over last year of \$136, and at the rate of \$1 40 per member. For all the benevolences we report the amount of \$665, a gain of \$280—and at the rate of \$2 51 per member, while for self-support, payment of debts, and repairs our people have raised over \$25 per member.

Two new churches are nearly completed that will be worth \$10,000.

Albuquerque College has been carried successfully through its first year, and has entered upon its second year with flattering hopes of success.

At Silver City, in the south-western corner of the Territory, the citizens donated us a tract of about 200 acres of land, plotted into 1,300 lots, on

condition that we erect a \$5,000 building within three years. As Silver City is 278 miles by rail from Albuquerque we saw that the two institutions would not conflict, so we accepted the terms and chartered Silver City College.

With this general view I briefly name the several missions :

Albuquerque, A. F. Hoyt, pastor. This church has prospered during the year ; 9 conversions are reported by the pastor, and a gain of 33 members by letter. The entire debt on the church of \$456 has been paid, a generous friend in Ohio having contributed \$300 of this amount.

El Paso, J. W. Sinnock, pastor. The only place that our people could secure to worship in was a hall in an old skating-rink ; yet pastor and membership have been faithful, and God has blessed them in their labors. Early in the year the Board of Church Extension agreed that, if El Paso would furnish the lots on which to build, and erect a good church free of debt, they would donate \$1,000 and loan \$2,000. At the time it was found to be impossible to get money to buy the lots, and it seemed that the enterprise would fall through. I then proposed that the allowance of \$1,200 granted for the year to the Mission be turned over to El Paso for the purchase of lots. Bishop Bowman heartily indorsed this plan, and the grant was generously made by the Board. We were thus enabled to purchase 65 by 120 feet on the corner of Myrtle and Ochoa streets for \$1,750.

The contract was let for a building to cost \$6,000. Brother Sinnock has raised by subscriptions \$2,000 in El Paso ; thus there will be but \$1,000 to provide for on the day of dedication. This church is a beautiful structure of brick, is now inclosed, and the carpenters at the inside finishing.

Kingston, N. W. Chase, pastor. Brother Chase has occupied the school-house for preaching service and Sunday-school. The congregations are large and the Sunday-school is good.

Early in the year the Board of Church Extension came to our aid with an offer of \$500 donation if we would get the ground and build a church No. 1 B, worth \$1,200. Brother Chase took this proposition to the citizens, who responded so generously that he decided to build of stone. To-day we have the walls up of stone, the roof-timbers on, and the building—the first and only one in Kingston—will soon be ready for use. The size is 30 by 50, and is well located.

If Brother Chase's financial report seems small the fact that his membership is few in number and this church enterprise explain all.

Las Vegas. The first six months of the year W. R. Kistler was pastor, and the remaining six months J. Engle, of the West Virginia Conference, has been in charge. When Brother Engle took charge none of the collections had been taken, so that his report covers just six months' work. At once, on entering the work, Brother and Sister Engle held special meetings, visiting the people in their homes and praying with them. God graciously blessed their labors, and 27 persons soundly con-

verted—some of them members of other churches, together with a wonderful strengthening of the Church, was the result. As is always the case, a large financial report comes up from Las Vegas as the result of revival work. This charge ought to be soon self-sustaining.

Raton. George W. Ray, pastor. This brother has not been merely a ray, but a whole flood of light to this town and church. Brother Ray preaches to one of the largest congregations in the Territory, and there is a fine Sunday-school. In church repairs, including a new bell, there has been raised \$319, while of the church debt \$521 has been paid, with a missionary collection of \$100.

Santa Fé. O. J. Moore, pastor. Every thing in and around Santa Fé makes it a hard place in which to plant and maintain Protestant Christianity, but during two and one-half years Brother and Sister Moore have seen the work of the Lord prosper in their hands. At the beginning of their ministry there was a gracious revival, and from time to time souls have been converted ever since. The congregations are good and the prayer-meetings are especially spiritual. I again call attention to the great need of securing a more accessible location and building a new church in Santa Fé, for our Methodism is needed there as a light shining in a dark place, and must be maintained at whatever cost.

Silver City. W. H. Williams, pastor. Brother Williams and family came to this work soon after Conference last year and entered at once, with true missionary spirit, into the work of saving souls. God blessed the work with a genuine revival, in which the power of the Lord was manifest; 11 souls were converted, and we believe the way is opened for a more powerful work of grace.

Brother Williams is district secretary for the mission secretaries, and also has done great good in ministering to the prisoners in the jails and to the patients in the hospitals.

Socorro. J. A. Lowe was returned to Socorro, but at the end of four months he withdrew from us and joined the Presbyterians. The charge was then without a preacher until July, when I employed Rev. W. T. Ford, of the Arkansas Conference. Brother Ford is another of those preachers who believes that Methodism must be a revival church or die; so he set at once about the work of revival. There were but few to aid and scarce any to encourage; but a revival followed, and a number were happily converted to God. This gives the nucleus of a working church. If we can erect a good church in Sorocco within a year it will give permanence, and we can maintain our church there.

Las Cruces. At last Conference Brother J. H. Fraser was sent to Las Cruces to open a mission. I visited him twice, and we found that we had no members of our Church, nor any that were in sympathy with us, but that the Methodist Episcopal Church, South, had members there, and I decided that it would be the right thing to withdraw our preacher from that point for the present.

Springer. In removing Brother J. H. Frazer from Las Cruces I appointed him to Springer. We have no organization, but there can be a

church established at this point. Brother Frazer carried on the work at Springer and Wagon Mound faithfully and very acceptably to the people until the last of March, when he returned to New Jersey.

In April I employed Rev. B. F. Harper and sent him to Silver City, with the hope of opening a circuit in the towns near that place. Finding that impracticable, and Springer being vacant, I requested Brother Harper to go to the latter place. He comes up now, after two months of work, with excellent reports regarding the outlook. There are good prospects that a church can be built, and the people ask for his return.

It was arranged that I should take up Gallup, on the Atlantic and Pacific Railway, and place a missionary there, but before we could get there the presiding elder of the Church, South, had occupied the field.

In closing this report I desire to express my thanks to my brethren who have toiled with me in this Mission for their uniform love and kindness to me. Our fellowship has been sweet, and my association with them shall be among the most precious memories of my life.

My prayer is that the work of the Lord may abundantly prosper in New Mexico.

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NEW MEXICO SPANISH.

Commenced in 1850. Organized in 1884.

UNDER SUPERVISION OF BISHOP BOWMAN.

Missionaries.

THOMAS HARWOOD, *Superintendent*. (P. O., Socorro, N. M.)

Albuquerque, F. N. Cordova and Marcial Serna. *Chilili*, Juan Garcia. *Conejos* and *Costilla Circuits*, to be supplied by J. B. Sanches. *Dona Ana*, Sylvester Garcia. *El Paso, Texas*, Alexander Marchand. *Espanola Circuit*, to be supplied. *Hillsboro Circuit*, C. Salazar. *La Joya*, Teodocio Chavez. *La Gallina*, Epifanio Flores. *La Mesilla*, to be supplied. *Las Cruces*, T. M. Harwood. *Peralta*, J. F. Cordova. *San Antonio*, to be supplied. *Socorro Circuit*, Marcos Barela. *Santa Fe*, O. Torres. *Springer*, Juan Sandaval. *Taos Circuit*, Albert Jacobs. *Tiptonville Circuit*, L. Framp-ton. *Tramperos Circuit*, to be supplied by A. Mares. *Val Verde*, Blas Gutierrez. *Wagon Mound*, to be supplied.

Superintendent Harwood reports :

If I should say, as is often said in your General Minutes, that this Mission was commenced in 1850, it would be true, but misleading. Some missionary work was done in this Territory as early as 1850, but the work was not kept up, only at intervals, until in 1866 and 1868, and more particularly in 1869, when it was opened, and has ever since been kept up and pushed vigorously.

To say, also, as the General Report has had it for a few years past, that the Mission was organized in 1884 is true in one sense, but at the same time is misleading. The English and Spanish were operated as one work until 1884. The work was then divided into two missions, English and Spanish, as we now have them, and as the English retains the old name and the Spanish takes the new name, "New Mexico Spanish Mission," we presume it is proper to say our Mission was then organized. But I notice the general or annual report says the same thing of the New Mexico (English) Mission. The facts are that the Mission was organized in 1872, but we were not visited by one of the Bishops until 1877. Then in June of that year Bishop Thomas Bowman made us an episcopal visit—held our annual mission in Peralta, and, if we have ever been organized, he certainly organized us into a working mission at that time. We had a very pleasant and interesting session of some eight members. We have had an annual mission meeting every year since that, and with the exception of one year since we have been visited by some one of the Bishops, and by Bishop Bowman himself four times in all, first in 1877, again in 1881, then in 1882, and this present year, 1888, at Albuquerque, where we had one of the best and most spiritual Conferences we have ever had. All delighted to meet once more *nuestro muy amado Obispo Bowman*—"our most beloved Bishop Bowman."

In presenting this report of the nineteenth year of my labors in this field permit me to pause a moment, as is my custom, to render praise to Him whose "goodness and mercy" hath followed us through another year, as well as through all these years of toil and danger. And for whatever of success has attended our labors, to His name, great and glorious, be all the praise.

We can only give an outline of the work, and will present it in groups of appointments, as follows :

1. The north-east group of appointments, lying north and east of Las Vegas, embracing Tiptonville, Wagon Mound, Gallina, Springer, and Tramperos, have been occupied respectively by Revs. L. Frampton, L. Vargas, E. Flores, J. Sandaval, and A. Maes, and, in the main, have done well. The Tramperos work is comparatively new, and lies out near the Denver, Fort Worth & Gulf Railroad, and near the Colorado and Texas border. Rev. L. Frampton has made several visits out to that field, and has helped in establishing what the people call "The Methodist Colony." It is composed mostly of Mexican families, and in a farming community. The people want a church building, and have promised to do all the "*adobe*" work, if the Board of Church Extension will aid in money sufficient to purchase lumber and pay for carpenter work. This means a church building during the coming year. Our work has suffered at Wagon Mound through the unfaithfulness of the pastor, who has withdrawn from the ministry and Church under charges. At the same time the membership has held about the same, and over \$100 has been collected and expended in fencing the cemetery and the purchasing of an organ. We have kept up mission schools at Tiptonville, Wagon Mound, and Tramperos, taught respectively by Bessie Houghton, Lillie Chandler, and Alexander Lucero, with an average of some 30 scholars in each school.

2. The north-west group, lying north of Santa Fé and west of the Taos range of the Rocky Mountains, embracing Espanola, Taos, North Taos, Costilla, and Conejos (Col.), in charge, respectively, of O. Torres, Alexander Marchand, A. J. Vigil, J. P. Sanches, and Albert Jacobs have done reasonably well. We have erected two church buildings in this group during the year, namely, at Espanola and Taos. The new building at Taos suffered considerable damage in a storm last winter, involving an extra cost of several hundred dollars. We dedicated it December 9, free of debt, except \$400, which, with \$200 at Espanola, becomes a kind of government debt resting upon the shoulders of the superintendent. Our native people have done about as well as we could expect in their impoverished condition. They are generally so poor we cannot expect much from them. We have had three schools within the limits of this group of appointments, namely, Taos, Espanola, and Cerro, with some 80 pupils in all. The Kit Carson Seminary, now under the management of Professor W. M. Adair, a graduate of a State normal school in Ohio, is doing well. I owe much to the faithfulness of Rev. Albert Jacobs in taking hold of the church building at Taos and helping to complete it.

3. The central group embraces Santa Fé, Albuquerque, Peralta, Chilili,

La Joya, Socorro, San Antonio, and Val Verde, administered by the following named brethren respectively: F. N. Cordova, T. M. Harwood, J. F. Cordova, J. Garcia, Teo. Chavez, B. Garcia, M. Serna, and Blas Gutierras. Santa Fé has had much hard work done, but without much visible good. It is a hard place. It is the "Rome" of our Mission, only the pope is not a prisoner in this city. At Albuquerque (old town) a beautiful church has been built. It was dedicated by the Bishop at our late annual meeting, October 8, and a debt of some \$300 lifted. The Bishop paid \$55 of that amount, for which we most heartily say *mil gracias*—a thousand thanks. The day of dedication was a grand day. The Conference "love-feast" was grand. The Bishop's sermon was grand. He also baptized that same day 3 beautiful Mexican babes and ordained to elders' orders 8 Mexican preachers. At Socorro, our dearly beloved pastor, the Rev. Benito Garcia, took sick, and, with his family, by advice of his doctor, went to Wagon Mound, his former home, where he died in great peace, June 17. He was the first ordained Mexican Protestant preacher, so far as I can learn, in the world. He was ordained at Denver by Bishop Wiley in 1877, having been four years a local preacher. Brother Blas Gutierras has had an average congregation at Val Verde of about 60 persons the year round.

We have had within the limits of this group three schools, and now have the fourth, as follows: Peralta, Socorro, La Joya, and old Albuquerque, aggregating some 100 scholars.

4. The southern group embraces El Paso, Las Cruces, Dona Ana, La Mesilla Valley, Hillsboro, and, since the General Conference, Chihuahua. We have no work yet in Chihuahua. El Paso is new work, but Rev. David Alva had been quite successful at that place up to the time of the late annual meeting, at which time, by the most earnest solicitation of Rev. Dr. Adams, superintendent of the Arizona Mission, he was permitted to go to Tucson, where he is now employed, and we pray that he may do well. El Paso at the late Conference fell into the hands of Rev. Dr. Marchand, where up to this writing he seems to be doing very well. Dona Ana has made some progress under the faithful labors of Brother S. Garcia. Las Cruces, Mesilla Valley, and Hillsboro have hardly held their own, but we shall hope for better work and better results the coming year. With this we close the outline statement of our work. The year has been one of peculiar trials and discouragement, but it is God's work, and we are hopeful. In some respects the future of the mission was never brighter.

We regret that while our borders have been extended, and the area of our Mission more than doubled, our appropriations should be cut down instead of enlarged. We are doing some work, you will see, in Colorado and El Paso, but will not be able to do much in Chihuahua. We hope the General Committee will bear in mind at its next meeting that we cannot enter these new fields very successfully on our small New Mexico appropriations.

We regret that this Spanish work does not look more rapidly toward

self-support, but we are doing a little better every year, considering the fact that we are cut off from the American work. That has its own work to do, and our native people are so poor, and being confined to themselves it makes our finances drag. The Board of Church Extension has saddled upon us \$200 next year instead of \$50, as last year. We do not know why such a raise. The church boards ought not to tax this Mission so heavily for the collections. The liberality of the American missions should be no precedent for this impoverished Spanish mission. Neither should Mexico, because that Mission or Conference has in it a great many English-speaking people, and wherever you find the English spoken you find liberality—for example, see the reports from Mexico as printed in the Minutes of the last Conference, \$900 for self-support in Mexico City (page 37 in the Minutes in Spanish). Also the English congregation heads the list in the missionary collections in the same Mission, \$93. I make the above citation not with any disparagement of our work in Mexico, for our Church is doing a grand work in that field, and we often point with pride to our people in New Mexico to what evangelical Christianity is doing for their brethren in Mexico.

But while we express a regret that our Mission is not developing into self-support as rapidly as it ought to do we are glad to say that it is doing better every year, and compared with the next leading sister denomination in the Spanish work in this Territory we stand as 14 to 1; that is to say, for all the collections, as per report for the year ending 1888, our Spanish work has paid fourteen times as much as theirs. While we are on this line we will venture a little further, not with an invidious spirit, for we believe all the missions to which we shall refer, and with which we shall make the comparisons, are doing a grand, heroic work. Counting the cost to mission funds from 1872 to 1888, less the value of Church property acquired during this time, including the general collections returned to their respective boards, the ratio stands, as per our figuring—and we think it is correct—as follows: New Mexico Spanish, 1; New Mexico (English), 3; Mexico, 6; South America, $6\frac{1}{2}$; Italy, 7; and the aforesaid leading sister Church, 12. That is to say, a Mexican convert here in the same field has cost the general funds of the Church three times less than an American convert; six times less than a convert in Mexico; six and one half times less than in South America; seven times less than in Italy; and twelve times less than in the aforesaid sister denomination with the same people here in the same field. With respect to the American work it should also be remembered that the most of the members were *converted* when they came out to this Territory. Has it not, then, cost *three times* as much to keep the Americans converted as it has to enter the Spanish field and bring these priest-ridden people from Romanism? But not exactly that; the Americans are so restless out here, they come and go, and come and go, to such an extent that it becomes exceedingly difficult to keep the depleted ranks in the membership filled up.

But why make these comparisons? We answer, It is in justice to our heroic Mexican workers at this end of the line. Our Church has led the

way in the experiment of leading out the most promising of these native men who give evidence of a call to such work, and clothing them with ministerial honors. If they are ignorant men, having been gathered up from the common walks of business life, how can we account for the work they have done and its influence upon the people only upon the ground that He who can take a "worm" and "thresh the mountains" has used these men as instruments in his hands for the accomplishment of his work? The experiment so far has worked well. We see the Lord's hand in it all. Many of these men have been industrious, studious, and faithful, and the Lord has most wonderfully blessed their labors. Two of our most efficient and heroic men, Rev. Ambrozio Gonzales, a few years ago, and Rev. Benito Garcia last year, have gone from labor to reward. As time passes, their names become more and more honored, and it will continue to be so, only still more and more as the current of time bears us onward. But what I wish to call attention to more particularly, in this part of the report, is the fact that there is already upon us the necessity of a better educated ministry for this Spanish work. While in the past the farmer could leave his stick plow in the field, and the herdsmen his lowing cattle, and the sheep-herder his bleating flocks, and the freighter his ox-train, and spring into the fields of ministerial conflicts, and meet the demands of the times, can we expect it long to be so? A new era is upon us. A new civilization is beginning to shine over this Spanish South-west. The Protestant denominations are vying with each other in school-work. It is fair to suppose that, through the mission schools of our own Church, more than one hundred Mexican children can read now who hardly knew their letters a year ago. A question over which two of our preachers disputed ten years ago, as to whether the Philadelphia in which Bishop Simpson then resided is the same Philadelphia of which John the Revelator speaks, could now be answered by many of our little eight and ten-year-olds in our mission schools. A mistake once made by one of our native preachers, which cost the superintendent of the mission some \$20, could now be solved by probably 300 out of the 400 of the scholars in our mission schools; namely, how many adobes can be made for \$50 at \$7 per thousand? And still another gave up in despair the solution of the problem, What will be the cost of five oranges at five cents each? No wonder, the reader will say, that we require our preachers to study and be examined in arithmetic and geography before they are admitted into the regular work of our ministry. This last question was not important, as we can get along with our work without oranges, but we have to make adobes, or sun-dried brick, to build our churches, and it is important the preacher should be able to make his own calculations. The American reader will wonder at such ignorance, but marvel not at this when twenty, or even ten, years ago sixty per cent. of all our people, ten years of age and over, could not read, and eighty per cent. of the women were unable to read. Wonder not at this when our Solons in the present Legislature are wrangling over a bill that has in it a requirement that school-teachers before they can obtain a certificate for teaching shall be able to "read and

write," or when only \$1 24 per year per capita of census school children is expended for public schools. With such an insignificant sum for public school education, the great heritage of American freedom, even with 2,000 miles of railroad and a population of 200,000 souls, it makes a fair-minded man blush to hear so much said just now about New Mexico being admitted into the sisterhood of States—into this great and progressive republic. But even with all this we would join in the general cry to the government, "*Let us in,*" were it not that there is such a determined opposition to the Protestant mission schools and private schools taught by Protestant teachers, and the public schools only when taught by some Romanist.

In conclusion, we respectfully call attention to two things: the importance of mission schools, and better advantages for special study for young men who have the ministry in view.

Nothing has helped our mission work more than the mission schools we have had. We have had during the year some ten schools; a few only three months, and some of them six and even eight months. The amount expended in these ten schools of mission funds is \$1,500. The people paid about the same sum. At least 100 boys and girls could read at the close of the schools who could not at the beginning. About 400 scholars in all attended these schools. They are indispensable to our work. The second thought is how to best train young men for our Spanish ministry. The way we have generally done, outside of such school aids as we have, is to put a young man, or one just beginning the work, with some older and better informed man as helper, and let him preach, and study, and prepare himself the best he can for the work. This method, in the absence of better methods, has worked very well, and we have developed some most excellent preachers for this work in that way. They are not all as ignorant, by any means, as those described heretofore, or you might well wonder what will ultimately become of our work. I think our preachers, as a whole, average very well with our local preachers of forty years ago. It was about that time a so-called champion in another denomination, who claimed to voice the sentiment of his Church in that neighborhood, challenged the writer to meet him in debate to prove that the Sunday-school cause, Bible cause, and tract cause were three of the horns of Daniel's ten-horned beast. If I had not borrowed Dr. Adam Clarke's commentary, and made pretty good use of it, I am not sure but that I would have been beaten in the debate. A little later than that I heard another, who held a thousand men "spellbound" with his eloquence, say, "The stars are only lamps the angels are holding out to light our souls to glory." Our Mexican preachers are straight on the Sunday-school, Bible, and tract cause, but probably know but little about Daniel's beast of "ten horns" or astronomy. One of the most efficient men in our Spanish ministry, twelve years ago, when he was converted, could not read. He is looked upon now as quite a scholar, and was threatened with the nomination for the Legislature last fall. We are not at present ashamed of our men in the ministry. For the opportunities they have had they

have simply done wonderfully well. But what of the future? Think it not strange when I say that here, among the Spanish-speaking people in our own republic, where the Mexican vies with the American, here, where Mexicans are Americanized, is the place where Mexicans ought to be trained for Spanish work. Only a very little money would open a Biblical Department in our Albuquerque College, or the Kit Carson Seminary at Taos, where our young Mexican or American men might study for our Spanish ministry. We hear of thousands of dollars being poured into the benevolent channels of the South, which ought to be done; but why should not some of it come this way? But we forget—a little of it is coming this way. The Woman's Home Missionary Society is doing something for this field. Perhaps twenty of our Mexican preachers were aided during the year with boxes or barrels of clothing, for which we are exceedingly grateful. Also a few industrial schools for girls on a small scale have been opened. We bid our sisters of the Woman's Home Missionary Society a happy welcome to this field of usefulness. Only we would beg them to make their work none the less industrial, but the more educational. The superintendent and all his noble workers lay themselves and our humble efforts anew at the foot of the cross for another year of more faithful toil in the Master's vineyard than ever before. Pray for us!

MISSIONS AND APPROPRIATIONS.

Albuquerque.....	\$600	Socorro.....	\$625
El Paso.....	600	Springer.....	600
Kingston.....	775	Salary of Superintendent.....	900
Las Vegas.....	400	Traveling expenses of Superintendent ..	100
Raton.....	400		
Santa Fe.....	600	Total.....	\$6,000
Silver City.....	400	Missions, 10; Money, \$6,000.	

STATISTICS OF NEW MEXICO (SPANISH).

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UTAH.

Commenced in 1870.

UNDER SUPERVISION OF BISHOP JOYCE.

T. C. ILIFF, *Superintendent*, (P. O. Salt Lake City, Utah.)

Missionaries.

Murray, Albert R. Archibald. *Heber*, William Culp. *Salt Lake City*, Peter A. H. Franklin, Charles L. Libby, William A. Hunter. *Monroe*, Duncan J. Frew. *Beaver*, James D. Gillilan. *Camp Douglas*, Brant C. Hammond. *Hyrum*, Johan M. Hansen. *Mt. Pleasant*, Christian J. Heckner, R. L. Steed. *Tooele*, David T. Hedges. *Ogden*, John Wesley Hill, George E. Jayne. *Provo*, George M. Jeffrey, Martinus Nelson. *Spanish Fork*, Henry Johnsen. *Richfield*, Emil E. Mork. *Box Elder*, Lars C. Olsen. *Park City*, Edward C. Strout. *Oxford, Idaho*, James E. Turner. *Logan*, Henry L. Steves. *Nephi*, Anthon Beaumann. *Albion, Idaho*, Stephens.

Missionaries of the W. H. M. S.

Salt Lake City, Martha A. Locke, Lisa M. Saugstad. *Ogden*, Mrs. M. M. Skewes.

Teachers.

Mt. Pleasant, Mary E. Helgesen, Nora Ornann. *Salt Lake City*, Mary Hoserud, Anette Erickson. *Ephraim*, Julia Iverson. *Moroni*, Mary Iverson. *Elsinore*, Petria Larson. *Richfield* (one to be supplied), Sophia Petersen, Sophia Mortenson. *Grantsville*, Wilma Burton. *Spring City*, Mary Larson. *Spanish Fork*, Ethel Erickson.

Teachers Employed by the Parent Board.

Nephi, Anthon Beaumann. *Levan*, Mattie Burkholder. *Heber*, William Culp. *Santaquin*, Mary Eliason. *Beaver*, May Franklin, James D. Gillilan, Mrs. L. M. Gillilan. *Salt Lake City*, Miss Frank Haines, W. A. Hunter, Mrs. W. A. Hunter, George W. Reed, Mrs. G. W. Reed, Mrs. Edith Dell, Mrs. Archibald. *Tooele*, D. T. Hedges (one to be supplied). *Hyrum*, Alma Wiederstrom. *Murray*, H. Ella Young. *Provo*, Miss Gordon. *Stockton*, Stella Herbert. *Benson*, Alice Harper. *Oxford*, Mrs. Turner.

Assistant Missionaries.—Mrs. A. R. Archibald, Mrs. William Culp, Mrs. P. A. H. Franklin, Mrs. J. D. Gillilan, Mrs. B. C. Hammond, Mrs. J. M. Hansen, Mrs. C. J. Heckner, Mrs. D. T. Hedges, Mrs. J. W. Hill, Mrs. W. A. Hunter, Mrs. Beaumann, Mrs. T. C. Iliff, Mrs. G. E. Payne, Mrs. G. M. Jeffrey, Mrs. H. Johnson, Mrs. C. L. Libby, Mrs. E. E. Mork, Mrs. M. Nelson, Mrs. L. C. Olsen, Mrs. G. W. Reed, Mrs. J. E. Turner, Mrs. H. L. Steves.

Superintendent Iliff's general statement :

The Missionary Annual Report of 1882 says : " Utah may well be regarded as the most difficult mission field on the entire globe, and yet nowhere is the work of Methodism more needed." It was eighteen years ago the 15th of May when the first Methodist sermon by a resident minister was preached in Utah. The service was held in Independence Hall, Salt Lake City. Rev. G. M. Peirce was the preacher, Drs. Fowler and Hatfield being present. Bishops Simpson and Kingsley had previously preached in Salt Lake City, and it is probable that other Methodist preachers on flying visits preached in Utah prior to the opening of the Mission in 1870. The first place regularly used for Methodist services was an unfinished hay-loft over a livery-stable in Salt Lake City, which was rented at a cost of \$600 a year. Our history in Utah has been a checked one. From first to last 60 missionaries have come to the field full of faith and zeal. Of this number 3 died, 32 have gone elsewhere, and 25 are now on the ground.

The Missionary Society has stood by the Mission all these years with no apparent returns. The Board of Church Extension has listened to our appeals when there were no visible results, while the Church at large has said, " Utah, difficult as it is, and barren of results, must be redeemed." At last there appears " a little cloud in the sky " to the glory of God and the comfort of his children—a basis at least on which to rest the Methodist fulcrum.

The progress of our work in Utah has not, however, been uniform from the beginning. A careful study of the history and statistics will show a marked advance from 1870 to 1875 ; from 1875 to 1883 no visible growth ; from 1883 to 1888 a steady and continuous increase. There are reasons for the fluctuation. In the early history of the Mission money was quite freely appropriated by the boards, and many private gifts were made for special objects. Later the embarrassed condition of the treasury necessitated the Missionary Society to greatly reduce its appropriations. The debt of \$30,000 on Salt Lake Church and the threatened loss of this and other properties in the Mission almost paralyzed all energy of the workers and cooled the ardor of friends every-where. The General Committee in November, 1882, responding to the earnest appeals of Bishop Wiley and Secretaries Reid and Fowler, advanced the appropriation from \$7,000 to \$12,500. This was the dawn of a new era. The forces at the front took courage and the shout of victory has rung out ever since. The General Committee has steadily increased the appropriations till the generous sum of \$24,000 has been reached. The Board of Church Extension has been increasingly liberal in its donations by the aid of which a score of churches have been built in the last few years. Also the Woman's Home Missionary Society has become an important coadjutor in hastening the day of Utah's redemption. Appropriations from all sources now aggregate over \$40,000.

The one missionary of eighteen years ago is now represented by

25 scattered over wide fields; the rented hay-loft, by 28 churches and property valued at \$175,000; the one congregation, with a hundred or two hearers, by 40 congregations with 3,000 to 5,000 hearers. The work among the children has been even more marked and encouraging. The one Sunday-school of eighteen years ago is now represented by 30, with an attendance of 1,600 officers and scholars, while in our 24 mission day-schools there is an enrollment of 40 teachers and 1,500 pupils. About two-thirds of the pupils in both day and Sunday-schools are of Mormon parentage.

The progress of our work has been steady and continuous for the past few years. It has probably been even more extended and influential in educating public sentiment throughout the Church at large than it has been in converting Mormons themselves, though the work of salvation among them has not been insignificant.

A comparative statement may help best to bring out the idea. The following table shows a most encouraging advance the past quadrennium :

	1884.	1888.
Missionaries.....	10	25
Teachers.....	16	40
Churches.....	8	28
Parsonages.....	4	10
Members and probationers.....	210	550
Sabbath-schools.....	8	30
Officers and scholars.....	640	1,700
Day-schools.....	7	24
Day-scholars.....	560	1,400
Scholars of Mormon parentage.....	302	970
Hearers.....	1,000	5,000
Value of church property.....	\$67,900	\$170,000
Self-support.....	1,360	2,800
For Missions.....	168	650
Church Extension.....	15	200

Some needs for the immediate future : First—Additional workers of the right kind—not experiments, but successes. Missionaries and teachers who can awaken enthusiasm, and maintain it, amid discouragements and adversaries conquered only by the faith which overcometh the world. Second—Positive and forcible steps looking toward a university that will compel the patronage and the respect of this entire intermountain region. Such an institution is and will be the growing demand. American Methodism is abundantly able, and ought and must, without further delay, do her whole duty in this direction. I here renewedly emphasize this need, and call upon the whole Church to respond to the cry we make.

These two needs suggest a third. *A half million dollars should be put into Utah during the quadrennium upon which we have just entered*—one-half to build and endow a university whose increasing greatness and usefulness would remain as a monument to Methodism when Utah and all these surrounding Territories are mighty States. The other half to support preachers and teachers, establish new missions and schools throughout the Territory. Finally, we must look for, expect, and receive the

promised aid of the divine Spirit. He must be to us the chief executive agency, or we shall build and labor in vain.

REPORT OF THE UTAH WORK, UTAH DISTRICT, UTAH TERRITORY.—ENGLISH.

Rev. George E. Jayne, Presiding Elder, reports :

Salt Lake City, First Church. Congregations good and steadily increasing. Increase of membership from July to date, 12 ; probationers, 4. Collections for Bible Society, Freedmen's Aid, Tract, Sunday-School Union, and Education have been taken. Presiding Elder has preached three times this quarter in this church. On one of these occasions about \$100 was taken in the collection for current expenses.

Salt Lake City, Eleventh Ward. There is an interesting Sunday-school here of 40 members. Services are held every Sunday afternoon with a growing interest.

Ogden. Sunday evening congregations crowd the house ; prayer-meetings well attended. Two weeks of revival effort resulted in 16 accessions to the church ; 16 have been received by letter. The old school-rooms in the rear of the church have been fitted up for a parsonage at a cost of \$400, collected from non-Mormons and Mormons.

Provo. The pastor here is building a new brick church, which will be all inclosed this week. The position is more central than the old one, and our work here will be in much better shape and more promising. We visited this point two weeks ago, and the temporary hall where we are holding our services was one-half too small for the people who came to the meeting.

Beaver. The school is growing rapidly, so that we will soon have to enlarge our quarters and provide an extra teacher or refuse to take any more pupils. There is preaching every Sunday evening to good houses.

Nephi. This is a new field, and we have just arranged to open our school there the 1st of January. The prospect is that we can begin with 20 pupils or more. A fine hall has been rented, and services and Sunday-school will be held every Sabbath. We held two services last Sabbath at this point. There was a large audience in the evening.

Levan. We have an excellent teacher here who has the confidence of the entire Mormon population. There are over 40 in the school and about as many in the Sunday-school, which she manages alone. She is happy in her work, and the Lord is blessing her. We preached there last evening to a packed house, while many were on the outside listening at the windows.

Stockton. Our school here has an enrollment of 70, with an average attendance of 50. The Sunday-school has an average of over 30. The teacher here does the work of a pastor in making pastoral calls, holding services, etc.

Grantsville. A good school is taught by Miss Burton, who also has charge of the Sunday-school and holds public services.

Tooele. Brother Hedges is doing faithful work on this circuit. He is

at it and always at it, night and day. We spent nearly two weeks with him on the circuit and held services twice a day, which were largely attended and resulted in much good.

Albion. Our church at Albion has been without a pastor so far this Conference year, as we were not able to secure a man for the place. The field is a good one and should at once be occupied. We have several members here.

Oxford. Two new places have been added to this circuit this Conference year—Franklin and Weston; the last-named place has a large non-Mormon element. At Oxford we have a day and Sunday-school, with an average attendance of 25. One new member was received at last Quarterly Conference.

Heber. The school here has an enrollment of 42 and is steadily growing; congregations are good. Revival meetings are now in progress with much interest, and give promise of good results.

Park City. Rev. E. C. Strout is the pastor. Since annual meeting he has succeeded in completing a neat lecture-room in rear of church. In a word, he is succeeding on all lines and working beyond his strength.

Murray. The pastor holds services here the first and third and Miss Young the second and fourth Sundays of the month, and also Sunday-school and Wednesday evening prayer-meeting. Evening services average about 50. Good Tidings day was observed and a collection taken.

Presiding Elder's Work for the Quarter.—Have visited 16 towns; traveled 1,828 miles; averaged over one service per day, or 80 services in 75 days. It is evident the priesthood is losing its power over the masses, for we preach to crowded houses in almost every town. The people listen attentively and grasp our hands warmly. The Lord opens the way in many places for preaching in the Mormon tabernacles. A few nights ago about the whole population (the adult portion) of one of our towns turned out to hear us preach the Gospel. We would like to see more conversions, but the way is being prepared for a glorious ingathering.

Monroe Circuit.—The pastor writes: "Interesting congregations meet us every-where; a spirit of inquiry is gaining fast hold of the youth; our church and parsonage are nearing completion; by the 1st of January all work on these buildings will be finished."

Logan. Rev. H. L. Steves has just been appointed to this important field.

Mt. Pleasant. A man has been selected to take charge of this circuit, and is to be on the ground January 1.

Scandinavian Work.

REV. MARTINUS NELSON, P. E. (P. O. Provo, Utah.)

MISSIONARIES.—*Brigham City* and *Ogden*, Lars Olsen. *Hyrum City*, Johan M. Hansen. *Mt. Pleasant* and *Ephraim*, Chr. Heckner. *Provo* and *Spanish Fork*, H. Johnsen. *Richfield*, E. E. Mork. *Salt Lake City*, P. A. H. Franklin.

MISSIONARY OF W. H. M. S.—*San Pete Valley*, Miss Lisa M. Saugstad.

TEACHERS OF W. H. M. S.—*Salt Lake City*, Miss Anette Erickson. *Spanish Fork*, Miss Ethel Erickson, *Moroni*, Miss Mary Iverson. *Mt. Pleasant*, Misses Mary Ann Helgesen and Nora Omann. *Spring City*, Miss Mary Larsen. *Ephraim*, Miss Julia Iverson. *Richfield*, Misses Mary Hoserud and Sophia Mortensen. *Elsinore*, Miss Patria Larsen.

TEACHERS OF PARENT MISSIONARY BOARD.—*Hyrum City*, Miss Alma Weiderstrom. *Santaquin*, Misses Ellen Johnsen and Emma Eliassen. *Levan*, Miss Mattie Burckholder. *Mt. Pleasant*, Mr. Joseph Oldham.

Hyrum Circuit. Rev. Johan M. Hansen, of the Norwegian and Danish Conference, is in charge. Here is a large Scandinavian population. Extensive improvements were made last winter on the church property, and it is now valued at \$1,200. The day-school connected with this Mission has an enrollment of 32 pupils, nearly all of Mormon parentage. The Sunday-school has fully as large an attendance. Religious interest is increasing and the work is very promising.

Brigham City and Ogden. Brigham City is a town of about 2,000 people, largely Scandinavians. We have property here worth \$1,000. Rev. Lars Olsen, of the Norwegian and Danish Conference, is laboring faithfully in the face of determined opposition from the Mormon priesthood. A day-school is essential to progress in this place. At Ogden we have no church property, but Brother Olsen will begin to hold services there as soon as a meeting-place can be arranged for.

Salt Lake City. The Scandinavian work in this city is getting a firm hold. The new beautiful church is located in the heart of the city. A school-house, "Spencer Home," has lately been erected on the church grounds by the W. H. M. S. The school has an enrollment of over 50, and there is good reason to believe that this number will be doubled before long. A glorious revival is now in progress. Twenty persons have already been received on probation, and a hopeful children's class of 15 members has been formed. A parsonage has been built adjoining the rear of the church at a cost of \$800. The energetic pastor, Rev. P. A. H. Franklin, of the Norwegian and Danish Conference, is determined by God's blessing to push on to victory.

Provo and Spanish Fork Circuit.—At *Provo* a church lot has been bought for something over \$300. The W. H. M. S. is now building a "Lucy Hayes School-house" on this lot, and a school will be opened as soon as the building is completed. For the present this building will also serve as a preaching-place.

At *Spanish Fork* we have church property valued at \$1,300, and also a small chapel at *Santaquin*. Promising day-schools are maintained at both of these places. At *Levan* a chapel was built about a year ago by aid from the Church Extension Society and by liberal contributions from the people. A day-school with over 40 pupils is now established there.

General work (English).....	\$9,100	Missions (English).....	15
" " (Scandinavian).....	5,390	" " (Scandinavian).....	6
Schools (English).....	7,950	Schools (English).....	12
" " (Scandinavian).....	1,632	" " (Scandinavian).....	4
Grand Total.....	\$24,072		

STATISTICS OF UTAH.

CIRCUIT OR STATION.

CIRCUIT OR STATION.																													
English Work.		Missionaries.	Assistant Missionaries.	Missionaries, Woman's Home Miss. Society.	Teachers of Woman's Home Miss. Society.	Unordained Preachers.	Teachers.	Members.	Probationers.	Average Attendance on Sunday Worship.	Conversions during the Year.	Adults Baptized.	Children Baptized.	No. of Day Schools.	No. of Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches, Chapels and Ground.	No. of Halls and other rented Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	
Albion Circuit.....	1	1						1	4	100	6					1	76	1	\$2,000						\$15 00	\$5 00	\$70 00	\$900	\$18
Beaver Circuit.....	1	1						2	1	70							50	1	1,800						21 35	10 05	162 50	40	40
Heber.....	1	1						1	1	50	1						73	1	1,300						7 00	2 25			
Logan Circuit.....	1	1						2		15							15		*2,000		1				8 00	5 00			5
Mc. Pleasant Circuit.....	1	1								30															10 00				25
Murray Circuit.....	1	1						1	2	80								1	1,000						42 00	16 75	18 80		25
Nephi Circuit.....	1	1								25																			
Ogden.....	2	1	1	1				60	33	100	16	8	10	1	1	15	15	2	12,000		1	2			160 00	163 20	440 00	500	600
Oxford Circuit.....	1	1						5	5	50	5	2	2	2	1	42	1	1	1,500						15 00	18 50	40 00	500	600
Park City.....	1	1						41	8	95	10	2	22			270	1	1	2,500						65 00	50 00	520 00	500	152
Provo.....	1	1						5	4	45	2	1	4	1	1	65	1	1	3,000						30 00	50 00	153 50	600	66
Salt Lake City—First Church.....	2	1	1	1				168	13	150	12	2	6	1	1	189	1	1	50,000						125 00	409 00	855 00		85
Salt Lake City—11th ward.....	1	1						2		25						134	1	1	8,000										
Tooele Circuit.....	1	1						20	13	150	10	3	2	3	1	162	4	3	2,800						25 00	10 00	130 35		35
Scandinavian Work.																													
Epbraum Circuit.....	1	1						26	34	90	14	3	13	4	174	4	115	4	6,000			2			30 00	10 00	72 00		85
Provo and Spanish Fork.....	2	1	1	1				11	6	55	6	1	2	3	104	8	93		8,800						18 00	5 00	6 00		
Ritchfield Circuit.....	1	1						25	4	150	10	1	5	2	99	2	90	2	8,000			1			23 00	12 00	90 00	200	
Salt Lake City.....	1	1						25	40	40	30	1	10	1	53	1	63	1	20,000			2			85 00	15 00		2,000	
Brigham City and Ogden.....	1	1								8								1,000											80
Hyrum Circuit.....	1	1								40	3		2	1	32	1	35	1	600			1			5 00		50 00		10
Total.....	23	15	8	10	3	27	418	138	1,368	125	23	79	24	1,407	27	1,653	26	117,500		2	9		\$17,000	\$4,350	\$639 35	\$656 75	\$2,668 15	\$4,140	\$1,178
Last year.....	24	22	5	13	3	18	318	161	1,545	125	11	110	22	1,238	25	1,572	27	105,500		2	9		\$15,600	2,650	\$642 00	478 16	2,921 75	19,670	1,615

MISSIONS ADMINISTERED BY CONFERENCES.

AMERICAN INDIANS.

Commenced in 1814.

Central New York Conference. Rev. Abram Fancher, missionary to the Onondaga Indians, reports :

There are on the Onondaga Indian Reservation about 430 Indians of different tribes, including women and children. About 100 of these attend our services, 60 of whom are members of the Church. A small part of the others attend the Episcopal Church. Some are pagans and a few are Catholics.

The property consists of a church-building worth \$2,000, mission-house and barn worth \$1,000. The premises are commodious and the location beautiful. Much improvement is being made among the people in every way. But for the instability and aspiring restlessness of a few much more might be accomplished.

Our religious services are attended with much interest and are often seasons of great refreshing. With mingled joy and sadness we are looking to God for help.

The Indian school is conducted by the State, and is taught by the Episcopal minister and a lady native teacher who is a member of our Church. New building, and all pleasant and harmonious.

ONEIDA MISSION.

Rev. B. C. Sherman, missionary, reports :

There are about 100 Indians in my work. The Missionary Society owns a dilapidated old church which, with lot, is valued at \$500, the deed having a provision that the Indians shall have a right to its use as long as they shall remain in this vicinity.

The condition of the mission is more difficult exactly to describe. It has improved somewhat in two years past, and yet our Indian Christians are Indians. Still, considering from what they have come, I unhesitatingly affirm that they compare favorably with their surrounding white brethren.

The mission is not declining. The mission has been receiving \$200 from the Missionary Society, and our Conference at its late session requested that the allowance be continued. Also, that the church-building must soon be rebuilt or the work abandoned.

We have two day-schools, supported by the State in State buildings.

Columbia River Conference. The Committee on Indian Work report as follows :

1. That our examinations of the condition and circumstances of the work on the Yakima Reservation satisfy us that, though there has been an apparent declension in the number of church members during the past few years, that declension has been largely owing to the fact that our church-work has been entirely separated from its connection with the administration of the Indian agency, and not from any great spiritual lapse on the part of the Indians themselves.
2. That our work among these Indians is now a strictly pastoral and spiritual work, and is entitled to the confidence of the Church as such. Still we believe that measures should be taken by the presiding elder of the district and the missionary in charge of the Indian work for the establishment of a school or schools for the education of the Indian children, if it can be done without conflict with the manual labor school at the agency. The necessity of this to the civilization and salvation of the Indians as they grow up is so apparent that we earnestly urge immediate attention to it.
3. We are glad to find that the administration of the agency at present is not unfriendly, but, on the whole, friendly to our missionary work among the Indians. Though the present agent is not, we believe, a church member, yet our missionary, and the Indians themselves, speak of his administration in this regard with confidence and respect. We are glad to record this fact, and express our gratitude to the agent for his kindly interest in the moral and intellectual elevation of the Indian people.
4. We find that our missionary, S. Gascoigne, reports that there has been an increase of 10 full members and 10 probationers to the church during the past year, and that the congregations that wait on his ministry are large, and the general spiritual interests of the people improving. Class-meetings and prayer-meetings are well attended, and family prayer is had in the homes of nearly all our members. He also reports that there is marked and rapid improvement in the intellectual and social condition of the Indians consequent on the influence of the manual labor school at Simcoe, and the Indian training-school at Chemawa, Oregon, which quite a number of the Yakimas have attended. The teachers in these schools are moral, and most of them religious, and exert a healthful influence over those who attend the schools, and through them over the entire Indian people.
5. We believe, after persistent and somewhat critical efforts to inform ourselves in regard to the state of our Indian work, that it has reached the lowest mark of depression consequent on the change of the agency from the care of our Church, as it existed for a score of years under Father Wilbur, and with proper attention from the Conference and the Church will continue to show itself the chief power in the civilization and salvation of the Indian people. The work needs more than ever a cultivated, an able and consecrated missionary service.

In view of these facts and conditions we offer for your adoption the following resolutions :

Resolved, 1. That this Conference respectfully request the General Missionary Committee to continue the same appropriation to the Indian work on the Yakima Reservation that was made last year.

Resolved, 2. That a committee of three, consisting of Dr. Hines, the presiding elder of the Dalles District, and the pastor at Simcoe, be appointed to take such measures as may be necessary and practicable to procure a title to sufficient land in connection with our churches and parsonages to accommodate our work and secure it against future loss.

Resolved, 3. That our Indian brothers and sisters have the earnest sympathy and prayers of this Conference, and we assure them that we will do all we can to help them and their people in all good ways ; and we do earnestly hope that they will heartily co-operate with those who are sent to labor with them from this Conference.

Detroit Conference. Rev. A. R. Bartlett, presiding elder of Marquette District, reports :

We have four missions ; one at Iroquois Point, near Sault St. Marie, reports 6 members and 18 probationers. Has a Government school taught by our missionary, Rev. J. S. Hemstock (P. O. address, Bay Mills, Chippewa County, Mich). Mission in good condition.

Munising Mission, one hundred miles north-west from Iroquois Point, has about 40 members, and a self-sustaining district school organized under our State school law ; outlook fairly encouraging. Kewawenon Mission, located about one hundred miles further north-west, reports about 60 members. Has been distracted in some measure by domestic feuds, but is showing signs of better life and is, perhaps, our most promising mission. Has a Government school taught by a young lady not connected with our work.

The Hannahville Mission, about one hundred and fifty miles south of the Kewawenon, and near the shore of Lake Michigan, has about 40 members. Had school part of last winter, but depend too much on hunting, fishing, berrying, and log-driving ; and absent from their homes too much for the best school or church work.

At Kewawenon a very neat church has been erected during the year at a cost of about \$1,400. This needed improvement, as well as the erection of a commodious parsonage, was made possible by the generosity of Hon. Charles Hebard and sons, who, with their families, aided to the amount of about \$400 toward the erection of each of these buildings, besides obtaining liberal donations from others with whom they held social and business relations. Though not members of our Church they have, in many ways, manifested a deep interest in the work of our missionaries.

Genesee Conference. Rev. S. S. Ballou, missionary, reports for the Mission among the Seneca Indians on the Tonawanda Reservation :

This reservation is located in Genesee County, N. Y., and is the largest landed reservation in the State. There are nearly 700 Indians upon it, whose moral and religious condition, considering that it has been surrounded by Christian and civilizing influences for nearly a hundred years, is darkness itself. There is no sense of virtue among the masses of these Indians. They neither marry nor are given in marriage. The majority of them live together hap-hazard, or marry by the moon, one or six or a dozen, as the case may be. They retain to a large extent the pagan customs of their fathers, and are in a deplorable state so far as moral and Christian influences are concerned.

1. The number of Indians in our work :

We have connected with our Church a membership of 18 ; 8 of these have been added during the past year. The majority of the membership are faithful and devoted, and give good evidence of having passed from death unto life. We hold meeting on Sabbath morning and evening ; this meeting is conducted by the leader. Our preaching-service is upon Friday evening, conducted by myself. Prayer-meeting is also held on Tuesday evening. The meetings are well attended and of interest.

2. Property :

As yet no property is in the hands of the Missionary Society. On my coming here two years ago I found a church-edifice commenced. The money so far expended was raised at the Silver Lake camp-meeting. The frame of the building was up, with roof-boards in place and sides sheathed with rough lumber. Not wishing to allow the building to stand in this condition through the winter I secured a carpenter, and together we put the side cornice upon it, and the Indians shingled it so far as to give better protection.

I made an appeal to the pastors of the Conference by a personal letter in writing for aid for this people. What I received has been expended in completing the cornice and shingling and paying the labor. Thus have we struggled. The responsibility of commencing the work was none of mine. There was a necessity for it, and I feel an intense interest in its completion. Our little band of men and women are doing all they can, the women piecing bed-quilts and selling them, and giving the money toward the church ; the men laboring for a mere nominal sum, and some without compensation at all. If the means were at hand to inclose it we could get into it this winter, and could use it until the inside could be finished. If we could get help to the amount of \$250 I think we could manage the rest. If this church were complete we should have a regular attendance of from eighty to one hundred, and a growing work. Our methods are peculiarly adapted to this people, and we are the only Church that supports a regularly-appointed missionary among them.

Our church is centrally located ; and could we complete it I have no doubt we might render this people lasting good by bringing many of them to the Saviour. We now hold our meetings from house to house, to our great disadvantage because of limited room. I know of no other source whence this help can come unless the Missionary Society comes to our aid. This

reservation is a dark spot, and needs evangelistic agency and gospel light as much as any place on the globe.

3. Condition :

We are slowly growing, making some additions, careful to receive only those who give good evidence of change of heart.

4. There are no schools except the common-school. The State a few years ago attempted an industrial school. Unfortunately, while the building was in process of erection a hurricane swept over it and blew it down. It was re-built, but the Indians, from a superstitious notion, utterly refused to allow their children to attend it, and the expense of the State went for naught. The property was sold some eighteen months ago by the State. The common schools are, therefore, the only means of instruction and are poorly attended.

Michigan Conference. Rev. J. Eagle, presiding elder of Grand Traverse District, reports :

The number of Indians within the bounds of our Methodist mission is about 200; 61 members of the church; the rest are unconverted. The property belonging to the Missionary Society is one church; value \$850. The condition of the mission is prosperous. The schools to which the children are sent are our common district schools.

Rev. D. F. Barnes, presiding elder of Kalamazoo District, reports :

Number of Indians 150. No property belonging to the Missionary Society. Condition of the mission fair. They are Indians and will be. No schools only district schools, which they attend. These fragments of tribes are dying out. I employ an Indian preacher, and the Missionary Society helps to the amount of \$40.

Big Rapids District. Rev. C. H. Theobald reports concerning the Riverton Indian Mission :

We have three classes, including members and children, of about 35 or 40 each; total, about 120.

This mission has no church property nor separate schools. Their children attend the regular district school.

The spiritual condition of the members is very good. They think much of the service. Most of these Indians do some manual labor.

Northern New York Conference. Rev. Ebenezer Arnold, missionary to the St. Regis Indians, writes :

The St. Regis Indians originated as a clan, or tribe, in the seventeenth century, gathered out of several Indian "nations," mostly Iroquois, as Jesuit mission converts, and settled on the St. Lawrence River as a Roman Catholic colony.

They were the Romanized savages that under the lead of their priest, "Father Nicholas," or "Old Nick," made the memorable midnight raid upon Deerfield in mid-winter, massacring, and burning the town and carrying home the famous "St. Regis Bell."

Their history for the first two hundred years of papal instruction was not creditable to that system, as within the forty years under the leadings of our mission among them they have civilized more than ever before. Our territory, I judge, contains no Indian clan east of the Mississippi Valley worthy to be compared with St. Regis in numbers and rapid increase, in ingenuity and general thrift, in good houses and neat house-keeping, in good farming and mechanical skill, in dairying and selection and care of stock, in good clothing and equipage, and especially in general chastity and family fidelity.

Yet they are but young in all these improvements, and in most graces yet but mere children. They are illiterate, almost wholly, and save in the most common commercial towns shut up in a language not only essentially heathen, but rough, meager, unsentimental, and as changeable as the idioms of dream-land.

The great want of this people is a liberally-devised and furnished mission school,

1. Whose grounds and building shall strike those 3,000 Indians within six miles of it, and as many more within two hundred miles, that the great Methodist people mean business.

2. Whose furnishing and faculty shall plainly show ability to make intelligent readers, accountants, writers, and scientific scholars of Indians.

3. A school which, bearing these promises plainly on every external feature, will soon more than redeem all these promises, and not, like all the Government schools they have ever had, fall so far short as to do them, in most cases, no perceptible good.

4. A school which, unlike most parochial schools (running opposition to all Government schools), shall, like all our academies and seminaries, supplement them, and thus show their primary utility and also raise them in value, and also in credit with the people.

5. Above all a school eminently biblical, and of pure, pious spirit and influence.

The mission property. It is all in the village of Hogansburg, which is on a purchase made by one Hogan, near the first of this century, out of the six miles square—the "State-side" Reservation, and very central for both ours and "Queen-side," or British Reservation.

It consists of the cemetery and church site, I think an acre and a quarter, and a half-acre parsonage site, both deeded to the Missionary Society. The church is a neat, plain frame building, I think 40x60, all in one room and in good repair, estimated at \$2,500; the parsonage partly repaired, valued at \$800; both insured at \$2,000.

Brother Arnold also sends the following concerning schools for the St. Regis Indians :

It must be near fifty years since the State of New York built a moderate-sized one-story red school-house in the edge of the village of St. Regis. It is about three quarters of a mile easterly from the point where the north line of the State leaves the St. Lawrence and runs east through the Indian lands, leaving their "Queen-side Reserve" on the north within and south of the "Big River," and the "State-side Reserve" on the south, and leaves this State school-house about a quarter of a mile south of this national boundary, and a few, say 30, rods west of the St. Regis River, and one mile east of the mouth of the Raquette. There are now four State school-houses and the fifth in course of building, and four provincial school-houses distributed over each reservation judiciously.

In each of these school-houses is kept about half the year, more or less, a small primary inefficient school at an expense of \$1 per week; as for this amount the teacher provides fuel and keeps the house in order and pays her own board and expenses.

I think that the attendance does not average half a dozen to a school in a population of 3,000. Both governments trust these schools wholly to Roman Catholic management. They have no parochial school for these Indians, nor do they need any to keep the people illiterate; these schools do that effectually.

The great desideratum is an academy whose tower could be seen, or whose bell could be heard, by 3,000 persons known as Indians—an institution to supplement (not to supplant) these Government primaries, and by its elevation and improving aid give 500 children within a radius of two hundred miles; and especially 300 within six miles, a good common English education.

Puget Sound Conference. The Committee on Indians report as follows:

The Nooksack Indians, about 150 in number, situated on the Nooksack River, in Whatcom County, are residing on their own claims, held in severalty. They were formerly under the influence of the Catholic Church, but are now and have been for years Methodists. One hundred and thirty of these people are enrolled in church-fellowship. They have two local preachers and one class-leader, and hold their meetings regularly, consisting of singing, prayer, exhortation, and the relation of Christian experience, in which are manifested much spiritual feeling and deep interest.

They are becoming every year more civilized, and are using the improved implements of husbandry in the cultivation of their lands, and are greatly improved in their temporal circumstances. Their old heathen customs are being entirely abandoned, and Christian ceremonies are taking their place in burials, marriages, and especially in their system of doctoring, by which much superstition has been removed from among them.

The day-school has not been so well attended the past year as was desired, on account of many of the children being so distant from the school as to render them unable to attend regularly. Those that attended

made commendable progress in their studies under their teacher, Mrs. M. E. Flinn.

The great want of this Mission is the establishment of a boarding-house, and the appointment of a matron to care for the children. And as we are informed that the Woman's Home Missionary Society is desirous of taking this school under its care we earnestly ask this society of our Church, through its corresponding secretary for this north-west (namely, Mrs. Daggett, of Boston), for a grant of not less than \$1,000 to help build, furnish and support a home for the Indian children.

Wisconsin Conference. Rev. J. D. Cole, presiding elder of Appleton District, reports concerning the work among the Oneida Indians :

The Oneida Indian Mission is fairly prosperous, with a membership of 250, a flourishing Sunday-school, and large congregation.

The Indians can do but little toward self-support. They pay about \$30 a year on presiding elder's expense. They do some work for the missionary in the way of providing fuel and cultivating some land belonging to the Mission. They raise from \$30 to \$40 per year for missions.

Our missionary, Rev. Joel Howd, assisted by an able corps of local preachers and exhorters, has done very efficient work in a very large and promising field, as the Oneida Reservation, with its 1,800 people, now is.

The mission property consists of twenty-five acres of fairly good land, a parsonage in excellent repair, a new barn 30x40, and a dilapidated old church-building that was erected nearly fifty years ago, and, notwithstanding the frequent repairs made upon it, is falling to pieces.

The Indians have already raised about \$500, and will, with proper encouragement, endeavor to raise, with the help we hope to obtain from adjoining charges, another \$1,000. But as it will require at least \$5,000 to complete a church edifice such as the circumstances demand, I do, therefore, most sincerely hope that the most reasonable request made by the Wisconsin Annual Conference for a special appropriation of \$3,000 for this worthy enterprise will be granted.

I also ask for an appropriation of \$400 for the support of our missionary to the Oneidas for the coming year.

Brother Cole also states that there are about 900 Indians looking to us for religious instruction, and that there are six schools on the reservation, one under our supervision, one under the Episcopal Mission, and the others under the general Government.

The Committee on the Oneida Indian Mission report :

The Committee appointed by the Conference to consider the interests of the Oneida Indian Mission desire to report as follows:

Having diligently inquired into the work among the Oneida Indians we

are convinced that the labors of our Church among them have not been in vain, and that now, with a rapidly-increasing population, they need our sympathy and help more than ever.

We learn from those best able to judge of their needs that the Methodist Episcopal church which was built upon the reservation nearly fifty years ago is in a sadly dilapidated condition, and that they must have a new house of worship or the cause of Methodism will suffer.

Your Committee, with these facts before them, have adopted the following resolutions for the consideration of this Conference :

Resolved, 1. That we recommend the building of a Methodist Episcopal church upon the Oneida Indian Reservation, the same to cost not less than five thousand (\$5,000) dollars.

2. That we request the Mission Board at its next meeting to make a special appropriation of three thousand (\$3,000) dollars for this purpose, providing the Indians raise two thousand (\$2,000) dollars.

3. That as pastors of the churches in the Wisconsin Conference we will heartily co-operate with the authorities having this matter in charge, that a church may be built which will be a lasting benefit to the Indians and an honor to Methodism.

MISSIONS AND APPROPRIATIONS BY CONFERENCES.

Central New York.		Munising.....	\$150	Big Rapids District.....	\$100
Oneida.....	\$200	Hannahville.....	100	Northport Mission.....	100
Onondaga.....	500	Iroquois.....	50	Petoskey ".....	100
Missions, 2; Money, \$700.		Missions, 6; Money, \$700.		Elk Rapids Mission.....	50
Columbia River.		Genesee.		Grand Traverse District.....	100
Yakima and surrounding tribes.....	\$1,000	Gowanda.....	\$300	Notaway and Bradley.....	40
Mission, 1; Money, \$1,000.		Seneca.....	150	Missions, 8; Money, \$700.	
Detroit.		Michigan.		Northern New York.	
Taymouth.....	\$150	Riverton Mission.....	\$60	St. Regis Mission.....	\$900
Saginaw and Pinconning.....	150	Calkinsville.....	150	Mission, 1; Money, \$900.	
Kewawenon.....	100	Wisconsin.		Wisconsin.	
				Oneidas.....	\$200
				Mission, 1; Money, \$200.	

WELSH.

Commenced in 1828.

MISSIONS AND APPROPRIATIONS.

NORTHERN NEW YORK.		Rock River.		WYOMING.	
Utica.....	\$600	Chicago.....	\$600	Scranton.....	\$600
Mission, 1; Money, \$600.		Mission, 1; Money, \$600.		Mission, 1; Money, \$600.	

FRENCH.

Commenced in 1881.

Central Illinois Conference, Rev. N. W. Deveneau, missionary, writes as follows :

In giving you this, my Annual Report of the French Mission of Central Illinois Conference, I assure you I have done all I could. I am very far from being satisfied with the results, though we know not what results

of this year's work eternity will reveal. As far as I am concerned, but for the consciousness that woe unto me if I preach not the Gospel to the French, nothing would induce me to stay in this difficult field. That I have not been idle my report will show. My former assistant, Rev. J. P. Robidoux, having been transferred to New Orleans a year ago, I had charge of all of our Missions until the 1st of July, when we succeeded in obtaining the services of Brother T. Léveque, who for the last two years had been a student in Drew Theological College. He is a France Frenchman, who is master of three languages and speaks five, having been a Roman Catholic up to the time he came to this country, three years ago, when he was soundly converted in one of our churches in New York, and soon afterward entered Drew. He took charge of our Mission at Brazil, Ind., July 1, and has been doing very efficient work. From last October to the time Mr. Léveque took charge at Brazil I preached here one Sunday and at Brazil the next, and had prayer-meetings weekly at both places. Our Sunday-school at Brazil has an average attendance of 25, mostly Roman Catholic children. We report 20 members in full connection and 10 on probation at Brazil. One of the mines, where a number of French have been working, having given out, some have moved away, and yet we have an average congregation of 50, and access to the homes of 20 or 30 families, of which families some members are connected with our Church. These families aggregate about 150 persons. That our work among these people has been proved a blessing is testified to by the leading men of the city. The mayor and the superintendent of the Brazil Block Coal Company and others are free in their expressions of appreciation of the work done for these people—of the change wrought among them. The house we use as a church is rented at a cost of \$60 a year, and I had not any trouble in raising this amount among the leading Americans of the city. A greater local interest in the Mission is manifested than ever before. I held three weeks' revival-meetings in French in our chapel at Brazil. Some were converted, others reclaimed, others sanctified. As to our work here, we also held two weeks' revival-meetings here; but these people are not as accessible as at either Brazil or other points. Romanism is very strong here, and our every move is noticed. Our converts are laboring among their parents and friends in giving them tracts and Testaments, and many are thus searching the Scriptures. As my year's work I report having preached 220 sermons, held 50 prayer-meetings, held 45 Bible readings, baptized 4 adults and 2 children, buried 5 persons, married 4 couples, made over 150 visits among our people, and distributed several hundred tracts. I have been called upon to bury Roman Catholics whose friends could not pay for their burial at the Roman Catholic Church. I report as connected with our church here 25 in full, Papineau 12, L'Erable 13, and 5 on probation. Our people have contributed over 60 cents per member toward the benevolences of the Church. Our average attendance at Sunday services here is 25, and at prayer-meetings 15. We preach Christ crucified unto French Roman Catholics a stumbling-block, and unto the French, as well as other infidels, foolishness. And we cer-

tainly see our calling. Not many wise men after the flesh, not many mighty, not many noble are called. (1 Cor. 1-26).

After our last Conference Bishop Walden, who had presided at our Conference, had me come with my elder to see him, and he put a series of questions to me which I can say I answered frankly and, as far as I knew, correctly. I am laying my plans for a series of French meetings in adjoining towns, likely commencing next week. I am still hoping to get an assistant to help me here so I can commence work among the 20,000 French of Chicago, who are in such need of the Gospel.

Louisiana Conference, Rev. W. P. McLaughlin, presiding elder of Mission District, makes the following report of the French work:

Rev. P. T. Robidoux, our missionary in New Orleans, has labored faithfully during the past quarter. The work is carried on as described in previous reports. One new feature has been added during the past quarter—this is open-air service, held in Congo Square twice every week. We sing several French hymns, read from the Bible, speak briefly to the people who gather, and find them very eager to listen and at the close receive our tracts. Rev. B. Bozinger, pastor of our First German Church (who speaks French), and myself, assist in all these meetings. We are pressing the work both among the white and colored French-speaking people. Already some of both classes have been led to Christ. We feel that the present is largely seed-sowing among these people, but we are praying and working for the hundred-fold increase.

Brother McLaughlin also states that in a trip through south-western Louisiana, in which he was accompanied by Brother Bozinger, they held services in French at a number of places, and found the people eager to receive the word.

New York Conference, Rev. Paul Desjardins, our missionary to the French in New York city, reports for the month of December, 1888, 1 hall rented for the use of the Mission, 5 probationers, 30 evangelical services held, 5 class-meetings, 24 pastoral visits to Protestants, 42 to Roman Catholics, 1 to the sick, 442 pages of tracts distributed, 1 conversion, 1 adult baptism, 1 probationer received. He considers the work as full of promise, and enters with zeal upon the great field open among the French population of the city.

Reports from our other French Missions are not at hand.

MISSIONS AND APPROPRIATIONS.

Central Illinois.....	\$1,400	New Hampshire (for New Hampshire, New England and Troy).....	\$1,100	New England Southern... New York.....	\$400 1,000
Louisiana.....	1,500			Missions, 7; Money, \$5,400.	

GERMAN.

Commenced in 1838.

MISSIONS AND APPROPRIATIONS BY CONFERENCES.

California (German).					
For the Mission.....	\$700	Appleton and Clayton....	\$100	East Minneapolis.....	\$100
Oakland.....	350	Eureka and Spring Lake..	50	Morris.....	100
San Francisco: Broadway	200	Fond du Lac and Forrest	125	Valley City.....	200
Folsom Street.....	300	Green Bay and Abrams..	50	Stillwater.....	100
St. John's.....	350	Kewaunee.....	125	Beaver Falls.....	100
Stockton and Tracy.....	125	Main and Stettin.....	100	Danville.....	75
Santa Cruz & Watsonville	375	Merrill and Corning....	175	Rochester.....	100
Santa Rosa.....	450	Marion.....	100	Dover.....	75
Marysville.....	400	Menomonee & Marinette	100	Mankato.....	200
North Oakland Mission..	250	Oshkosh.....	100	Owatonna.....	100
Missions, 10; Money, \$3,500		Stevens' Point.....	200	Springfield.....	100
		Wausau and Texas.....	200	Waseca.....	150
Central German.			Missions, 22; Money, \$3,200.		
Blanchard Chapel.....	\$325	Burlington and Geneva..	100	North-west German.	
Brookville.....	75	Fort Atkinson & Milford	125	Decorah.....	\$100
Greenville.....	300	Madison and Arena.....	125	Dubuque.....	300
Hamilton.....	150	Milwaukee; 3d Church..	125	Freeport.....	100
Indianapolis: 2d Church.	150	Immanuel Church.....	100	Galena.....	100
New Palestine.....	125	5th Church.....	150	North La Crosse.....	200
Walnut Hills.....	450	West Bend & Iron Ridge	150	Tomah.....	100
Birmingham and other		Missions, 35; Money, \$4,000.		Redfield District.....	300
Missions in the South..	600	East German.		Aberdeen.....	100
Charlestown.....	50	New York District.....	\$150	Big Stone City & Webster	150
Jeffersonville.....	75	Bridgeport.....	100	Faulton.....	100
Louisville: Jefferson St..	90	Lorimer Street Mission..	200	Gettysburg.....	200
Nashville.....	50	Brooklyn: Wyckoff St..	150	Parker.....	100
Salem and Evansville		Fort Hunter and Amster-		Redfield.....	100
Mission.....	150	dam.....		Rockham.....	100
Terre Haute.....	100	Greenfield and Turner's		Watertown.....	50
Cannelton and Tell City	250	Falls.....	125	Wessington Springs....	150
Ann Arbor.....	150	Hartford.....	250	White.....	150
Bay City.....	125	Lawrence.....	500	Upper Iowa District..	100
Detroit: 16th Street....	125	Mt. Vernon and New Ro-		Alden.....	100
Caseville.....	175	chelle.....	50	Algona.....	100
Grand Rapids.....	100	New Haven.....	250	Britt.....	100
Goshen.....	150	New York: 55th Street..	125	Eldora.....	100
Marine City.....	75	114th Street.....	500	Fort Dodge.....	100
Montague.....	175	New York city Mission:		Glad Brook.....	100
Muskegon.....	125	Hall Rent.....	400	Ida Grove and Correction-	
Perryburg & East Toledo	400	Missionary.....	400	ville.....	100
Akron.....	250	Yonkers.....	200	Mason City.....	100
Berea.....	75	Philadelphia District..	450	Rosbach and Ireton....	100
Cleveland Mission.....	250	Baltimore: Harford Ave..	100	Sioux City.....	200
East Liberty.....	100	Light Street.....	800	Spencer and Ayrshire..	100
McKeesport.....	235	Pennsylvania Ave.....	75	Missions, 29; Money, \$3,700.	
New Knoxville.....	25	Buffalo: Mortimer Street	100	Oregon (German).	
Sandusky.....	50	City Mission.....	250	District.....	\$300
Missions, 32; Money, \$5,600.		Dunkirk and Silver Creek	250	Milwaukee.....	300
		Elizabeth.....	200	Salem.....	300
Chicago (German).				Missions, 3; Money, \$1,400.	
Champaign & Monticello	\$100	Hoboken.....	300	Puget Sound (German).	
Centennial Church.....	175	Jersey City.....	300	Puget Sound.....	\$1,100
Deering.....	125	Lancaster.....	50	Saint Louis German.	
Ebenezer.....	150	Newark Mission.....	200	Alton.....	\$125
Emanuel.....	50	Philadelphia: Girard Ave.	175	Bible Grove.....	50
Wentworth Avenue.....	100	York Street and Vine-		Brighton and Carlville..	125
Fullerton Ave. and Far-		land, N. J.....		Cape Girardeau.....	100
well.....	150	South Scranton.....	150	Decatur.....	40
Robey Street.....	175	Missions, 29; Money, \$6,500.		Ellis Grove.....	50
Grand Ridge.....	50	North German.		Pinkneyville.....	60
Arlington Heights and		Minneapolis District....	\$400	Red Bud.....	35
Long Grove.....	50	Alexandria.....	100	Burlington: Locust Street	130
Melvin and Ash Grove...	50	Bismarck & Turtle Mount	200	Calamus.....	40
Michigan City.....	50	Clearwater.....	100	Davenport.....	140
South Bend.....	175	Duluth.....	300	Des Moines.....	150
Valparaiso.....	50	Grand Forks.....	100	Mission.....	190
South Chicago and Ham-		Menomonee.....	100		
mond.....	50	Prescott and Rosemount.	200		
Fond du Lac District....	100	West St. Paul.....	200		
		La Moure.....	200		

Farmington.....	\$150	Southern German.	Wyandotte Mission.....	\$300	
Geneseo.....	140	Houston District.....	\$600	Bushton.....	75
Iowa City.....	75	Brenham.....	300	Council Grove.....	200
Keokuk.....	150	Brenham Prairie.....	325	Halstead.....	200
Mt. Pleasant.....	200	Dallas and Palmer.....	150	Junction City.....	100
Nauvoo and West Point.....	75	Denton and Gainsville.....	500	Lacrosee.....	50
Newton.....	160	Houston.....	400	Larned and Kingsley.....	275
Beardstown.....	100	Lexington and Paige.....	175	Great Bend.....	75
Fairbury and Strawn.....	80	New Orleans: 2d Church.....	425	Lawrence.....	100
Hannibal.....	250	3d Church.....	850	Norwich.....	50
Peoria Mission.....	880	Perry.....	150	Peace Creek.....	50
Quincy: Jefferson Street.....	50	Rocky.....	300	North Nebraska District.....	300
Springfield.....	235	Spring and Bear Creeks.....	325	Arlington.....	70
Big Spring.....	100	Bartlett and Leon.....	400	Crelighton.....	245
Billings.....	175	Waco.....	100	Grand Island.....	25
Berger.....	80	San Antonio District.....	550	Greeley.....	130
Farmington.....	80	Austin.....	375	Howard.....	75
Golden City.....	100	Cibolo.....	250	Omaha Mission.....	245
Hermann & Jefferson City.....	40	Fredericksburg.....	175	Rushville and Hemming-	
Moberly.....	200	Hochheim.....	200	ford.....	225
Morrison.....	50	Rutersville.....	400	Scottville.....	150
New Melle.....	100	San Antonio.....	450	West Point.....	100
St. Charles.....	130	Belmont.....	300	Wood Lake and Georgia.....	145
St. Louis: Taylor Ave.....	100	Lavaca.....	300	Beatrice.....	190
Warrenton.....	175	Laredo.....	100	Graham.....	65
Missions, 38; Money, \$4,500.		Victoria.....	400	Lincoln.....	100
		Missions, 25; Money, \$8,000.		Nebraska City.....	200
Southern California.		West German.		Plattsmouth.....	100
(German.)		Atchison.....	\$400	Colby.....	200
Anaheim.....	\$300	Boonville.....	75	Culbertson and Haigler.....	215
Santa Ana Circuit.....	200	Cosby.....	125	Denver Mission.....	200
Los Angeles Mission.....	400	Fairmount.....	75	Harrison.....	175
San Bernardino.....	500	Kansas City.....	100	Macon.....	200
San Diego.....	250	Lexington.....	150	Oxford and Frontier.....	100
Pasadena.....	350	Parsons.....	200	Missions, 43; Money, \$6,500.	
Missions, 6; Money, \$2,000.		Smithton.....	100		

SCANDINAVIAN.

Commenced in 1849.

MISSIONS AND APPROPRIATIONS BY CONFERENCES.

Austin (Scandinavian).		New England (Swedish).		North-west Swedish.	
Scandinavian District.....	\$950	Boston.....	\$1,000	St. Paul District.....	\$350
Austin.....	200	Worcester, one Swedish		Algona and Forest City.....	125
Boesque.....	500	Church.....	100	Centre City and Marine.....	125
Brushy.....	200	Two Swedish Churches.....	800	Clear Lake and Scandia	
Decker.....	100	Maplewood, East Boston,		Grove.....	100
Fisher.....	200	and Lynn.....	200	Evansville Circuit.....	100
Fort Worth.....	475	Rockport and Gloucester	600	Grantsburg Circuit.....	125
Waco.....	575	Missions, 5; Money, \$2,700.		Litchfield.....	125
Missions, 8; Money, \$3,200.				Mankato.....	200
California (Swedish).		N. E. Southern (Swedish).		Murdock and Ortonville.....	125
Oakland.....	\$600	Providence.....	\$1,000	Red Wing.....	200
Fresno.....	400	Newport.....	400	St. Paul and St. Paul	
Kingsburg.....	200	Quincy.....	350	Mission.....	200
San Francisco.....	900	At disposal of Presiding		Stillwater and Afton.....	150
Redwood City.....	50	Elder of Providence Dis-		Trade Lake.....	125
Sacramento.....	50	trict for Swedish work		Vasa and Goodhue.....	100
Missions, 6; Money, \$2,200.		to be organized.....	250	Kansas—Nebraska Dis-	
		Missions, 4; Money, \$2,000.		trict.....	475
Colorado (Swedish).		New York East (Swedish).		Axtell and Scandinavia.....	125
Swedish Mission.....	\$500	Brooklyn.....	\$300	Cedarville.....	20
Louisiana (Scandinavian).		New York.....	1,200	Kansas City.....	350
Scandinavian District.....	\$50	Bridgeport Circuit.....	500	Lindsborg and Olsbury.....	240
New Orleans Scandina-		Dover Circuit.....	400	Omaha.....	275
vian District.....	600			Rawlence and Thomas.....	40
Mobile Scandinavian Dis-		Norwegian.		Saronville and Lincoln.....	125
trict.....	350	Brooklyn.....	1,200	Scandia and Wayne.....	100
Missions, 3; Money, \$1,000.		Perth Amboy.....	800	Shickley and Ong.....	250
		Missions, 6; Money, \$4,400.		Stromsburg and Swede	
				Plains.....	125
				Verona, Pierce City, and	
				Carthage.....	300

Michigan District.....	\$400	Kennedy and Randolph... \$100	Brighton and Scandia	
Westboro, Ogema, and		McKeesport..... 400	Grove.....	\$140
Cumberland.....	200	Missions, 65; Money, \$10,400.	St. Hilaire and Stephen..	200
Calumet, Alloway, and			St. Paul District.....	460
Skaneateles.....	25		Altona.....	110
Carney, Dagget, and Ste-		Norwegian and Danish.	Danville and Saybrook...	165
phenson.....	200	Chicago District.....	Deer Park and Lincoln...	175
Duluth and West Super-		Chicago:	Des Moines.....	200
rior.....	190	Immanuel Church and	Eau Claire and Downsville	320
Escanaba and Bark River	170	Moreland.....	Forest City.....	140
Ironwood, Hurley, and		Oak Park.....	Newburg and Locust.....	60
Ashland.....	170	Park Side & South Chicago	New Centerville, Hartland,	
Ishpeming and Winthrop	80	Maplewood, Deering, and	and Diamond Bluffs...	80
Marquette and Scandia..	125	Lake View.....	Omaha and Carbon.....	380
Michigamme, Champion,		La Crosse, North La	Sioux City and Sargent's	
and Republic.....	125	Crosse, and Lewiston..	Bluffs.....	200
Menomonee and Wallace.	125	Marinette, De Pere, and	Toronto and Canby.....	180
Burlington District.....	350	Sturgeon Bay.....	Missouri Valley and Coun-	
Moline.....	80	Manistee and Muskegon.	cil Bluffs.....	160
Burlington.....	200	Milwaukee and Oconom-	Missions, 42; Money, \$8,500.	
Creston and Spaulding..	140	woc.....		
Des Moines.....	50	North Cape and Racine		
Galva and Wataga.....	100	Junction.....	Oregon (Norwegian-Danish).	
Keokuk.....	125	Sheboygan, and Manito-	District.....	\$100
New Sweden.....	85	woc.....	Portland.....	400
Red Oak and Essex.....	250	Richland and Westby..	Astoria.....	600
Sheldahl.....	150	Waupaca & Neenah.....	Albina and East Portland	100
St. Louis.....	350	Wausau and Merrill.....	Missions, 4; Money, \$1,200.	
Chicago District.....	250	Whitewater.....		
Aurora.....	90	Minneapolis District.	Puget Sound (Swedish).	
Bloomington.....	100	Calumet, Pequaming, and	Seattle.....	\$500
Chesterton.....	50	Ishpeming.....	Skagit River.....	500
Chicago: Atlantic Street.	50	Ashland.....	Missions, 2; Money, \$1,000.	
Englewood.....	75	Atwater and Hutchinson.		
Geneva and Batavia.....	50	Duluth and West Superior	Southern California (Swedish).	
Hoard.....	50	Devil's Lake.....	Los Angeles District....	\$350
Jefferson.....	50	Fergus Falls.....	San Diego District.....	450
Humboldt Park.....	140	Fargo and Moorhead....	Missions, 2; Money, \$800.	
Lake View.....	100	Grand Forks and Crook-		
Racine.....	50	ston.....	Wilmington (Swedish).	
South Chicago.....	250	Grantsburg.....	Swedish Mission.....	\$300
Pullman.....	50	Halstad and Hendrum..	Mission, 1; Money, \$300.	
Warren.....	250	Minneapolis.....		

BOHEMIAN.

Commenced in 1884.

MISSIONS AND APPROPRIATIONS.

East Ohio.	Pittsburg.	Rock River.
Cleveland..... \$500	Coke Region..... \$1,500	Chicago..... \$1,250

CHINESE.

CALIFORNIA.

Commenced in 1868.

THE noble founder of this Mission, the Rev. Otis Gibson, D.D., died Jan. 25, 1889, greatly mourned by all the Chinese residents of San Francisco, and by many in other portions of our country and in China who had received from him encouragement and instruction. Although he is gone his work abides.

It was a benignant Providence which provided so competent and able a successor to Dr. Gibson when he was laid

aside from the superintendency. The Rev. F. J. Masters, from his experience in the work at Canton, and his ready acquaintance with the Cantonese dialect, was admirably adapted to the work, and has carried it on energetically and successfully.

We subjoin the report of the Committee on the Chinese Missions at the late session of the California Conference :

Just a score of years has passed since the heroic Gibson entered upon the seemingly thankless mission to the Chinese on the Pacific Coast. In two years thereafter, through his tireless efforts, the Mission property was purchased at an expense of \$27,000. One year later the first convert was baptized. Otis Gibson, several years since, was disabled from his work, but was efficiently succeeded by F. J. Masters, who came to us in 1885, after nine years' experience in South China.

The division of the English work in the State has necessarily restricted the territory of our labors for the Chinese to within the bounds of the California Conference.

The lack of money and laborers has still further limited our field to the centers of San Francisco, Oakland, San José, and Sacramento. Of the forty thousand Chinese living within the bounds of the Conference we are able to reach only the twenty-five thousand in San Francisco, the two thousand in Oakland, and the four thousand in San José and Sacramento.

The negative and positive antagonisms to our work—indifference and bitter hostility—have been met by patient and courageous endurance in well-doing by our Superintendent and his assistant missionary helpers and earnest friends, among whom we are glad to mention the Woman's Missionary Society of the Pacific Coast.

Within twenty years 3,500 Chinese and 300 Japanese have received more or less instruction in the Mission ; 300 of this number have joined the Methodist Church.

In 1886 the Japanese were provided for in a separate Mission, and their interests will be presented in a separate report.

The difficulties of the work are numerous and great. The Gospel is unto a race which has been for generations educated to live in the traditions of the dead past, whose conscience is benumbed by ages of heathen practices, and whose intellect is dwarfed by its contempt for the teachings of other nations. This people come among those a very large number of whom treat them more like dogs than like human beings. Others assert their incapacity for moral enlightenment, while comparatively few believe in their aptitude for a religious life and encourage them in it. This intense prejudice is reflected upon all who would instruct and aid them, and thus thousands of good but timid souls who stand in public opinion remain neutral, while the clear-headed, warm-hearted, and courageous ones who fear God and conscience above human prejudices, are comparatively few. Add to these hinderances the transient and migratory

nature of this people, and we enumerate a few of the many obstacles in the way of even limited success. Notwithstanding all of these deeply-rooted antagonisms much has been done.

At the Mission, the night-school, in which the English language is taught by four instructors, has religious exercises, at which all are present. The influence of the Y. M. C. A., the Bible study in Chinese, the weekly service, the Bible-classes, and the Sunday preaching, conducted by the Superintendent, have helped in a measure. But we must most earnestly commend the more aggressive work done by the gospel street-preaching in Chinese, assisted by a Chinese choir. These services are conducted near the heathen temples by the Superintendent and his efficient co-laborers, in the presence of an audience of from 200 to 300 persons. These gatherings are often disturbed by the hoodlum element, and it requires no little courage, patience, and grace on the part of the missionaries to meet this trial. The Chinese very rarely offer any insult, either to the speakers or to their own people, but seem curious, if not eager, to hear what may be said or sung.

Nothing can be more apparent than that a chapel right in the heart of Chinatown is imperatively demanded, where the Chinese can hear the word in their own tongue, in a neat, comfortable room, unmolested by white men of the baser sort, and where they can secure the police protection given to all places of public worship. No amount of secular instruction can take the place of the story of Jesus and his love.

The interests outside of San Francisco are also of great and growing importance. At Oakland the Mission has been reorganized, and has developed finely, the expenses for fuel, light, etc., being paid by the pupils. This interest requires a fostering hand and will well repay any additional outlay. An increased appropriation of \$500 at this point is demanded to successfully forward the work during the coming year. The Sacramento school has been under the superintendence of a brave woman, who, with her daughter, assisted by a Chinese evangelist, is doing a fine work, the current expenses being met by the Chinese pupils. That of San José has been seriously affected by the fire which destroyed the whole of Chinatown. The attendance on the school was diminished by the change of location, removing it so far away from the residence of the pupils as to interfere with their attendance. The old lot has been sold for \$2,300 and the money applied to the purchase of a new lot and chapel.

The Chinese converts, like those of the apostolic times, are remarkable for their steadfastness and self-sacrificing liberality. They have given this year for Missions \$320, and for the support of the girls rescued from a life of shame, \$278, besides donations to other purposes. It is said by some that these people ought to give, as they are liberally aided by the Missionary Board. While this is correct it is also pre-eminently true that, considering their former state and the intense prejudice against them, as an ostracized people, their generosity is remarkable and worthy of all praise. We recommend the following appropriations for the coming year :

Books and tracts.....	\$ 150
Insurance.....	200
Furnishing.....	100
Repairs.....	350
Rents.....	300
Gas.....	180
Salaries—Missionary.....	2,000
Salaries three native assistants.....	1,400
Salaries seven teachers.....	1,260
Taxes and water.....	350
Traveling.....	150
Oakland work.....	500
Total.....	\$6,940

We submit the following resolutions :

1. We rejoice that in his protracted and trying affliction the everlasting arms are beneath our dear Brother Gibson and that the God of Israel is his refuge ; may the peace which passeth understanding fill his soul.

2. We gratefully acknowledge the very excellent service rendered by the present Superintendent, F. J. Masters, who has been abundant in labors and eminently successful.

3. We deem the erection of a house of worship for the evangelistic work of the Mission as an imperative necessity, and we earnestly request the Missionary Board to take such measures as will at once secure the desired result.

4. We cannot too highly indorse the service rendered the 2,000 Chinese women in California by the Woman's Missionary Society under the leadership of its president, Mrs. L. P. Williams, whose enthusiasm and earnest words have secured her a cordial welcome in every place where she has advocated its plans. Branch societies have been formed in twelve of the churches. It is hoped that during the year this number may be largely increased. A little paper called *Our Mission* promises to be a valuable aid in their work.

The society in the care of the women it seeks to aid and protect has become nearly self-supporting. Thirty-three girls have been inmates of the Home during the year. Thirteen have been rescued from a life of shame, some of whom have returned to their homes ; others remain in the Mission. Many were prevented from landing and, with seventy-five others, sent back to China.

Fourteen hundred dollars was raised by this society during the year, being but \$400 less than the amount received by the Missionary Board.

The increased demands upon the Society for the extension of its work call for an appropriation of not less than \$2,300 for the coming year.

We recommend that each church in the Conference devote a percentage of its collections to the work of this society. This can be readily done and the amount thus paid included in the report for Missions.

NEW YORK EAST CONFERENCE.—The work among the Chinese in New York city has heretofore been under the charge of the New York East Conference, but the General

Committee, at its last session, made its appropriations for this work to the New York Conference. Very pleasant and commodious head-quarters have been rented on the corner of Seventh Avenue and West Twenty-third Street, where Chinese are always welcome, and many avail themselves of its privileges. Sunday-school work is successfully carried on; but much more might be done if proper teachers would volunteer to engage in this work. Four candidates were baptized in the Eighteenth Street Church on a recent Sabbath morning, much to the joy of the pastor, the Rev. C. R. North, who has taken a hearty interest in this work.

OREGON CONFERENCE.—The Committee on the Chinese Mission at Portland reports as follows :

Your Committee, to whom was referred the Portland Chinese Mission, find that the pastor, Chan Hon Fan, served the work up to July 27, 1888, at which time he severed his connection with the Mission and returned to his native land. Whether there has been any thing done since his departure or not we have no means of knowing.

From such information, therefore, as we have been able to procure we present the following report :

Members in full connection, 16; probationers, 3; adults baptized, 3; Benevolences for Missions, \$20; Church Extension, \$2; Conference Claimants, \$3; Episcopal Residence, \$3; for Bishops, \$3; total, \$31—two dollars over apportionment. Financial condition: Missionary appropriation, \$1,400; pupils on tuition, \$387 10; class offerings, \$43 75; sale of books, \$12; total, \$1,842 85. Expenditures on salaries: Presiding Elder's claim, \$40; native pastor, \$495; local superintendent, \$145; teachers in school, \$492; rents, for use of school and native pastor, \$329 75; traveling and other expenses of Superintendent, \$50 80; Chinese books, \$3 75; water bills, \$8 25; incidentals, \$65; total, \$1,629 55. Balance on hand, \$213 30.

MISSIONS AND APPROPRIATIONS.

California.	New York East.	Oregon.
San Francisco.....\$8,246	New York City.....\$500	Portland.....\$1,200

JAPANESE.

Commenced in 1877.

The Rev. M. C. Harris, D.D., Superintendent, is prosecuting the work in San Francisco with great zeal and energy. One of the most important movements of the year is the opening of the work in the Sandwich Islands, to which reference is made in the report of the Superintendent which follows :

This Mission was organized August, 1886, with 70 members. The work among the Japanese had begun in 1877, under Dr. Otis Gibson, Superintendent of the Chinese Mission, and was carried on by him in connection with that of the Chinese. The Japanese having increased to such proportions that it was deemed wise to organize them into a separate mission, it was accordingly done at the time indicated.

JAPANESE POPULATION.

The Japanese population has steadily increased for the last ten years, and now is reckoned at about 4,000, with a prospect of a large increase in the years to come. Now that the Chinese have been excluded there is a demand for cheap labor, and it is probable that Japanese laborers will be brought over to supply the demand.

CHURCH WORK.

The membership of the church here has grown to 130, as reported at the last Conference—net gain of 40 for the year.

These members have been organized according to the Discipline, and are being trained for church work. They like our system and cheerfully comply with its rules. They hope to be able before long to have a complete organization and be a self-supporting Japanese church, with their own pastor, church-building, and all the appliances of a working church.

SCHOOLS.

As a large proportion are students, and all want to learn the language, we carry on evening-schools. The number enrolled is 70. Monthly tuition is charged and promptly paid. We employ in all 6 teachers—3 Japanese and 3 Americans, to whom was paid last year \$693.

GOSPEL SOCIETY.

This society was organized in 1877. The objects are: Bible study, education, and benevolent work. The society raises and disburses for various purposes about \$2,000 every year. It is an organization of the Methodist Episcopal Mission, and is controlled by the Quarterly Conference.

BRANCH STATIONS.

Oakland, Cal. A prosperous branch has been formed in Oakland, where about 500 Japanese live. The same work is carried on here as in the city. Rev. T. Hasegawa is in charge, and his labors are being greatly blessed. We rent a building for \$312 per annum. Part of this is used for dormitory and dining-room and class-rooms. The income per month is about \$30.

SANDWICH ISLANDS.

The Japanese brethren of the Mission raised and expended over \$200 in opening the work among their countrymen on the islands. Their efforts have been signally blessed. Results are: a church of 40 members, temperance society of 700 members, a large benevolent society. Branch societies have been formed in other islands, and the prospect of growth is

very good. The Japanese population numbers about 5,000, one-third being women. It is the intention to bring additional laborers from Japan. The work among the Japanese on the islands is in our hands, and has come to us providentially, and they look to us for spiritual guidance. The Mission in San Francisco gave the support of this work last year over \$200.

FINANCES.

The Japanese members are very liberal in their gifts when it is remembered that most of them are poor students. They gave during the past year as follows :

Rents.....	\$807 25
Tuition.....	163 10
Pastor's support.....	363 00
Benevolences, Church.....	235 00

\$1,568 35

CONVERSIONS.

There were 41 received by baptism during the past year. Conversions occur frequently, and the spirit of work and revival is with us all the time. The opening of the Mission here for these people—so full of interest—was a most timely move, and will well repay the Church in the future.

The Committee of the California Conference on the Japanese Mission reported as follows :

We thankfully recognize the recent rapid advancement of the kingdom of Christ among the Japanese. By no people has the Gospel been more gladly received ; nowhere has it run with a step more quick and electric ; and in Japan God seems about to redeem a nation in a day.

A living factor in the evangelization of the Japanese is our San Francisco Mission, at the fires of whose altars many sons of Japan are lighting evangelistic torches. Under the wise and efficient labors of Brother Harris and his assistant, Brother Miyama, the past year has been the one of largest visible results. The membership has leaped from 90, reported last year, to 165, reported this. The 24 native Christians who have brought church letters to San Francisco during the year have found in the Mission a home of needed spiritual security.

The Japanese as a race are notably sensitive and manly, and as Christians they are distinguished by zeal and liberality. Witness the work of Brother Miyama, who last September was sent—on money much of which came from the slender means of his countrymen in San Francisco—to the Japanese laborers in the Hawaiian Islands, and who there began a Mission the seal of whose divine approval is a church of 38 members in Honolulu ; a church which is historically important because it dates the successful introduction of Japanese Methodism into the Sandwich Islands, and prophetically important because it holds the promise of conversion of the natives of the Hawaiian and surrounding islands to Christianity, and internationally important because it forms a connecting link between America and Japan ; wherefore,

1. *Resolved*, That as a Conference we recognize the wisdom of Bishop Fowler in appointing Brother Miyama to the Hawaiian Mission; we rejoice in its marked success and consider the call to remain in the work providential.

2. *Resolved*, Also, that we recognize and appreciate the Christian catholicity of the Hawaiian Board of Missions, who, as first occupants of the ground, cordially invited Methodism to remain and organize its work.

3. *Resolved*, That this Conference extend a vote of thanks to Mr. Waterhouse, of Honolulu, for the gift of a lot in that city for a Japanese church, and that the Secretary be instructed to send a copy thereof to him.

The Rev. Kanichi Miyama, in charge of the work in the Sandwich Islands, made a full report to Dr. Harris, in September last, from which we take the following items, as condensed by the Rev. Dr. J. T. Gracey in the *Northern Christian Advocate*:

In 1885 the first company of Japanese arrived in these islands. In 1887 the Japanese Methodists of San Francisco became interested in these Hawaiian Japanese emigrants, and sent Rev. Mr. Miyama to inquire. Previous to that a few Japanese Christians there had been doing what they could for the evangelization of these Japanese.

Rev. Mr. Miyama preached his first sermon in Queen Somna's Hall Oct. 2, 1887. On Oct. 10 the Japanese Mutual Aid Society was organized. Its president was Mrs. Andow. A Young Men's Christian Association was formed, with Dr. Hyde president, and a Sunday-school organized under it. Brother Miyama returned to California, but on March 16 was again in Honolulu, and opened the lower part of his residence as a place of worship. On May 6 he baptized three persons, and on the 25th two more. At a meeting on June 27 Mrs. Andow, who was a strong Buddhist, was converted. On July 8, Dr. M. C. Harris arrived from San Francisco, and on the 9th a revival began in the Japanese Consulate. On July 15 10 persons were baptized, 6 of them of the Consulate. On the 27th of July the Methodist Episcopal Church of the Hawaiian Islands was organized. The following are its officers: Superintendent, Dr. M. C. Harris; pastor, Rev. Kanichi Miyama; local preacher and class-leader, T. Ukai; exhorter and class-leader, T. Sunamoto; superintendent Sunday-school, Taro Andow; secretary, C. Niikuni; stewards, S. Ban, T. Takasugi. Members, 28 men, 8 women, 2 children; total, 38; probationers, 14; expenses for six months, \$1,262 20; receipts, missionary allowance, \$1,000; from other sources, \$268 10; contribution to church building—Okubo, Tokio—\$32; total, \$1,300 10. Balance on hand, \$37 90. Class-money, \$4; donations, \$20. Books sold, \$13 95; total, \$75 85.

MISSIONS AND APPROPRIATIONS.

California (\$450 for repairs and furniture). \$5,050

ENGLISH-SPEAKING CONFERENCES.

MISSIONS AND APPROPRIATIONS.

Alabama.		Judsonia.		\$225 Murphy.		
Birmingham District.....	\$250	Judsonia Circuit.....		75	Clyde.....	\$90
Birmingham West End....	40	Little Rock: Main Street..	400	400	Pisgah.....	80
Birmingham Circuit.....	35	Ebenezer.....	80	80	Clifton.....	65
Bessemer Circuit.....	157	Little Rock Circuit.....	60	60	Tryon City and Hender-	85
Kelley's Creek Circuit.....	60	Rondo.....	50	50	sonville.....	75
East Alabama District.....	250	Russellville.....	80	80	Saluda.....	50
Anniston.....	300	Texarkana.....	275	275	Webster.....	65
Cool Spring.....	80	Rodgers District.....	250	250	Jonathan's Creek.....	75
Gadsden and Atalla.....	75	Bentonville.....	200	200	Charleston.....	75
North Alabama District....	250	Cedarville.....	30	30	Statesville District.....	350
Lenoir Circuit.....	25	Hood.....	60	60	Trap Hill.....	90
Madison Mission.....	160	Rogers.....	150	150	Mount Bethel.....	100
Pleasant Grove Circuit....	50	Salem Springs.....	40	40	Winston.....	80
South Alabama District....	250	Silom Springs.....	225	225	Gastonia.....	80
Brewton Circuit.....	46	St. Paul.....	150	150	Eagle Mills.....	90
Crenshaw and Vera Cruz....	100	North Van Buren.....	120	120	Concord.....	60
Defuniak Springs.....	360	West Fork.....	40	40	Gold Hill.....	90
Forest Home and Ozark....	50	Wheeler.....	40	40	Troy.....	60
Lake View.....	50	Missions, 56; Money, \$7,000.			Wilkesborough.....	75
Marianna.....	20				Yadkinville.....	70
Milton.....	20	Austin.			Clingman.....	50
Mount Union.....	52	Austin District.....	\$200		Bandleman.....	50
Rose Hill.....	36	Austin: Central Church....	750		Chatham.....	50
Yellow River.....	52	San Antonio.....	50		Missions, 54; Money, \$5,000.	
West Alabama District....	250	Mason.....	150		California.	
Brinlee.....	62	Waco.....	650		Arcata Circuit.....	\$30
Cordova.....	90	Harrisburg.....	400		Cloverdale.....	80
Cullman.....	75	Galveston.....	300		Lakeport and Kelseyville..	150
Franklin and Marion.....	40	Dallas District.....	200		Novato and Sausalito.....	115
Decatur and Evergreen....	105	Denison.....	200		Rio Vista.....	100
South Lowell.....	20	Lawrence.....	325		Springville.....	100
Tuscaloosa.....	40	Gainesville.....	650		Vallejo and Benicia.....	150
Missions, 32; Money, \$3,400.		Fort Worth District.....	200		Westport.....	100
Arkansas.		Fort Worth.....	200		San Rafael.....	100
Fort Smith District.....	\$300	Alma and Garrett.....	300		Lower Lake and Middle-	
Bellville.....	50	Denton.....	550		town.....	100
Buckville.....	40	Clarendon.....	400		Orland.....	100
Charleston.....	40	Pan Handle Work.....	325		Millville.....	180
Dayton.....	50	Missions, 17; Money, \$6,300.			Redding.....	80
Ellsworth.....	100				Sissons.....	100
Fort Smith: Ebenezer.....	200	Blue Ridge.			Yreka.....	100
Trinity.....	300	Bakersville District.....	\$400		Biggs.....	85
Greenwood.....	20	Asheville Station.....	200		Penryn.....	100
Hackett City and Hunt-	20	Asheville Circuit.....	75		El Dorado.....	150
ington.....	160	Bakersville.....	100		Lincoln and Sheridan.....	100
Magazine.....	160	Boone.....	85		Georgetown.....	85
Ola.....	75	Burnsville.....	50		San Leandro.....	100
Waldron.....	20	Cresten.....	70		Visher.....	200
Harrison District.....	100	Elk Park and Cranberry..	60		Turlock.....	100
Curia.....	300	Haw Creek.....	75		Valley Springs.....	100
Clear Creek.....	40	Jefferson.....	60		San Pablo and Temescal..	175
Calf Creek.....	40	Aaron.....	80		West Berkeley.....	100
Eureka Springs.....	200	Red Hill.....	80		Berkeley.....	200
Green Forest.....	50	Marion.....	60		West Alameda.....	100
Harrison.....	200	Oblds.....	85		San Francisco:	
Elizir.....	60	Morganton.....	40		Twenty-seventh Street..	350
Marble City.....	150	Eastern District.....	300		Trinity.....	200
Mount Home.....	40	Bethlehem.....	40		City Mission.....	100
Polk Bayou.....	40	Horker's Island.....	50		Kentucky Street.....	150
Viola.....	40	Hatteras.....	100		Redwood.....	200
Wild Cherry.....	40	Indian Mission.....	75		San José.....	120
Little Rock District.....	490	Morehead.....	50		Pescadero.....	100
Amity.....	65	Ocracoke.....	125		Mayfield.....	100
Atkins.....	230	Swansborough.....	90		Missions, 36; Money, \$4,500.	
Argenta.....	200	Smithville.....	5		Central Alabama.	
Beebe.....	180	Wilmington.....	5		Birmingham District....	\$325
Center Valley.....	30	Clyde District.....	300		Ashland.....	20
Greenbrier.....	63	Franklin.....	70		Ashville Circuit.....	25
Hot Springs: First Ch.....	275	Hayesville.....	150		Blount Springs.....	20
Trinity.....	160	Mills River.....	65		Blountsville.....	25
Hot Springs Circuit.....	60	Highlands.....	50			
		Leicester.....	50			

[illegible]

Dakota.					
Aberdeen District.....	\$450	Hurley.....	\$140	Taymouth.....	\$100
Andover.....	150	Lennox.....	100	Unionville.....	50
Ashton.....	180	Lodi.....	100	Peck.....	200
Athol.....	60	Montrose.....	140	Sandusky.....	75
Bangor.....	150	Parker.....	200	Capac.....	75
Bath.....	60	Prospect.....	40	Inlay City.....	100
Briton.....	100	Richland.....	40	Pinnebog.....	50
Campbell County.....	150	Sioux Falls Circuit.....	120	Carsonville.....	50
Clearmont and Detroit.....	80	Sherman.....	80	Minden.....	25
Columbia and Ordway.....	120	Vermillion.....	200	Forester.....	25
Coral.....	50	Yankton.....	50	Arimada.....	25
Dolan and Frankfort.....	100	Watertown District.....	450	Clifford.....	25
Ellendale.....	60	Arlington.....	50	Tyre.....	25
Frederick.....	100	Big Stone.....	200	Port Austin.....	25
Groton.....	140	Bradley.....	50	Banks.....	150
Ipswich.....	100	Bristol.....	100	Allis.....	150
Langford.....	100	Brookings.....	200	Au Gres.....	100
Leola.....	100	Clark.....	100	Churchill.....	150
Ludden.....	100	Clark Circuit.....	100	Gaylord.....	50
Millard.....	100	Clear Lake.....	150	Grayling.....	50
Newark.....	100	De Smet.....	200	Greenbush.....	100
Northville and Mellette.....	60	Elkton.....	100	Indian River.....	150
Putney.....	80	Esteline.....	100	Hillman.....	100
Roanoke and De Voe.....	80	Gary.....	50	Long Rapids.....	100
Roscoe and Bowdle.....	100	Henry.....	50	Frederick.....	150
Warner.....	120	Kempeska.....	100	Mio.....	150
Westport.....	100	Lake Preston.....	100	Otsego Lake.....	50
Huron District.....	450	Madison.....	200	Roscommon.....	150
Alpena.....	120	Midland.....	100	Tawas Circuit.....	100
Blunt.....	150	Twin Brooks.....	100	Sterling.....	150
Burkmore.....	100	Waverly.....	150	Vanderbilt.....	140
Cavour.....	100	Webster.....	100	Whitemore.....	150
Faulton.....	100	White.....	100	Wilson.....	140
Forest City.....	100	Willow Lake.....	175	Bay City District.....	400
Gettysburg.....	120	Wilnot.....	115	Bessemer.....	250
Hand Circuit.....	200	Missions, 114; Money, \$15,000.		Crystal Falls.....	150
Highmore.....	300			Detour.....	125
Highmore Circuit.....	150	Delaware.			
Hitchcock.....	60	Chestertown District.....	\$120	Donaldson.....	100
Iroquois.....	100	Millington.....	25	Gladstone.....	250
Oneida.....	200	Sassafras.....	25	Grover.....	150
Pierre.....	200	Dover District.....	120	Hermansville.....	100
St. Lawrence.....	150	Smyrna.....	35	Menominee.....	200
Waterbury.....	150	Lewes.....	20	National.....	50
Wessington Hills.....	150	Seaford.....	35	Naubinway.....	200
Wessington Springs.....	100	Philadelphia District.....	20	Newberry.....	200
Winthrop.....	150	Bridgeport.....	20	Ontanagon.....	150
Wolsey.....	200	Atlantic City and Spring Lake.....	175	Pickford.....	75
Mitchell Circuit.....	400	Haven, N. J.....	25	Rockland.....	150
Armour.....	140	Mount Holly.....	100	Stephenson.....	100
Bridgewater.....	120	Haven and North Pennsylvania.....	50	Missions, 65; Money, \$7,000.	
Bijou Hills.....	100	Salisbury District.....	25	East Maine.	
Chamberlain.....	100	Chincoctague.....	185	Carmel.....	\$40
Carthage.....	100	Personsburg.....	20	East Knox and Morrill.....	40
Delmont.....	100	Salisbury Circuit.....	20	Exeter and Corinna.....	40
Diana.....	100	Manokin.....	30	Harmony and Ripley.....	40
Edgarton.....	100	Pocomoke Circuit.....	20	Lagrange.....	50
Elkhan.....	80	Missions, 19; Money, \$1,000.		Pittsfield.....	40
Fulton.....	140			Cherryfield.....	70
Howard.....	160	Detroit.			
Kimball.....	135	Iosco and Marion.....	\$150	Cutler.....	20
Mount Vernon.....	150	Rawsonville.....	50	Franklin.....	20
Plankinton.....	170	Fairfield.....	50	Sullivan.....	25
Salem.....	100	Medina.....	50	Surry.....	25
Springfield.....	140	Lambertville.....	100	Meddybemps.....	25
Tyndall.....	165	New Lothrop.....	50	Edmunds.....	25
White Lake.....	200	Clio and Pine Run.....	50	Lubec.....	25
Mitchell District.....	300	Hartland.....	50	Brooksville.....	25
Sioux Falls District.....	40	Bayport.....	100	Bucksport Center.....	25
Alcester.....	200	Deford.....	100	Columbia Falls.....	25
Beresford.....	40	Millington.....	100	Gouldsboro and Steuben.....	25
Canton.....	200	Reese.....	50	Orland.....	25
Centerville.....	40	Tuscola.....	80	Wesley and Crawford.....	25
Egan.....	140	Ames.....	50	Machias.....	100
Elk Point.....	100	Onkley.....	50	Houlton District.....	300
Elk Point Circuit.....	160	Kingston.....	80	Caribou.....	80
Flandreau.....	100			Fort Fairfield.....	60
Gayville.....	100			Mapleton.....	50
Hartford.....	160			Monticello.....	20
				Easton and Mars Hill.....	50

Limestone
 Springfield
 China and Winslow
 Lincolnville & Northport
 Pittston and Whitefield
 Randolph and Chelsea
 Southport
 South Thomaston
 Vassalboro and Cross Hill
 Washington
 Montville and Palermo
 North & West Waldoboro

Missions, 89; Money, \$1,648.

East Tennessee.

Chattanooga District..... \$200
 South Chattanooga.....
 Hill City.....
 Chattanooga Circuit.....
 Fortwood.....
 Big Springs.....
 Ebenezer.....
 Georgetown.....
 Jasper.....
 Kingston.....
 Riceville.....
 Oliver Springs.....
 Soddy.....
 Athens and Sweetwater.....
 Cleveland.....
 Washington.....
 Morristown District.....
 Dandridge.....
 Tazewell.....
 Arcadia.....
 Warrensburg.....
 Knoxville.....
 Knoxville Circuit.....
 Greeneville.....
 Johnson City.....
 Morristown.....
 Newport.....
 Russellville.....
 Clinton.....
 Mossy Creek.....
 Blountville.....

Missions, 81; Money, \$2,488.

Florida.

Jacksonville District..... \$325
 Hibernia.....
 King's Ferry and Hilliard.....
 Lake City.....
 Lone Star.....
 Oakland.....
 Simpson Chapel.....
 Sanderson and McClenny.....
 St. John's River, East.....
 Wrightsville.....
 Gainesville District.....
 Mikesville.....
 Newmansville.....
 Gordon.....
 San Pulaski.....
 Pleasant Plains.....
 Arredondo.....
 Archer.....
 Hague Station and S. C.....
 Levyville.....
 Cornell's Pond.....
 Cedar Keys.....
 Starke.....
 Waldo.....
 Micanopy.....
 Palatka District.....
 Brooksville.....
 Cotton Plant.....
 Sanford and DeLand.....
 Hawthorne.....

\$30 Leesburg and Lake Eustis
 25 Ocala and Anthony
 28 Orlando and Apopka
 28 Palatka
 28 Key West
 40 Punta Gorda and St. Ives
 30 Santoz
 30 Homeland
 28 Lakeland and Bartow
 25 Missions, 89; Money, \$2,480.

Georgia.

Atlanta District..... \$320
 Atlanta: Marietta Street.....
 Carroll
 Dawsonville.....
 East Point.....
 Haralson.....
 Jasper and Cherokee.....
 Jonesboro.....
 Mossy Creek.....
 Simpson.....
 Dalton District.....
 Blairsville.....
 Blue Ridge.....
 Cassandra.....
 Dalton Circuit.....
 Ellijay.....
 Hiwassee.....
 Hughes Circuit.....
 La Fayette.....
 Morganton.....
 Mountain Town.....
 Spring Place.....
 Toccoa.....
 South Georgia District.....
 Camden and Glynn.....
 Charlton and St. Mary's.....
 Scriven and Tattnell.....
 Ware and Clinch.....

Missions, 28; Money, \$4,000.

Holston.

Athens District..... \$150
 Cleveland.....
 Ducktown.....
 North Athens.....
 Madisonville.....
 Ooltewah.....
 Sweetwater & Philadelphia.....
 Tallico.....
 Chattanooga District.....
 Brayton.....
 Cameron & St. Elmo.....
 Chattanooga Circuit.....
 Dayton.....
 Mission Ridge.....
 Montgomery Avenue.....
 Hill City.....
 Pikeville.....
 South Pittsburg.....
 Spring City.....
 Tracy City.....
 Tracy City Circuit.....
 Greeneville District.....
 Elizabethton and Roan.....
 Mountain.....
 Ervin.....
 Greeneville.....
 Johnson City.....
 Watanga.....
 Kingston District.....
 Andersonville.....
 Clinton and Coal Creek.....
 Crossville.....
 Emory Gap.....
 Genesee.....
 Jamestown.....
 Kingston.....

\$40 Mount Vernon..... \$50
 40 Newcomb and Jellico.....
 50 New River.....
 50 Oliver Springs.....
 100 Rockwood.....
 30 Scarborough.....
 50 Sunbright.....
 30 Emert Cove.....
 30 Knoxville: Asylum St.....
 North Knoxville.....
 Morristown District.....
 Buren.....
 Maynardville.....
 Morristown and Clifton.....
 Morristown Circuit.....
 Newport.....
 Parrottsville.....
 Rogersville.....
 Rutledge.....
 Sneedville.....
 Speedwell.....
 Tazewell.....
 Whitesbury.....

Missions, 58; Money, \$4,500.

Idaho.

Boise District..... \$400
 Boise City.....
 Caldwell and Payette.....
 Emmett.....
 Halley.....
 Jordan Valley.....
 Mountain Home.....
 Salubria.....
 Bellevue and Shoshone.....
 La Grande District.....
 La Grande.....
 Sunnysville.....
 Enterprise.....
 Baker City.....
 Willow Creek.....
 Canyon City.....
 Long Creek.....
 Pine Valley.....

Missions, 18; Money, \$4,000.

Kansas.

Horton..... \$210
 Muscotah.....
 Troy.....
 Skiddy.....
 Wakefield.....
 Woodbine and Enterprise.....
 Springfield.....
 Idana.....
 Clay Center, 2d Church.....
 Argentine.....
 Kansas City.....
 Armourdale.....
 Highland Park.....
 St. James.....
 Lansing.....
 North Lawrence.....
 Rosedale.....
 Manhattan and Wanego.....
 Milford.....
 St. Mary's.....
 Onaga.....
 Herkimer.....
 Haddon.....
 Fact.....
 Oketo.....
 Carbondale.....
 Burlingame, 2d Church.....
 Mt. Olivet.....
 Asbury.....

Missions, 28; Money, \$2,000.

Kentucky.

Ashland District.....	\$320
Catlettsburg.....	100
Greenup.....	60
Conlon.....	45
Olive Hill.....	40
Louisa.....	50
Blaine.....	50
Lawrence.....	40
Flat Gap.....	40
Salversville.....	50
Paintsville.....	40
Prestonburg.....	40
Pikeville.....	40
Shelby.....	40
Russell.....	25
Jefferson.....	60
West Liberty.....	50
Campton.....	60
Harlan.....	50
Irving.....	45
Covington District.....	625
Asbury.....	66
Bellevue.....	68
Foster.....	66
Fleming.....	80
Ludlow.....	1 00
Main Street.....	50
West Covington.....	100
Grant.....	95
Lexington District.....	300
Albany.....	60
Barboursville.....	100
Barboursville Circuit.....	50
Booneville.....	80
Clay.....	80
Columbia.....	80
Corbin.....	60
Gap Creek.....	50
Harrodsburg.....	80
Highland.....	80
Laurel.....	100
Mansville.....	50
Middleburg.....	50
Mintonville.....	80
Pinewille.....	1 00
Somerset.....	50
Watt's Creek.....	75
Whitley.....	100
Williamsburg.....	60
Louisville District.....	350
Bowling Green.....	85
Birmingham.....	75
Big Spring.....	25
Caneyville.....	60
Deer Lick.....	75
Greenville.....	50
Hardinsburg.....	88
Earlington.....	70
Leitchfield.....	70
Marion.....	50
No Creek.....	25
Onton.....	65
Owensboro.....	67
Oldham.....	100
Paducah and Maysfield.....	200
Shelbyville.....	100
Tompkinsville.....	90
Union Star.....	60
Vine Grove.....	65
Woodsonville.....	80
Victoria.....	40
Scottsville.....	80
Hopkinsville.....	50

Missions, 73; Money, \$5,500.

Lexington.

Lexington District.....	\$190
Cadottown Circuit.....	50

Moorefield and Bald Eagle	\$25
Rudder's Mills Circuit.....	20
Mt. Carmel.....	25
Mayslick.....	40
Boyd Circuit.....	40
Marble Creek Circuit.....	80
Mt. Olivet Circuit.....	20
Howard's Creek.....	20
Kinney's Station.....	40
Louisville District.....	280
Chaplin.....	40
Jeffersontown Circuit.....	30
Mt. Washington Circuit.....	10
Sulphur and Owenton.....	28
Worthville and Walton.....	20
Bedford and Patton's Circuit	20
Frankfort.....	70
Lebanon Junction Circuit.....	20
Louisville Mission.....	27
Warsaw and Ghent.....	360
Bowling Green District.....	45
Bewleysville and Webster	20
Eddyville and Dulaney.....	20
Morgantown Circuit.....	20
Vine Grove Circuit.....	25
Paducah.....	80
Auburn and Franklin.....	80
Beaver Dam Circuit.....	20
Litchfield.....	50
Smithland.....	50
Owensboro.....	80
Henderson.....	70
Ohio District.....	200
Cheviot Circuit.....	28
Dayton.....	84
Ironton.....	24
Martin's Ferry.....	80
Mt. Pleasant Circuit.....	40
Portsmouth.....	24
Cadiz.....	100
Columbus.....	100
Delaware Circuit.....	100
Laureland New Richmond	100
Madisonville.....	24
Batavia Circuit.....	28
North Forks Circuit.....	24
Indiana District.....	265
Bloomington.....	30
Cleves Circuit.....	25
Connorsville.....	25
Greencastle.....	40
Liber Circuit.....	25
New Albany.....	30
Princeton.....	25
Shelbyville Circuit.....	15
Vevay.....	20
Anderson Circuit.....	25
Carmi Circuit.....	25
Columbus Circuit.....	80
Evansville.....	100
Lawrenceville Circuit.....	35
Madison Circuit.....	85
North Indianapolis.....	15
Rockport.....	25
Terre Haute Circuit.....	35
Watson Circuit.....	25

Missions, 68; Money, \$3,500.

Little Rock.

Little Rock District.....	\$560
Helena.....	50
Haynes.....	40
Little Rock Circuit.....	50
Forrest City.....	50
Forrest City Circuit.....	30
Carlisle.....	20
Marvell.....	40
Richwoods.....	20
Cotton Plant.....	75

Marianna and Palestine...	\$40
Clarendon.....	50
Lonoke.....	45
Van Buren District.....	500
Argenta.....	80
Cloverbend.....	75
Conway.....	25
Batesville.....	80
Fayetteville Circuit.....	80
Fort Smith.....	150
Jacksonport.....	40
Morrilton.....	120
Newport.....	50
Oiltrough Bottom.....	40
Solghatchie.....	40
Pine Bluff District.....	560
Center Point.....	20
Fulton and Baber Chapel	44
Gurdon.....	40
Hamburg.....	32
Linwood.....	40
Lewisville.....	40
New Edinburg.....	40
New Gascony.....	50
Peytonville.....	60
Pine Bluff.....	100
Pine Bluff Circuit.....	40
Texarkana, St. Paul.....	40
Texarkana, Wheeler Chap	40
Texarkana Circuit.....	32
Walnut Hill.....	40
Watson.....	32

Missions, 42; Money, \$3,500.

Louisiana.

Baton Rouge District.....	\$710
Plaquemine.....	70
Bayou Sara and Argadine	20
Free Union, Williams, and	20
Port Island.....	20
Zacharie, Slaughter, and	17
Ethel.....	17
Stony Point and Andrews	17
Chapel.....	17
State Line and Mt. Zion...	20
Rosedale and Shiloh.....	20
Plank Road.....	10
New Roads.....	10
Myrtle Grove and Wesley	20
Chapel.....	15
Musson and Lavonia.....	20
Sweet Home, Mt. Pleasant	20
and Wilson.....	20
Mt. Carmel.....	10
Macedonia Circuit.....	15
Lake Providence.....	10
Comite.....	10
Jones's Creek and Conrad	10
Sumnerville.....	20
Bayou Goula.....	10
La Teche District.....	720
Bunkie and Evergreen.....	20
La Fayette Circuit.....	30
Morrows and Big Cane.....	20
Stewart Chapel and More-	20
land.....	20
Sorrell.....	20
Waxie.....	20
Ville Platte.....	20
Lake Charles Mission.....	20
Abbeville Circuit.....	20
Rayne Mission.....	20
Cheneyville.....	15
Special to Lake Charles...	100
North New Orleans Dis-	700
trict.....	25
Asbury.....	25
La Harpe.....	25
Nashua Chapel.....	40

Pearl River and Slidell...	\$32	Farwell.....	\$100	Adrian and Ellsworth....	\$100
Pleasant Plains.....	20	Frescott.....	100	Beaver Creek.....	100
St. Charles.....	20	Fremont.....	100	Beaver Falls.....	100
St. John.....	20	Gladwin.....	100	Cleveland.....	75
St. Matthew.....	25	Harrison.....	100	Delavan and Mapleton...	75
Mandeville and Bayou La Combe.....	25	Hersey.....	80	Eagle Lake.....	75
Waggaman.....	25	Hesperia.....	100	Edgerton.....	130
Klotsville.....	15	Howard City.....	100	Fairfax and Lone Tree...	100
La Place.....	20	Ludington, 4th Ward...	100	Fulda.....	130
South New Orleans Dis- trict.....	700	Paris.....	50	Hebron.....	80
Amite and Tangipahoa...	20	Pentwater.....	140	Heron Lake.....	75
Beattleville.....	11	Sanford.....	80	Jackson.....	120
Camp Parapet.....	24	Stanwood and Altona...	60	Janesville.....	130
Centerville.....	20	White Cloud.....	100	Lake Benton and Balaton	100
Cushman Chapel.....	50	Scottville.....	40	Pipestone.....	110
Dulac.....	24	Marion.....	100	Rushmore.....	100
Franklinton.....	36	Summit.....	60	Slayton and Carrie.....	60
Gretna.....	50	Traverse City.....	100	Springfield.....	120
Haven Chapel.....	80	Traverse City Circuit...	75	Tracy.....	120
Kennerville.....	40	Norwood.....	160	Walnut Grove.....	100
Malden Chapel.....	50	Bear Lake.....	75	Worthington.....	100
Morgan City.....	50	Benonia.....	85	Anoka Circuit.....	70
Springfield and Poucha- toulia.....	20	Frankfort.....	75	Champlain.....	75
Schriever.....	80	Cadillac Circuit.....	85	Clearwater.....	100
Winsted Circuit.....	20	Manton.....	100	Delano and Rockford...	50
Shady Grove.....	86	Lake City.....	100	Dassel and Manannah...	90
Bobstown.....	25	Kalkaska.....	175	Elysian and Bethel.....	90
Shreveport District...	15	Mancelona.....	100	Glenville and Gordonville	60
Allen.....	770	Alba.....	80	Litchfield.....	100
Robeline.....	15	Clarion.....	75	Main Prairie and Fair Haven	85
Boyce.....	20	Elk Rapids.....	200	Montrose and Buffalo.....	75
Columbus.....	15	Bellaire.....	180	Howard Lake and Cokato	50
Grand Cane.....	20	East Jordan.....	100	Morristown and Waterville,	50
Asbury.....	15	Cross Village.....	75	Paynesville.....	100
Pleasant Valley.....	15	Harbor Springs.....	200	Santiago and Blue Hill...	60
Providence.....	15	Spencer Creek.....	70	Blooming Prairie.....	50
Provençal.....	15	Stittsville.....	50	Cannon Falls.....	50
New Columbia.....	20	Mackinaw City.....	50	Castle Rock.....	50
Winnsboro.....	15	Ironton.....	25	Cloquet.....	75
Cotile.....	15	Torch Lake.....	40	Duluth, Park Point.....	100
Bonehest.....	15	Grand Traverse District...	275	Hastings.....	75
Luddling and Washington	15	Missions, 68; Money, \$6,000.		Pine City.....	75
Prairie Bayou.....	13			Red Wing Circuit.....	50
Mission District.....	120	Minnesota.		St. Paul, Asbury.....	100
St. Charles Av. Church...	700	Argyle.....	\$80	" Epworth.....	100
Lake Charles Mission...	400	Ada.....	100	" King Street.....	75
Missions, 81; Money, \$6,500.		Aitkin.....	80	Stullwater.....	200
		Appleton.....	80	Taylor's Falls and Wyo- ming.....	100
		Alexandria.....	50	Beaver, Weaver & Minneiska	80
		Brownston.....	100	Caledonia & Portland Prairie	60
		Barnesville.....	100	Canton, Mabel, & Lancas- boro.....	120
		Breckenridge.....	150	Chatfield.....	50
Michigan.		Brainerd.....	80	Dodge Center.....	60
Haven Church.....	\$50	Beardsley and Clinton	80	Eyota and Viola.....	60
Cooper Street.....	50	Burnhamville.....	100	Grand Meadow.....	180
Eden.....	30	Cedar Mills.....	50	Granger.....	60
Osseo.....	75	Deer Creek.....	100	Pine Island.....	100
Burlington.....	100	Granite Falls.....	90	Reads.....	75
Goblesville.....	150	Greenwood and Villard...	50	Rice Lake and Concord...	70
Richland.....	50	Herman.....	60	Spring Valley.....	75
Douglass.....	50	Hutchinson.....	100	St. Charles.....	50
Millgrove.....	24	Hawley.....	80	Wabasha.....	200
Kendall.....	22	Little Falls.....	80	Wesley.....	140
Breedsville.....	100	Long Prairie.....	80	Money Creek.....	60
Mattawan.....	50	Madison and Bellingham.	80	Pleasant Hill.....	80
Gallen.....	28	Melrose.....	50	Missions, 100; Money, \$8,500.	
Lawton.....	200	Morris.....	80		
Grand Haven.....	200	Norwood and Keystone..	50	Mississippi.	
North Muskegon.....	55	Ortonville.....	50	Aberdeen District.....	\$450
Newaygo.....	80	Osakis.....	50	Bell Circuit.....	16
Belding.....	60	Pelican Rapids.....	100	Bankston.....	40
Hubbardston.....	36	Parker's Prairie.....	50	Columbus Circuit.....	18
Crystal.....	95	Park Rapids & Hubbard.	100	Corinth.....	20
Fowler.....	95	Renville and Olivia.....	80	Caledonia.....	14
Sickles.....	40	Shakopee and Carver...	50	Anderson.....	80
Breckenridge.....	60	St. Hilaire.....	80	Webster.....	20
Ashton.....	100	Verndale.....	50	Houston.....	16
Chase.....	80	Wadena.....	50		
Chippewa Lake.....	80	Woodlake.....	50		
Coleman.....	80				

Oklona.....	\$12	Paulding.....	\$25	Glendive.....	\$350
Amory.....	18	Philadelphia.....	24	Lewistown.....	400
Cumberland.....	300	Quitman.....	24	Livingston.....	400
Tupelo.....	16	Shubuta.....	20	Meadow Creek.....	300
West Point.....	16	Shubuta Circuit.....	20	Miles City.....	350
Tamlico.....	16	Shuqualak.....	28	Philbrook.....	450
Shannon.....	16	Waynesboro.....	28	Salesville.....	300
Chester Mission.....	100	Yazoo City District.....	570	Townsend and Radersburg.....	800
Pittsborough.....	30	Ackerman Mission.....	16	Twin Bridges Circuit.....	300
Pontotoc.....	20	Anding and Valley Mis'n.....	16	Virginia Circuit.....	200
Holly Springs District.....	560	Bee Lake Mission.....	16	White Sulphur Springs.....	400
Abbeville.....	24	Bellzonia Mission.....	16	Helena District.....	300
Batesville.....	32	Carthage.....	35	Blackfoot and Pocatello.....	450
Connorsville.....	15	Dixon.....	20	Butte City.....	200
Elijah.....	24	Hood's Mission.....	16	Dillon.....	100
Elliott.....	30	Lexington.....	24	Glendale.....	250
Grenada Circuit.....	24	Louisville.....	30	Helena Circuit.....	200
Hernando.....	20	McCool.....	24	Marysville.....	300
Holly Springs Circuit.....	20	Poplar Creek.....	16	Meaderville, South Butte, and Burlington.....	300
Lodi.....	20	Greenwood.....	12	Missoula.....	200
New Albany.....	30	Tehula Mission.....	20	New Chicago.....	200
Oxford Circuit.....	24	West Circuit.....	20	Phillipsburg and Granite.....	200
Ripley.....	50	Greensborough.....	20	Salmon City.....	500
Vaiden.....	20	Yazoo City Circuit.....	20	Stevensville.....	300
Winona.....	24	Kosciusko.....	16	Sun River.....	300
Brookhaven District.....	540	Bellefontaine.....	16	Thompson Falls.....	200
Augusta.....	30	Missions, 114; Money, \$6,826.	16	Walkerville and Center-ville.....	200
China Grove.....	30	Missouri.	16	Wickes and Boulder.....	300
Georgetown.....	20	Edgerton.....	\$60	Missions, 38; Moneys, \$11,500.	
Gloster.....	30	St. Joseph; 2d Church.....	320		
Hattiesburg.....	25	Washington Avenue.....	300		
Hamburg.....	30	Athens.....	50	Nebraska.	
Meadville.....	30	Canton.....	100	Adams.....	\$50
Pleasant Valley.....	20	Downing.....	40	Cortland.....	60
Poplarville.....	30	Glenwood.....	50	Dorchester.....	50
Summit and Magnolia.....	30	Granger.....	40	Ellison.....	50
Union Church.....	30	Kahoka.....	200	Filley.....	50
Vernal.....	20	Kirksville Circuit.....	40	Fairbury Circuit.....	50
Brookhaven.....	30	Memphis.....	160	Holmesville.....	50
Columbia.....	400	Memphis Circuit.....	75	Liberty.....	100
Greenville District.....	20	Milan.....	80	Tobias.....	50
Arcola.....	10	Novinger.....	50	Ohtowa.....	50
Alligator Lake and Bobo.....	20	Queen City.....	100	Odell.....	100
Clarksdale and Lyon.....	25	Carrollton.....	200	Strang.....	50
Cleveland and Ousleyville.....	20	Excelsior Springs.....	250	Wilbur.....	50
Dublin.....	20	Kingston.....	160	Cheney.....	50
Duncan and Shelby.....	20	Hamilton Circuit.....	60	Emerald.....	50
Greenville and Leland.....	200	Princeton.....	50	Bethel.....	50
Helm and Shaw.....	180	Spickards.....	40	Davey.....	50
Hollywood, Robinson and Evansville.....	25	Gault.....	50	Asbury.....	50
Lula and Jonestown.....	30	Chillicothe Circuit.....	50	Louisville.....	40
Mayersville and Refuge.....	25	Flavanna.....	100	Manley.....	50
Stormsville and Rosedale.....	540	Avalon.....	100	Waverly.....	40
Jackson District.....	25	Grant City.....	100	Alexandria.....	50
Bolton.....	25	Hopkins.....	60	Ayr.....	60
Canton Circuit.....	25	Quitman.....	50	Carleton.....	50
Chunkey.....	30	Mound City.....	80	Chester.....	50
Clinton.....	19	Parnell.....	60	Clay Center.....	50
Decatur.....	25	Bevier.....	100	Cowles.....	60
Edwards.....	30	Moberly.....	290	Doniphan.....	60
Hickory.....	25	Bowling Green.....	100	Glenville.....	60
Jackson Circuit.....	25	Hannibal; Hope Street.....	100	Guide Rock.....	60
Lake.....	30	Mexico.....	100	Harvard.....	100
Polahatchie.....	20	Centralia.....	150	Hebron.....	50
Steen's Creek.....	260	Vandalla.....	100	Hastings District.....	50
Vicksburg.....	25	Marcelline.....	175	Inavale.....	50
Vicksburg Circuit.....	24	Macon.....	175	Juniata.....	60
Trenton.....	500	Shebina.....	75	Kenesaw.....	60
Meridian District.....	25	Missions, 40; Money, \$4,500.	75	Nelson.....	50
Dalesville.....	25	Montana.	75	Reynolds.....	60
Deerbrook.....	25	Bozeman District.....	\$800	Phillips.....	60
DeKalb.....	25	Billings.....	400	Blue Hill.....	80
Enterprise.....	25	Bozeman.....	300	Superior.....	60
Enterprise Circuit.....	25	East Gallatin.....	400	Brock.....	70
Garlandville.....	25	Fort Benton and Great Falls.....	850	DuBois and Violet.....	70
Heidelberg.....	24			Peru.....	150
Landerdale.....				Rulo and Maple Grove.....	70
Mashulaville.....				Aurora.....	40
Meridian Circuit.....					

Aurora Circuit.....	\$120	Wilmington District.....	\$300	North-west Iowa.	
Dwight.....	120	Burgaw.....	40	Alden.....	\$50
Hampton.....	120	Beaufort.....	25	Bancroft.....	50
Linwood.....	50	Columbus.....	40	Bradgate.....	75
Marquette.....	50	Craven.....	50	Dows.....	50
McCool.....	120	Fayetteville.....	170	Eagle Grove.....	50
Missions, 52; Money, \$3,300.		Goldsboro.....	90	Forest City.....	50
New Hampshire.		Hamlet.....	25	Garner.....	50
Milford.....	\$60	New Berne and Kinston.....	145	Goldfield.....	75
Peterborough.....	25	Union Grove.....	40	Lake Mills.....	50
Chesterfield.....	50	Wilmington.....	150	Lattimer.....	125
Hinsdale.....	50	Winder.....	40	Luverne.....	50
Brookline.....	25	Missions, 52; Money, \$4,000.		Rock.....	50
East Deering.....	40	North Dakota.		Rutland.....	50
Grantham.....	12	Fargo District.....	\$390	Wesley.....	125
North Grantham.....	12	Ashtley.....	150	Williams.....	50
East Lempster.....	25	Bismarck.....	325	Woolstock.....	50
Wilnot.....	50	Casselton.....	75	Ashton.....	50
Hillsborough Bridge.....	10	Cooperstown and Sanborn.....	175	Calliope.....	75
Weirs.....	20	Elliott.....	200	Estherville.....	120
South Columbia.....	25	Gladstone.....	125	Everly.....	100
Landaff.....	30	Jamestown Circuit.....	150	Havelock.....	75
North Haverhill.....	40	La Moure.....	120	Hull.....	50
West Thornton.....	50	Lisbon.....	120	Inwood and Beloit.....	20
Lake Village.....	40	Mandan.....	240	Lake Park.....	20
Pittsburg.....	200	Minnor.....	225	Milford.....	100
Manchester: 1st Church.....	25	Monango.....	100	Peterson.....	40
Derry.....	25	Oakes.....	150	Pringhar.....	75
Derry Depot.....	35	Itipon.....	75	Rock Valley.....	125
Merrimacport.....	25	Sheldon and Leonard.....	150	Seney.....	75
Raymond and Candia.....	75	Steele.....	150	Sheldon.....	75
Woffeborough Junction.....	150	Sterling.....	150	Sioux Rapids.....	100
Lowell.....	75	Tower City.....	220	Superior.....	65
Moultonville.....		Valley City.....	150	Arihur.....	60
Missions, 26; Money, \$1,200.		Wahpeton.....	800	Barnum.....	60
North Carolina.		Winchester.....	125	Dayton and Lehigh.....	40
Raleigh District.....	\$300	Grand Forks District.....	290	Deloit.....	40
Brown's Summit.....	35	Acton.....	100	Early Circuit.....	50
Center.....	60	Ardock.....	100	Fonda.....	40
Durham.....	65	Emerado.....	100	Gowrie.....	40
Empire.....	40	Grafton.....	180	Grant City.....	60
Leaksville.....	30	Grand Forks.....	50	Holstein.....	75
Madison.....	60	Grandin.....	150	Homer.....	50
Oberlin.....	75	Hamilton.....	100	Jewell.....	50
Oxford.....	125	Hillsborough.....	150	Newell.....	50
Raleigh.....	220	Hunter.....	150	Pomeroy.....	50
Townesville.....	30	Mayville.....	200	Rockwell City Circuit.....	40
Wesley Chapel.....	40	Minto.....	200	Sac City Circuit.....	50
Western District.....	325	Pembina.....	100	Storm Lake Circuit.....	50
Asheville.....	200	Thompson.....	100	Vail.....	50
Asheville Circuit.....	25	Walhalla.....	100	Wall Lake.....	60
Apex and Wilks.....	25	West Point.....	100	Holly Springs.....	60
Cleveland.....	25	Northwest District.....	29	Larrabee.....	100
Hickory and Morganton.....	65	Bottineau.....	250	Meriden.....	80
Jefferson.....	40	Cando.....	240	Merrell.....	50
Lenoir.....	30	Church's Ferry.....	100	Onawa.....	100
Lincoln.....	25	Coal Harbor.....	175	Oto.....	80
McDowell.....	35	Devil's Lake.....	190	Pierson.....	80
Patterson and German Hill.....	25	Edinburg.....	100	Remsen.....	60
Rutherford and Polk.....	40	Hope.....	275	Smithland.....	80
Watauga and Mitchell.....	25	Hannah.....	110	Grace.....	50
Waynesville and Macon.....	25	Inkster.....	150	Haddock.....	100
Winston District.....	240	Lakota.....	150	Turin.....	80
Advance.....	40	Langdon.....	200	Missions, 62; Money, \$4,000.	
Asheborough.....	45	Larimore.....	200	North-west Kansas.	
Concord.....	35	Michigan City.....	150	Belleville.....	\$40
Charlotte.....	115	Milton.....	225	Burr Oak.....	100
Jackson.....	25	Minot.....	200	Jamestown.....	80
Jonesville.....	35	New Rockford.....	150	Onto and White Rock.....	30
Kemersville.....	35	Rugby Junction.....	150	Rice.....	80
Mt. Airy.....	110	Saint John.....	100	Scottsville.....	60
Mayhew.....	35	Towner.....	100	Solomon Rapids.....	100
Statesville.....	55	Missions, 53; Money, \$9,500.		Wayne and Hollis.....	80
Thomasville.....	35	North Nebraska.		Ellsworth District.....	300
Walnut Cove.....	55	No report.		Bunker Hill.....	80
Waugh Town.....	20			Colby.....	100
				Collyer.....	60
				Ellis.....	100

Fremont.	\$50	Canyonville.	\$100	Oakdale.	\$50
Grove City.	100	Drahn.	50	Okahumpka.	50
Grainfield.	150	Empire City.	100	Silver Springs Park.	100
Goodland.	150	Grant's Pass.	100	Sorrento.	50
Hays City.	100	Jacksonville.	100	Tarpon Springs.	200
Kanopolis.	100	Dexter.	100	Va. Vale.	100
Milbrook and Hill City.	100	Lebanon.	100	Villa City.	50
Oakley.	100	Springfield.	75	Sanford.	100
Ogollah.	150	Shedd.	10	Winter Park.	100
Plainville.	150	Steyton.	70		
Quickville and Hastings.	100	Wilbur.	140		
Russell Springs.	125	Yaquna and Newport.			
Sharon Springs.	125	Missions, 21; Money, \$2,200.			
Sylvan Grove.	50				
Wallace.	180				
Osborne District.	200				
Alton.	100	Puget Sound.			
Bristow.	95	Olympia District.	\$200		
Cawker City.	50	Aberdeen.	110	Carondelet.	\$100
Cedarville and Agra.	100	Bay Center.	100	Water Tower.	90
Gaylord.	100	Willapa.	140	St. Luke.	200
Ionia.	40	Centralia and Chehalis.	260	Tower Grove.	200
Lebanon and Salem.	80	Centuria Circuit.	120	Bloomfield.	50
Lucas.	40	Castle Rock.	110	Farmington.	100
Martison.	50	Woodland.	100	Crystal City.	100
Pleasant Plains.	40	Elma.	120	Ironton.	75
Portis.	80	John's River.	100	Pacific and Calvey.	75
Reamsville.	50	Kels.	180	Webster Circuit.	40
Smith Center.	60	La Camas.	160	De Soto.	150
Waldo.	50	Pioneer.	100	Lutesville and Cape Girar-	
Woodston.	50	Salkum.	160	dean.	40
Womer.	75	Shelton.	140	Fredericktown.	40
Norton District.	250	South Tacoma.	110	Montgomery Street.	100
Achilles.	60	Skamakawa.	100	Green Ridge.	60
Adell.	80	Lake View.	150	Wind-or.	50
Almena.	80	Tumwater.	120	Applion City.	90
Atwood.	160	Winlock.	140	Rockville.	60
Bird City.	160	Grey's River.	180	Eldorado.	100
Blakeman.	100	Montesano.	80	Marshall.	250
Chardon.	40	Montesano Circuit.	140	Adrian.	50
Colby Circuit.	60	Seattle District.	180	Belton.	160
Cumberland.	80	Avon.	250	Butler Circuit.	80
Densmore.	60	Colby.	180	East Lynne.	80
Herdson.	100	Dungeness.	150	Holden Circuit.	100
Hoxie.	100	East Sound.	160	Arlington.	150
Hoxie Circuit.	100	Edison.	160	City Missions.	250
Jackson.	60	Ferndale.	160	Howard Memorial.	250
Lawn Ridge.	20	Houghton.	160	Rich Hill.	50
Lenora.	120	La Conner.	150	Springfield District.	200
Long Island.	120	Lopez Island.	160	Ash Grove.	50
Marvin.	40	Lynden.	180	Ava.	40
Norcutt.	40	Mt. Vernon.	150	Bohvar.	50
Oberlin.	125	Nooksack.	160	Billings.	40
Phillipsburg.	60	Puyallup.	100	Conway.	50
Prairie View.	75	Semiamoo.	160	Fairplay.	40
Wano.	160	Snohomish.	160	Galeua.	50
Webster.	80	Snohomish Circuit.	160	Hermitage.	50
Ada.	80	South Prairie.	150	Humansville.	40
Barnard.	40	Whatcom.	150	Linn Creek.	70
Bennington.	40	West Tacoma and Vashon	190	Stockton.	50
Beverly and Tescott.	100	Missions, 43; Money, \$6,200.		Marshfield.	80
Brookville.	40			Ozark.	50
Culver.	40			Republic.	50
Lamar.	100			Seymour.	50
Miltonvale.	100	Saint John's River.		Springfield Mission.	150
Pottersburg.	40	East Florida District.	\$400	Joplin.	200
Salina: 2d Church.	100	Daytona.	200	Carterville and Webb City.	100
		De Land.	100	Pierce City.	100
		Green Cove Spring.	150	Marionville.	100
		Indian River.	125	Seneca.	75
		Kingsley.	100	Pineville.	85
		Lake George.	150	Nashville.	40
		New Smyrna.	150	Cartilage Circuit.	50
		Orange City.	125	Sheldon.	85
		Welaka.	125	Monett.	70
		Eustis District.	150	Lamar.	60
		Chipco.	125	Jasper.	35
		Gardenia.	50	Sal-m District.	200
		Limona.	100	Cuba.	50
		Mineola.	100	Gainesville.	50
		Mt. Dora.	300	Houston.	40
				Iberia.	40
				Mountain Grove.	50
				Sal-m.	50
				Sullivan.	50

West Plains.....	\$10	Midway.....	\$52	Macedonia Circuit.....	\$28
West Plains Circuit.....	40	Reevesville.....	24	Waterlee.....	16
Willow Springs.....	50	Rosess.....	24	Missions, 99; Money, \$6,000.	
Thayer.....	50	Ridgeville.....	36		

Missions, 70; Money, \$6,000.

Savannah.

Atlanta District.....	\$75	Charleston District.....	500
East Atlanta.....	40	Black River.....	24
Chapel Street.....	100	Camp Ridge.....	24
Douglass.....	30	Cedar Swamp.....	50
Fairburn.....	30	Old Bethel.....	182
Heard.....	60	Cooper River.....	20
La Grange Circuit.....	50	Foreston.....	40
South Atlanta.....	15	Georgetown.....	40
Palmetto.....	25	Kingstree.....	40
Carrollton Circuit.....	25	Mt. Pleasant.....	40
North Atlanta.....	50	St. Andrew's.....	80
Hapeville.....	35	St. Stephen's.....	80
Griffin District.....	75	Centenary Mission.....	100
Barnesville.....	60	Florence District.....	500
Covington.....	40	Chesterfield.....	20
Macon District.....	225	Clio.....	30
Angusta.....	60	Darlington Station.....	40
Munnerlynn and Millen.....	40	Ebenezer.....	40
Bullock.....	50	Florence.....	50
Columbus.....	100	Lynchburg.....	60
Eastman.....	40	Lynch's River.....	20
Macon.....	160	Marion.....	20
Jasper and Butts.....	65	Mayesville.....	40
Sandersville.....	50	Pee Dee.....	30
Culloden.....	50	Shiloh.....	50
Rome District.....	225	Society Hill.....	20
Adairsville.....	20	Timmons ville.....	40
Cartersville.....	100	New Hope.....	40
Duluth.....	25	Mars Bluff.....	40
Coosa.....	25	Lydia.....	40
Elberton.....	90	Greenville District.....	500
Franklin.....	25	Anderson Station.....	30
Gainesville.....	30	Anderson Circuit.....	30
Marietta.....	30	Belton Circuit.....	20
Roswell.....	80	Black's Circuit.....	20
Shady Grove.....	20	Clover Circuit.....	30
South Rome.....	40	Deep Creek Circuit.....	30
Tallapoosa.....	125	Easley Circuit.....	30
Temple.....	40	Greenville Circuit.....	28
Walker.....	20	Greer's Circuit.....	30
White.....	30	Gaffney Circuit.....	30
Savannah District.....	225	Greenwood Circuit.....	40
Jessup.....	70	Liberty Circuit.....	20
Liberty.....	50	McCormick's Circuit.....	28
Montgomery.....	50	Mulberry Circuit.....	35
Savannah Circuit.....	40	Newberry Circuit.....	28
Clinch.....	50	Pendleton Circuit.....	28
Valdosta.....	120	Pickens Circuit.....	28
Branswick Circuit.....	40	Rock Hill Circuit.....	28
St. Mary's.....	40	Seneca Circuit.....	27

Missions, 50; Money, \$3,150.

South Carolina.

Beaufort District.....	500	York Circuit.....	27
Aiken.....	132	Orangeburg District.....	500
Allendale.....	16	Camden Circuit.....	16
Appleton.....	24	Columbia.....	16
Barnwell.....	60	Elizabeth Circuit.....	20
Bamberg.....	24	Lexington Circuit.....	28
Beaufort.....	108	Longtown Circuit.....	22
Brunson.....	22	Mechanicsville Circuit.....	24
Buford Bridge.....	24	Orangeburg Circuit.....	25
Cattle Creek.....	25	Pineville Circuit.....	28
Colleton.....	28	Rowesville Circuit.....	28
Combahes.....	28	Rock Spring Circuit.....	25
Graham's.....	14	Jamison Circuit.....	50
Hickory Hill.....	20	Prospect Circuit.....	50
Hilton Head.....	20	Smithville Circuit.....	28
Hardeville.....	82	Sumter Circuit.....	28
Jacksonborough.....	20	Mount Zion Circuit.....	32

Southern California.

Fresno District.....	\$350
Ahla.....	100
Bakersfield.....	100
Fresno Circuit.....	200
Hanford.....	175
Liberty.....	159
Merced.....	100
Plano.....	100
Traver.....	200
Tulare Circuit.....	200
Visalia.....	150
West Side.....	50
Tehachapi.....	100
Anahelm.....	100
Artesia and Westminster.....	100
Covina and Vineland.....	100
Fairview and Newport.....	200
La Canada Circuit.....	100
Lamanda Park Circuit.....	100
Lordsburg and Claremont.....	100
Whittier and Fulton Wells.....	200
Santa Barbara District.....	200
Cambria.....	100
Creston.....	150
Estrella.....	100
Goleta.....	100
Gonzales.....	75
Hueneme.....	175
Los Alamos.....	100
Moro.....	100
Paso Robles.....	159
East Santa Barbara.....	200
Santa Maria.....	50
Sespe.....	100
Arroyo Grande.....	75
Central Avenue.....	100
Bellevue Avenue.....	100
Florence.....	100
Lancaster Circuit.....	100
Monte Vista.....	100
Newhall Circuit.....	100
Providence.....	100
Union Avenue.....	100
University Circuit.....	100
Wesley Chapel.....	100
Beamont.....	100
Cucamonga.....	100
Ensenada Circuit.....	300
Middleton and Roseville.....	150
Ocean Side and Encinitas.....	169
Poway.....	159
Redlands.....	100
South Riverside.....	150
Winchester & Murietta.....	159
Missions, 54; Money, \$7,000.	

South Kansas.

Coville.....	\$50
Dunlap.....	50
Emporia; Grace Church.....	300
Fall River.....	69
Howard Circuit.....	40
Matfield.....	40
Safford.....	50
Melvern.....	50
Reese.....	25
Lebo.....	50
Elk City.....	200
Independence; 2d Church.....	60
Labette.....	50
Oswego Circuit.....	50

Liberty.....	\$60	South Haven.....	\$75	Texas.		
Thayer.....	50	Camena.....	75	Palestine District.....	\$500	
Cedarvale.....	60	Gueda Springs.....	100	Oakwood and Buffalo.....	20	
Peru.....	60	Attica.....	100	Butler Circuit.....	25	
Caney.....	70	Hazelton.....	100	Cotton Gin.....	20	
Galena.....	800	Kiowa.....	150	Crockett and Almwel.....	25	
Osage Mission.....	100	Coldwater.....	150	Franklin Circuit.....	22	
Opolis and Wier.....	100	Lathan.....	40	Fairfield Circuit.....	40	
Girard Circuit.....	80	Missions, 68; Money, \$6,000.			Jacksonville Circuit.....	28
North Ottawa.....	150				Leona and Two-Mile.....	25
Le Roy.....	50				Quitman and Hawkins.....	50
Neosho Falls.....	75	Tennessee.			Madison Circuit.....	25
Osawatomie.....	140	Murfreesboro District.....	\$250	San Augustine.....	40	
Moran.....	50	Alexandria.....	55	Tyler and Mineola.....	60	
Welda.....	80	Cookville.....	25	Marshall District.....	500	
Yates Center Circuit.....	50	Fox Camp.....	30	Bonham and Honey Grove.....	100	
Missions, 80; Money, \$2,500.		Gainesboro.....	25	Blossom Prairie.....	50	
		Johnson.....	20	Clarksburg Circuit.....	20	
		Liberty and Cherry Valley.....	72	Cypress Circuit.....	20	
		McMinnville.....	31	Dangerfield and Pittsburg.....	20	
		Mount Zion.....	30	Jefferson Circuit.....	20	
		Murfreesboro Circuit.....	82	Mallaleu.....	150	
		North Lebanon.....	80	Pleasant Grove.....	90	
		Petersburg and Gill.....	40	Queen City.....	50	
		Shelbyville.....	82	Ked Oak.....	20	
		Sparta.....	80	Rich Hill.....	20	
		Sparta Circuit.....	80	Zion.....	20	
		Spencers.....	80	Marshall Circuit.....	15	
		Stone River.....	30	Houston District.....	473	
		Stone Wall.....	30	Brazoria and Columbia.....	80	
		Tullahoma.....	30	Oyster Creek.....	25	
		Hillsboro.....	20	Pittsville.....	30	
		Gordonsville.....	80	Hockley.....	25	
		Nashville District.....	200	Harrisburg.....	20	
		Beach Grove.....	40	Houston, St. James.....	50	
		Flat Rock.....	47	Houston, Sloan Street, &		
		Fountain Creek.....	30	First Ward.....	100	
		Franklin.....	100	Spring Creek.....	40	
		Lewisburg and Poplar		Oak Hill.....	10	
		Ridge.....	50	Houston, Dall St., & Sloan		
		Nashville City Mission.....	40	Street.....	10	
		Seay's and Leaville.....	30	Sandy Point.....	12	
		Spring Hill and Columbia	200	Stafford's Point.....	13	
		Tennessee River District.....	25	Navasota District.....	475	
		Clifton.....	50	Bellville Circuit.....	25	
		Dickson.....	50	Bryan Circuit.....	30	
		Dover.....	100	Bryan Station.....	100	
		Gallatin.....	100	Hearne Circuit.....	25	
		Gallatin and Rockland.....	50	Hempstead Circuit.....	35	
		Hartsville.....	50	Iola Circuit.....	20	
		Lawrenceburg.....	50	Millican Circuit.....	20	
		Mitchellsville.....	50	Courtney Circuit.....	25	
		Nashville: Braden Chapel	75	Plantersville Circuit.....	45	
		Paris and Springville.....	50	Frairie Plains Circuit.....	25	
		Purdy.....	50	Missions, 51; Money, \$3,578.		
		Springfield.....	48			
		Warrens.....	50	Vermont.		
		Wainsboro and Lenden.....	25	Berlin.....	\$25	
		West Nashville.....	290	Gaysville.....	50	
		West Tennessee District.....	40	Granville.....	50	
		Alamo.....	20	Middlesex.....	50	
		Atoka and Big Creek.....	40	Stowe.....	25	
		Atwood.....	40	East Topsham.....	50	
		Brownsville.....	50	Worcester.....	50	
		Clarksburg and Henderson	50	Cambridge.....	35	
		Covington.....	40	Colchester.....	40	
		Fowiks.....	50	East Elnore.....	20	
		Friendship.....	80	Isle La Motte.....	20	
		Galloway.....	100	Johnson.....	40	
		Hudson and Mays.....	100	Milton.....	50	
		Martin.....	50	Montgomery.....	23	
		Mason and Co.....	50	Sheldon.....	50	
		Memphis.....	85	Wolcott.....	22	
		Memphis Circuit.....	40	East Lyndon.....	25	
		Sharan and Gardner.....	90	Greensborough.....	54	
		Memphis Mission.....	25	Glover.....	61	
		Dresden Circuit.....	80	Jay.....	50	
		Lexington.....	40	Newbury.....	20	
		Kenton Circuit.....	75	Troy.....	50	
		Missions, 67; Money, \$3,548.				
Freeport.....	50					

Wheelock
 Bondville
 Jacksonville
 Landgrove
 Perkinsville
 Putney
 South Reading
 William-ville & E. Dover.

Missions, 80; Money, \$1,200.

Washington.

Hagerstown \$100
 Gettysburg 70
 Libertytown 70
 Harrisburg 30
 Lancaster 40
 Mount Chapel 80
 Mount Winans 15
 Alexandria District 235
 Motley 40
 Charlottesville 50
 Norfolk 40
 Leesville 32
 Northern Neck 40
 Palmaria 40
 Richmond, Asbury Ch. 40
 Leigh Street Church 40
 Leesburg 40
 Lynchburg Mission 40
 Wheeling District 275
 Moorefield 45
 Mansfield 50
 Keyser City 30
 Pittsburg 80
 Grafton 45
 Clarksburg 40
 Buckhannon 45
 Point Pleasant 40
 Huntington 40
 Wytheville District 300
 Christianburg 25
 Draper's Valley 20
 Fincastle 20
 Pulaski 20
 Graham 20
 Giles 35
 Franklin 40
 Independence 30
 Glade Spring 20
 Pocahontas 25
 Salem 38
 Rocky Mount 40
 Thaxton's 36
 Thompson's Valley 20
 Rural Retreat 20
 Staunton District 200
 Hedgesville 35
 New Market 30
 Jefferson 25
 White Hall 25
 Hill-borough 25
 Viola 20
 Deerfield 20
 Talcott 20
 Union 20
 Frankfort 20
 Lowmore 30
 Ronceverte 20
 Luray 16
 Shepherdstown 20

Missions, 59; Money, \$3,000.

West Nebraska.

Chadron District \$600
 Ainsworth & Johnstowd 100
 Atkinson 100
 Alcove 60
 Box Butte 100

\$40 Chadron
 80 Chadron Circuit
 40 Crawford and Harrison
 60 Gordon
 50 Hay Springs
 60 Long Pine
 80 Newport and Bassett
 80 Norden
 Nonpareil and Hemingford
 Rushville
 Springview
 Stuart
 Sioux Circuit
 Pine Glen
 30 Valentine
 40 Valentine Circuit
 80 McLean's
 15 Whitney
 235 Indianola District
 40 Alma
 50 Arapahoe
 40 Ash Creek
 32 Axtell and Wilcox
 40 Bartley
 40 Bertrand
 40 Benkleman
 40 Bloomington
 40 Box Elder
 40 Cambridge
 275 Culbertson
 45 Campbell
 50 Danbury and Lebanon
 30 Dry Creek and Mt. Zion
 80 Franklin
 45 Haighier and Allston
 40 Hendley and Dunbar
 45 Macon
 40 Minden Circuit
 40 McCook
 300 Naponee
 25 Oxford
 20 Orleans
 20 Riverton
 20 Republican City
 20 Stamford and Cannisbrook
 35 Stratton and Max
 40 Trenton
 30 Wilsonville
 20 Kearney District
 25 Ansley and Mason
 40 Anselmo
 38 Armada
 20 Arcadia
 20 Arnold
 20 Brewster
 200 Burwell and Taylor
 35 Callaway
 30 Elm Creek
 25 Eustis
 25 Gothenburg
 25 Jewell
 20 Kearney Circuit
 20 Litchfield
 20 Loup City
 20 Lowell
 20 Plain Valley
 30 Purdum
 20 Ravenna and Rockville
 16 Sargent
 20 Shelton
 South Kearney
 Sweet Water
 Thedford
 Westerville
 600 West Buffalo
 100 Sidney District
 100 Alpha
 60 Big Springs
 100 Blanche
 200 Chappell
 90 Curtis
 100 Elsie
 85 Froid
 100 Gering
 180 Gabe Rock
 100 Gandy
 70 Garfield
 Grant
 100 Hayes Center
 100 Imperial
 80 Kimball and Potter
 100 Lodge Pole
 75 Lamar
 80 Minetare
 100 Maywood
 60 Madrid
 20 Ogallala
 100 Palsade
 250 Paxton
 75 Reddington
 75 Sidney
 75 Stockville
 60 Union Valley
 65 Venango and Lisbon
 50 Wallace
 75 Wanetta
 60
 60
 50
 10
 75 Austin District \$450
 80 Austin: Simpson 100
 50 Austin Circuit 48
 75 Belton, Maffor & Temple 48
 75 Burnet and Lampasas 36
 50 Brownwood Circuit 25
 80 Cedar Creek 50
 60 Davilla 60
 75 Georgetown 60
 60 Giddings and Smithville 35
 60 Manor and Burdick's Prairie 50
 80 McDade, Asbury, and St. Paul 50
 60 Maysfield and Port Sullivan 43
 75 Round Rock and Taylor 45
 80 Winchester & West Point 20
 250 Columbus District 450
 100 Alletton and Tolan 50
 80 Columbus Circuit 50
 80 Ellinger and Industry 70
 80 Eagle Lake and Wharton 85
 80 Flatonia and Schulenburg 60
 100 La Grange 40
 60 La Grange Circuit 50
 100 Lockhart 70
 50 Wadler and Peach Creek 70
 80 Weimar 70
 100 Wellersburg 70
 80 San Antonio District 500
 100 Belmont 40
 60 Cuero, New Hope, and Spring Creek 50
 100 Goliad, Corpus Christi and Centerville 80
 75 Floresville & Riddleville 40
 150 Gonzales 50
 60 Hallettsville 35
 100 Hondo & Fredericksburg 60
 200 Lavernia & Mt. Pleasant 35
 60 Morales and Ednaville 45
 60 Mount Vernon 45
 80 Pleasanton and Rossville 45
 100 San Marcos 50
 600 Seguin and Kingsbury 50
 50 Waco District 450
 80 Bremond & Long Branch 45
 50 Corsicana and Antioch 70

West Texas.

75 Austin District \$450
 80 Austin: Simpson 100
 50 Austin Circuit 48
 75 Belton, Maffor & Temple 48
 75 Burnet and Lampasas 36
 50 Brownwood Circuit 25
 80 Cedar Creek 50
 60 Davilla 60
 75 Georgetown 60
 60 Giddings and Smithville 35
 60 Manor and Burdick's Prairie 50
 80 McDade, Asbury, and St. Paul 50
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 60 Morales and Ednaville 45
 60 Mount Vernon 45
 80 Pleasanton and Rossville 45
 100 San Marcos 50
 600 Seguin and Kingsbury 50
 50 Waco District 450
 80 Bremond & Long Branch 45
 50 Corsicana and Antioch 70

Dallas and Fort Worth...	\$70	New River District	\$250	Friendship	\$40
Denison and Pilot Point...	85	Raleigh	50	Bloomington	100
East Waco	45	Pleasant Retreat	80	Missions, 39; Money, \$4,000.	
Grosbeck and Mexia	65	Elk River	50		
Marlin and Big Creek	45	Flat Top	50		
Marlin Circuit	45	Concord	85		
Milford & Chambers Creek	60	Clay	50		
Majors and Rife Point	45	Fayette	50		
Spring Hill	50	Hinchman	50		
Waco Mission	50	Boone	50		
Missions, 54; Money, \$4,500.		Oceana			

West Virginia.

Littleton	\$100	Davis	50	Deer Park	120
Tunnelton	100	Deer Park	25	Cranesville	50
Masonstown	50	Hannahsville	100	Hambleton	50
Palatine	50	Randolph Mission	50	Hannahsville	50
Palatine	50	Rowlesburg	50	Randolph Mission	50
Mt. Zion	22	Missions, 74; Money, \$4,965.		Rowlesburg	50
New Martinsville	90				
New Martinsville Circuit	80				
Fulton	85				
Charleston District	150				
East Charleston	50				
Jackson	50				
Mill Creek	86				
Raymond City	50				

West Wisconsin.

Ripley	100	Ashland District	\$480	Appleton District	\$200
Reedy	40	Bayfield	150	Abrams	50
Walton	50	Cumberland	75	Amherst	50
Davilla	50	Cadott	155	Angelia and Mill Center	80
Calhoun	40	Medford	40	Clintonville	40
Belington	50	Oscola	40	De Pere	50
Canan	40	Shell Lake	100	Green Bay	60
East Buckhannon	40	Rice Lake	75	Iola and Symeo	40
Freemansburg	30	Spencer and Marshfield	60	Jacksonport and Ahnapee	50
Gladys	40	Superior	150	Kaukauna and Wrights-	
South Buckhannon	35	Barron	75	town	200
Troy	85	West Superior	300	Lena and Leighton	50
Webster	70	Washburn	200	Manitowoc	40
Mingo	25	Ashland	200	Maple Valley and Oconto	
Guyandotte District	285	Durand	75	Falls	40
Guyandotte	115	Ellsworth	40	Oconto and Coularville	50
Monticello	100	Fairchild	50	Peshigo	60
Milton	100	Clear Lake	50	Rhineland	200
Winfield	75	River Falls	75	Randolph and Vesper	50
St. Albans	60	Areadia	70	Seymour and Black Creek	50
Coal River	45	Coleman Church	250	Sturgeon Bay	40
Fairfields	70	Whitehall	50	Hartford	75
Cassville	125	Juda	50	Juneau	90
Ceredo	70	Homer	50	Kingston	50
Laurel	25	Mill Creek	50	Sheboygan	125
East Hamlin	40	Prairie du Chien	75	Watertown	60
Mt. Pleasant	100	Big Spring	50	West Bend	50
Van Camps	80	Baraboo (South and Mer-		Columbus	100
Elizabeth Circuit	50	rimac)		Fox Lake	50
Volcano	50	Tomah	175	London and Deerfield	75
Kanawha	40	Coloma	80	Jefferson, Oakland, and	
Worthington	60	Elroy	100	Johnson's Creek	75
Pine Grove	50	Wonec	75	Simson	500
Marion	60	New Lisbon	100	Sherman Street	200
Salem	50	Strong's Prairie	40	North Gre nfield	220
Farlington	40	Kilbourn City	40	Brothertown	40
Logansport	40	Plainfield	40	Montello	50
Cherry Camp	50	Westfield	40	New London	40
				Paysippi	50
				Princeton	50
				Stockbridge	40
				Wautoma	50
				Weyauwega	70
				Winneconne	50
				Zion	40
				Missions, 42; Money, \$3,400.	

From North Nebraska Conference no report is at hand. Last year the number of Missions was 58, the money appropriated, \$5,500. This year (1888) the appropriation was \$6,500.

SUMMARY OF THE

MISSIONS.*	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of Wom. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Foreign Teachers.	Local Preachers, Other Helpers, etc.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during Year.	Adults Baptized.	Children Baptized.	No. of Teachers in same.	No. of Students.	No. of High Schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.
Africa.....	11	6	6	15	52	4	58	6	34	2,641	161	616	3,332	161	38	91	312	12	30	2,296	30	2,296	
So. America.....	6	6	6	15	52	4	58	6	34	717	161	616	3,332	161	38	91	312	12	30	2,296	30	2,296	
Foochow.....	6	6	6	15	52	4	58	6	34	2,297	1,267	2,372	3,490	258	179	461	139	27	11	164	34	164	
Central China.....	11	10	6	1	2	2	3	21	1	305	304	850	1,065	33	45	27	1	1	133	92	558		
North China.....	12	11	6	4	5	5	9	21	19	653	373	763	124	124	27	1	3	20	12	16	16	16	
West China.....	2	2	2	2	2	2	2	2	2	9	7	100	7	3	3	3	3	3	3	3	3	3	
Germany.....	1	1	1	1	58	17	2	50	7,296	2,903	6,838	13,035	1,061	258	150	455	13	13	13	13	13	13	
Switzerland.....	1	1	1	1	58	17	2	50	4,846	906	4,490	8,870	2,509	157	181	131	13	13	13	13	13	13	
Sweden.....	1	1	1	1	58	17	2	50	1,361	214	1,316	3,158	400	117	739	1	5	34	10	57	1,511	516	
Norway.....	1	1	1	1	58	17	2	50	3,733	4,186	8,109	3,600	1,194	117	739	1	5	34	10	57	1,511	516	
Denmark.....	1	1	1	1	58	17	2	50	682	1,146	1,715	426	27	86	13	1	4	1	8	180	20	1,420	
North India.....	21	20	18	306	47	126	626	17	118	780	439	2,079	2,935	248	51	83	1	4	24	2	48	5	8
South India.....	22	15	23	5	5	9	52	3	21	9	9	15	116	308	34	29	1	1	1	1	1	1	1
Bengal.....	24	15	23	5	5	9	52	3	21	9	9	15	116	308	34	29	1	1	1	1	1	1	1
Bulgaria.....	4	5	5	8	7	7	6	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Italy.....	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Japan.....	20	19	19	22	16	32	44	16	37	2,854	849	5,452	2,073	239	95	140	5	7	89	6	44	980	11
Mexico.....	10	12	7	26	9	26	30	3	37	1,155	949	5,452	2,073	239	95	140	5	7	89	6	44	980	11
Korea.....	4	8	3	2	2	2	2	4	6	11	27	165	55	34	34	....	1	3	7	2	7	81	....
Grand total.....	148	121	69	400	353	411	916	69	594	46,432	16,863	49,319	9,704	9,180	2,909	3,360	18	38	258	36	205	3,564	747
Last year.....	135	130	62	427	329	453	804	43	584	44,255	16,013	50,742	7,279	6,223	2,409	3,099	15	24	175	32	172	2,840	647

NOTE.—By Foreign Missionaries is meant American missionaries sent out from the United States. By Assistant Missionaries is meant the wives of Foreign Missionaries; the wives of Native Preachers are not here reported. In Schools, Pupils, all Properties, and the Value thereof, and Collections, are included those also of the Woman's Foreign Missionary Society. "Other Helpers" embraces Bible Readers, Colporteurs, Chapel Keepers, and wives of natives specifically employed. By Adherents is meant the Christian community belonging to us, in addition to the Members and Probationers.

SUMMARY OF THE

MISSIONS.*	Missionaries.	Assistant Missionaries.	Missionaries of Wom. Home Miss. Soc.	Native Workers of Wom. Home Miss. Soc.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Teachers.	Local Preachers.	Members.	Probationers.	Average Attendance on Sunday Worship.	Conversions during the year.	Adults Baptized.	Children Baptized.	No. of Day Schools.	No. of Day Scholars.
American Indians.....	18	..	..	..	..	..	..	..	33	1,297	310	..	..	26	148	..	..
Welsh.....	10	..	..	..	..	..	..	..	3	151	16	..	..	3	9	..	..
French.....	6	..	..	..	..	..	..	..	3	143	35	..	..	21	10	..	..
German.....	271	190	..	..	..	..	..	..	189	24,922	2,760	..	..	19	1,809	..	..
Scandinavian.....	149	105	..	..	..	..	..	..	117	7,518	1,197	..	..	3	1,251	..	..
Bohemian.....	3	..	..	..	..	..	..	..	1	381	73	..	..	9	60	..	..
Chinese and Japanese.....	5	..	..	..	..	..	..	..	8	237	54	..	..	78	8	..	..
Arizona.....	10	..	..	..	..	..	..	..	..	253	38	..	..	4	27	..	..
Black Hills.....	13	..	..	..	..	..	..	..	..	479	..	..	..	87	38	..	..
Indian Territory.....	12	10	2	..	..	..	..	..	..	409	..	..	1,280	94	37	..	..
New Mexico.....	11	11	..	..	..	..	..	..	2	265	46	..	..	21	41	..	..
New Mexico Spanish.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Utah.....	24	15	2	..	..	..	..	..	..	400	116	..	..	13	54	..	..
Nevada.....	21	..	..	..	..	..	..	..	17	715	78	..	..	15	89	..	..
English-speaking Conferences	3,087	2,900	..	..	..	..	..	..	2,730	205,211	35,871	..	..	14,131	8,758	..	..
Grand total.....	3,632	3,281	4	..	..	..	..	..	3,102	242,386	40,680	1,940	181	14,468	12,394	..	..
Last year.....	2,898	2,259	5	..	12	10	38	..	3,442	250,787	44,644	2,102	275	15,239	16,172	34	1,611

* Where blanks are found in any of the above columns it is not to be inferred that there are no figures, but simply that no reports have been received. For instance, the number of conversions in our domestic missions must be several thousands, probably fully equal to the number of probationers; but no report is received of conversions except from fully organized missions.

FOREIGN MISSIONS.

No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphan.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, &c. &c.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Collected for other Local Purposes.	Volumes Printed during the Year.	Pages Printed during the Year.
40	2,342	3	3	\$31,044	51	1	\$150	16,500	\$655	\$4	\$	\$1,184	\$3,229	\$392	37,900	850,000
31	1,416	19	11	137,000	20	25	5,049	30,850	558	988	13,775	4,846	3,019	425	3	100
56	1,117	3	75	18,311	11	13	32,250	21,388	389	67	841	1,791	425	35	8	100
13	720	13	9	18,530	17	20	57,300	3,100	23	17	488	85	347	129	1	100
11	548	4	13	87,407	209	56	10,500	149,055	517	2,007	18,286	5,257	7,959	1,640	70,400	7,326,400
265	10,680	12	72	203,857	77	4	24,140	96,318	1,052	5,854	8,042	3,955	11,640	8,956	214,323	11,097,929
186	13,338	8	2	197,334	52	20	12,412	73,793	1,003	3,087	9,742	11,548	13,291	8,956	214,323	11,097,929
202	14,417	68	84	133,785	1	1	1,876	87,184	1,063	341	2,953	10,346	8,956	214,323	11,097,929	
29	5,074	2	25	88,334	74	6	16,349	2,479	3,149	747	498	2,405	1,776	20,926	22,416,474	22,416,474
61	21,188	617	55	93,304	45	83	93,550	147,076	14,085	536	402	3,472	1,776	20,926	22,416,474	22,416,474
202	6,298	14	18	55,495	5	11	20,333	9,066	10,600	265	70	10,818	6,552	836	5,000	252,900
153	6,031	33	14	65,888	4	13	24,600	12,667	10,548	17	35	8,513	3,409	302	59	252,900
8	185	2	2	4,550	14	4	14,500	27,000	119	199	210	5,097	1,059	256	1,888	325,550
17	419	25	9	91,400	16	4	14,500	35,600	500	603	343	4,956	256	1,888	325,550	2,728,400
77	4,198	67	17	74,200	18	15	14,800	35,600	500	603	343	4,956	256	1,888	325,550	2,728,400
31	1,295	67	17	74,200	18	15	14,800	35,600	500	603	343	4,956	256	1,888	325,550	2,728,400
8	43	2	2	400	5	5	14,800	35,600	500	603	343	4,956	256	1,888	325,550	2,728,400
944	112,928	858	516	\$1,618,150	646	278	\$191,322	\$453,880	\$444,637	\$10,935	\$13,951	\$92,032	\$55,556	\$71,714	656,976	45,284,393
712	83,945	740	505	1,682,224	652	272	488,274	391,751	426,792	10,232	12,172	95,778	48,022	65,554	966,265	33,021,922

DOMESTIC MISSIONS.

No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, &c. &c.	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Collected for other Local Purposes.	Pages Printed during the Year.
19	1,059	20	\$41,050	11	\$9,300	104,384	\$1,300	\$331	\$126	\$6,097	\$10,578	\$731	190
4	155	1	16,000	1	7,000	191,701	104,384	31	7	3,240	400	152	152
4	172	354	1,019,295	195	256,235	2,301	3,099	10,585	10,124	1,938	67,366	18,785	18,785
16	21,155	141	449,036	60	69,959	3,099	3,099	5,346	1,860	27,632	41,937	11,845	11,845
14	6,183	2	13,000	1	23,000	3,099	3,099	83	38	2,799	200	371	371
14	1,599	2	23,000	1	23,000	3,099	3,099	698	160	194	5,356	2,550	2,550
22	751	10	44,250	6	14,800	3,099	3,099	510	372	5,026	5,356	1,191	1,191
0	1,034	10	30,500	5	6,800	3,099	3,099	30	372	6,925	1,695	5	5
0	585	7	6,800	8	2,600	3,099	3,099	30	372	6,925	1,695	5	5
0	664	7	34,500	8	4,000	3,099	3,099	30	372	6,925	1,695	5	5
1	1,481	26	137,340	7	15,400	3,099	3,099	654	474	2,713	13,665	1,047	1,047
3	2,457	24	57,210	20	16,400	12,550	12,550	580	235	17,174	3,655	1,638	1,638
3	204,360	3,346	4,137,774	922	528,370	3,099	3,099	32,413	23,017	764,422	440,381	69,000	69,000
21	241,610	3,958	\$6,017,545	1,235	\$916,904	3,099	3,099	\$683,621	\$51,744	\$36,920	\$96,809	\$591,412	\$107,505
3	230,304	4,038	6,663,910	1,323	1,187,162	4,000	457,809	72,208	56,496	1,007,783	549,533	133,421	30,000

Receipts of the Society from the Beginning.

DATES.	Contributions by Conferences.	Legacies.	Sundries.	Bible Society.	Total.
Received during the year 1820	.....	.....	.....		\$823 04
" 1821	.....	.....	.....		2,328 76
" 1822	.....	.....	.....		2,547 89
" 1823	.....	.....	.....		5,427 14
" 1824	.....	.....	.....		8,569 92
" 1825	.....	.....	.....		4,140 16
" 1826	.....	.....	.....		4,964 11
" 1827	.....	.....	.....		6,812 49
" 1828	.....	.....	.....		6,245 17
" 1829	.....	.....	.....		14,176 11
" 1830	.....	.....	.....		18,128 63
" 1831	.....	.....	.....		9,950 57
" 1832	.....	.....	.....		11,879 66
" 1833	.....	.....	.....		17,097 05
" 1834	.....	.....	.....		85,700 15
" 1835	.....	.....	.....		80,492 21
" 1836	.....	.....	.....		59,517 16
" 1837	.....	.....	.....		57,096 05
" 1838	.....	.....	.....		96,087 86
" 1839	.....	.....	.....		182,480 29
" 1840	.....	.....	.....		136,410 87
" 1841	.....	.....	.....		189,925 76
" 1842	.....	.....	.....		189,473 25
" 1843	.....	.....	.....		144,770 80
" 1844	.....	.....	.....		146,578 76
" 1845	.....	.....	.....		94,562 27
" 1846	.....	.....	.....		59,528 26
" 1847	.....	.....	.....		75,952 73
" 1848	.....	.....	.....		81,600 84
" 1849	.....	.....	.....	\$200 00	84,245 15
May 1, 1849, to April 30, 1850	.....	.....	.....	1,000 00	105,579 54
" 1850, " 1851	.....	.....	.....	500 00	126,971 31
" 1851, " 1852	\$188,284 44	\$2,804 68	\$9,893 38	1,500 00	151,982 50
" 1852, to Dec. 31, 1853	298,473 89	21,262 08	16,232 97	2,100 00	338,068 89
Jan. 1, 1854, " 1854	211,952 01	4,930 74	6,529 80	8,000 00	226,412 05
" 1855, " 1855	204,464 86	6,924 17	6,815 01	1,100 00	219,804 04
" 1856, " 1856	199,996 59	7,754 81	29,660 52	1,000 00	238,441 92
" 1857, " 1857	247,753 18	8,544 96	12,592 89	8,300 00	272,190 43
" 1858, " 1858	220,987 64	8,818 55	25,428 42	8,000 00	258,224 61
" 1859, " 1859	243,863 44	8,824 64	12,479 11	5,500 00	270,667 19
" 1860, " 1860	236,239 21	10,169 97	10,843 59	6,000 00	262,722 77
" 1861, " 1861	222,709 23	10,051 44	18,364 21	4,250 00	250,374 98
" 1862, " 1862	241,247 29	12,874 78	11,026 64	7,875 00	272,528 71
" 1863, " 1863	853,109 18	16,941 24	11,743 88	12,975 00	429,768 75
" 1864, " 1864	497,567 17	22,172 93	29,956 16	9,000 00	558,993 26
" 1865, " 1865	537,569 41	12,765 76	81,405 50	11,000 00	642,740 67
" 1866, " 1866	641,450 82	18,636 79	27,298 19	4,060 00	686,380 80
" 1867, " 1867	558,520 85	28,592 17	20,468 44	5,500 00	613,020 96
" 1868, " 1868	575,624 90	11,909 86	10,627 48	8,500 00	606,661 69
" 1869, " 1869	576,397 43	27,618 21	14,210 92	16,477 50	634,704 11
" 1870, to Oct. 31, 1870	576,774 10	12,194 45	5,775 22	8,207 50	602,951 27
Nov. 1, 1870, " 1871	603,421 70	11,456 41	8,561 14	6,462 50	629,921 75
" 1871, " 1872	627,641 60	10,364 16	8,250 84	5,270 00	666,326 60
" 1872, " 1873	647,108 76	15,817 88	17,915 50	9,680 00	690,516 64
" 1873, " 1874	618,004 99	47,608 37	9,471 96	12,640 00	687,720 32
" 1874, " 1875	618,927 12	85,123 15	18,485 62	10,836 00	673,021 89
" 1875, " 1876	593,594 45	51,338 09	9,255 84	6,500 00	600,688 38
" 1876, " 1877	566,765 66	39,616 74	22,594 85	8,709 00	637,686 25
" 1877, " 1878	477,166 15	41,632 12	32,546 78	6,000 00	557,365 05
" 1878, " 1879	480,428 80	33,818 55	32,611 95	1,800 00	553,159 80
" 1879, " 1880	500,182 46	34,710 27	22,478 41	2,000 00	559,371 14
" 1880, " 1881	570,965 77	33,865 26	20,832 86	4,800 00	629,963 89
" 1881, " 1882	621,381 08	48,605 09	21,679 84	4,100 00	695,766 01
" 1882, " 1883	650,771 54	78,091 32	22,606 04	2,200 00	753,669 90
" 1883, " 1884	652,133 99	49,970 02	28,966 85	4,100 00	735,225 86
" 1884, " 1885	694,034 95	101,901 83	30,891 58	4,200 00	831,028 36
" 1885, " 1886	836,592 37	133,953 21	14,752 89	*6,525 00	992,128 47
" 1886, " 1887	992,208 91	35,343 78	71,818 22	*5,425 00	1,044,795 91
" 1887, " 1888	928,596 38	41,933 67	23,476 19	*6,525 00	1,000,581 24

* In the Treasurer's Report these amounts are included under the head of sundries, and go toward making the grand total.

Contributions and Average for Ten Years.

THE following table shows the membership, including probationers, as given in the General Minutes, the contributions as reported by the Treasurer, and the average per member for each Conference each year:

AFRICA.			BLACK HILLS.			CENTRAL GERMAN.		
Members.	Amount.	Average.	Members.	Amount.	Average.	Members.	Amount.	Average.
1879	.....	.....	1880	95	.....	1879	11,360	\$6,374 70
1880	1,962	\$29 75	1881	150	.....	1880	11,515	6,802 88
1881	2,044	29 62	1882	141	.....	1881	11,828	7,732 62
1882	2,014	8 25	1883	143	.....	1882	12,048	7,938 24
1883	2,167	5 45	1884	206	\$25 00	1883	12,326	8,357 51
1884	2,503	6 00	1885	206	72 10	1884	13,984	7,442 50
1885	2,503	9 00	1886	360	135 13	1885	13,971	6,902 67
1886	2,656	.....	1887	443	231 35	1886	13,922	7,202 94
1887	2,909	2 50	1888	443	163 00	1887	14,083	7,732 64
1888	2,802	7 63				1888	14,138	7,890 87

ALABAMA.			BLUE RIDGE.			CENTRAL ILLINOIS.		
Members.	Amount.	Average.	Members.	Amount.	Average.	Members.	Amount.	Average.
1879	4,512	40 35	1880	4,575	85 95	1879	23,757	9,294 06
1880	4,740	88 80	1881	4,485	65 15	1880	23,097	9,040 99
1881	4,272	80 75	1882	4,537	118 00	1881	21,990	10,702 94
1882	4,952	146 20	1883	4,524	184 08	1882	26,197	11,621 20
1883	5,036	97 75	1884	5,850	402 25	1883	20,723	11,847 52
1884	6,661	123 85	1885	6,773	242 74	1884	25,584	10,965 84
1885	6,137	133 16	1886	5,661	10 00	1885	23,119	13,185 00
1886	6,736	254 46	1887	.....	.....	1886	25,306	14,101 02
1887	6,984	246 25	1888	.....	.....	1887	31,703	16,545 84
1888	.....	.....				1888	27,214	16,386 55

ARIZONA.			BULGARIA.			CENTRAL MISSOURI.		
Members.	Amount.	Average.	Members.	Amount.	Average.	Members.	Amount.	Average.
1880	57	1 50	1879	29	29 75	1879	6,879	.....
1881	.....	.....	1880	23	40 78	1888	6,617	215 07
1882	159	350 00	1881	27	.....		
1883	143	210 00	1882	35	41 92			
1884	153	230 00	1883	39	30 69			
1885	145	346 00	1884	76	43 33			
1886	239	376 00	1885	60	41 36			
1887	324	429 00	1886	89	69 53			
1888	266	530 00	1887	114	69 40			

ARKANSAS.			CALIFORNIA.			CENTRAL NEW YORK.		
Members.	Amount.	Average.	Members.	Amount.	Average.	Members.	Amount.	Average.
1879	3,025	230 15	1879	8,195	1,866 93	1879	21,166	8,581 42
1880	3,437	273 73	1880	7,844	3,303 65	1880	30,614	11,104 00
1881	3,643	323 86	1881	8,239	2,892 50	1881	30,049	12,487 28
1882	3,950	298 55	1882	8,539	2,689 93	1882	29,515	14,382 36
1883	3,576	191 18	1883	8,808	5,433 79	1883	29,253	13,807 90
1884	5,523	336 68	1884	10,073	3,871 00	1884	31,465	12,997 00
1885	5,597	291 10	1885	10,082	4,500 45	1885	31,647	14,333 91
1886	5,241	531 50	1886	10,706	6,706 54	1886	34,632	15,585 13
1887	5,668	682 42	1887	11,536	7,074 77	1887	34,048	18,463 88
1888	6,008	870 62	1888	11,898	7,556 30	1888	33,601	18,122 07

AUSTIN.			CENTRAL ALABAMA.			CENTRAL OHIO.		
Members.	Amount.	Average.	Members.	Amount.	Average.	Members.	Amount.	Average.
1879	947	299 65	1879	6,901	30 70	1879	24,281	10,558 65
1880	913	143 80	1880	6,126	62 65	1880	24,854	10,427 80
1881	1,098	201 00	1881	6,255	16 80	1881	24,727	12,605 02
1882	919	412 85	1882	6,509	18 25	1882	25,620	13,269 65
1883	1,004	490 50	1883	7,024	53 25	1883	26,837	12,782 23
1884	1,351	579 60	1884	6,759	89 90	1884	30,695	12,059 91
1885	1,373	696 60	1885	7,181	96 90	1885	30,450	11,915 00
1886	1,321	1,191 90	1886	7,424	99 30	1886	32,026	13,123 81
1887	1,321	755 20	1887	8,981	6 00	1887	35,311	17,030 00
1888	1,147	1,315 05	1888	7,336	92 15	1888	36,770	16,624 65

BALTIMORE.			CENTRAL CHINA.			CENTRAL PENNSYLVANIA.		
Members.	Amount.	Average.	Members.	Amount.	Average.	Members.	Amount.	Average.
1879	32,025	21,024 73	1879	49	.....	1879	34,974	15,224 97
1880	33,784	22,740 11	1880	52	\$131 53	1880	34,180	17,581 37
1881	33,351	25,746 86	1881	57	.....	1881	34,758	20,180 61
1882	32,674	26,580 03	1882	56	7 23	1882	35,567	23,126 18
1883	32,802	26,161 76	1883	68	36 00	1883	36,175	25,581 70
1884	36,803	27,097 73	1884	218	35 00	1884	43,026	27,794 97
1885	37,651	26,832 80	1885	445	11 75	1885	44,822	25,937 30
1886	38,040	27,739 39	1886	469	22 91	1886	47,009	34,696 80
1887	40,054	37,731 11	1887	609	23 20	1887	48,215	34,106 14
1888	41,731	38,672 29	1888	.....	.....	1888	49,207	35,449 17

CENTRAL TENNESSEE.					
Members.	Amount.	Average.			
1879	4,613	260 31			
1880	5,070	273 30			
1881	4,725	707 67			
1882	4,828	.....		
1883	4,575	403 89			
1884	4,668	365 00			

CENTRAL TENNESSEE—Con.

	Members.	Amount.	Average.
1885	4,946	\$33 29	\$0 06.8
1886	5,138	347 42	0 06.7
1887	5,275	427 67	0 08.3
1888	5,245	457 75	0 08.7

CHICAGO GERMAN.

1879	5,262	3,448 84	0 65.5
1880	5,389	3,447 95	0 62.8
1881	5,431	3,685 66	0 67.3
1882	5,687	4,002 58	0 70.8
1883	5,795	3,730 97	0 64.5
1884	7,219	4,192 00	0 58.1
1885	7,219	3,429 00	0 47.5
1886	7,516	3,568 00	0 47.4
1887	7,630	3,783 00	0 50.3
1888	7,590	3,962 00	0 52.6

CINCINNATI.

1879	35,496	14,743 05	0 41.5
1880	35,690	13,447 64	0 37.6
1881	35,649	16,488 69	0 46.2
1882	36,391	17,493 27	0 49.3
1883	36,418	18,702 93	0 51.3
1884	39,840	18,710 87	0 46.9
1885	38,838	20,175 90	0 51.9
1886	48,503	21,823 50	0 50.1
1887	44,557	27,321 58	0 62.8
1888	45,465	25,588 26	0 55.6

COLORADO.

1879	2,623	1,584 90	0 60.4
1880	2,953	1,988 61	0 63.9
1881	3,253	2,366 80	0 72.1
1882	3,614	2,471 47	0 68.6
1883	3,767	2,532 23	0 60.8
1884	4,182	2,174 83	0 52.0
1885	4,193	2,272 06	0 56.6
1886	5,190	3,336 33	0 65.1
1887	5,902	4,992 70	0 76.9
1888	6,654	4,939 77	0 74.5

COLUMBIA RIVER.

1879	1,993	1,575 52	0 79.4
1880	2,169	870 10	0 40.1
1881	2,517	883 25	0 31.1
1882	2,750	960 65	0 35.0
1883	2,732	1,101 35	0 40.3
1884	2,713	583 07	0 21.4
1885	2,965	1,008 59	0 34.0
1886	3,219	1,194 50	0 36.8
1887	3,416	1,809 15	0 55.8
1888	3,651	1,244 50	0 34.0

DAKOTA.

1881	1,175	.....	.....
1882	1,433	228 35	0 20.1
1883	2,477	257 54	0 14.4
1884	4,101	512 45	0 12.4
1885	4,166	1,449 69	0 34.8
1886	6,597	2,072 31	0 31.1
1887	8,218	2,411 55	0 36.5
1888	9,080	3,237 94	0 35.6

DELAWARE.

1879	13,112	471 53	0 03.5
1880	13,986	900 00	0 06.4
1881	13,315	966 69	0 07.2
1882	13,626	720 56	0 05.3
1883	14,108	1,265 78	0 09.1
1884	15,373	1,195 44	0 07.6
1885	16,583	1,668 00	0 10.0
1886	16,739	1,810 09	0 10.8
1887	16,484	2,125 78	0 12.8
1888	16,564	2,461 19	0 14.9

DENMARK.

1879	626	396 37	0 63.3
1880	.....	401 74	.....
1881	607	396 37	0 65.0
1882	669	428 80	0 64.2
1883	724	500 89	0 69.3
1884	1,029	541 25	0 52.6
1885	1,139	883 54	0 77.5
1886	1,243	414 24	0 33.3

DENMARK—Continued.

	Members.	Amount.	Average.
1887	1,496	\$343 48	\$0 56.3
1888	1,575	751 12	0 48.7

DES MOINES.

1879	22,493	4,655 49	0 25.6
1880	21,148	5,783 09	0 20.9
1881	22,433	7,325 79	0 27.3
1882	22,063	8,569 54	0 33.1
1883	23,845	7,310 05	0 30.8
1884	25,676	11,535 00	0 23.6
1885	26,055	11,543 35	0 24.4
1886	29,070	12,935 10	0 44.4
1887	31,231	19,160 16	0 55.9
1888	31,193	17,783 28	0 56.9

DETROIT.

1879	25,436	7,021 71	0 27.6
1880	24,598	6,526 91	0 26.5
1881	24,651	8,657 69	0 35.2
1882	25,472	9,945 99	0 39.0
1883	26,217	10,180 93	0 38.8
1884	29,138	9,212 40	0 31.6
1885	29,120	11,155 86	0 39.3
1886	32,724	10,892 37	0 33.2
1887	34,124	12,831 00	0 38.2
1888	36,095	13,949 13	0 38.7

EAST GERMAN.

1879	3,205	2,760 07	0 86.1
1880	3,336	3,324 89	0 99.6
1881	3,454	3,491 39	0 101.0
1882	3,501	4,368 12	0 124.7
1883	3,693	4,974 98	0 132.0
1884	4,470	5,036 35	0 112.6
1885	4,630	5,312 00	0 114.7
1886	4,640	6,161 50	0 132.7
1887	4,419	6,771 00	0 142.6
1888	4,931	7,184 00	0 145.7

EAST MAINE.

1879	9,495	1,697 90	0 17.8
1880	9,616	1,404 35	0 16.6
1881	9,309	1,749 95	0 18.7
1882	9,126	2,834 95	0 31.0
1883	8,980	1,710 22	0 19.1
1884	11,214	1,389 00	0 12.3
1885	11,180	1,501 55	0 13.4
1886	11,205	2,080 45	0 18.5
1887	11,183	2,521 26	0 22.1
1888	11,537	2,535 40	0 22.0

EAST OHIO.

1879	42,322	12,858 75	0 30.3
1880	42,350	12,374 90	0 29.2
1881	42,473	14,481 37	0 34.1
1882	44,261	16,893 83	0 38.1
1883	42,956	16,749 82	0 39.0
1884	47,453	17,176 00	0 35.9
1885	47,555	18,473 56	0 38.8
1886	52,453	19,603 15	0 34.7
1887	53,442	21,814 23	0 41.6
1888	54,799	22,120 14	0 40.3

EAST TENNESSEE.

1880	2,491	.....	.....
1881	2,728	151 80	0 05.5
1882	2,422	132 84	0 05.4
1883	1,928	131 38	0 05.8
1884	2,625	114 00	0 04.3
1885	2,625	131 00	0 05.0
1886	1,720	194 00	0 11.5
1887	3,096	87 00	0 01.2
1888	4,660	426 00	0 09.1

ERIE.

1879	28,206	7,147 36	0 25.2
1880	28,320	6,966 82	0 24.8
1881	28,801	8,022 86	0 27.8
1882	28,707	8,668 16	0 30.2
1883	29,022	9,074 87	0 31.2
1884	31,137	8,630 00	0 27.7
1885	31,658	10,220 05	0 32.3
1886	32,711	10,698 97	0 32.6
1887	34,101	13,702 24	0 41.8
1888	31,910	14,051 71	0 40.2

FLORIDA.

	Members.	Amount.	Average.
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1879	2,356	\$299 25	\$0 12.1
1880	2,448	525 07	0 21.4
1881	2,547	396 77	0 15.5
1882	2,697	580 99	0 22.0
1883	2,635	874 91	0 18.9
1884	3,079	496 66	0 16.1
1885	3,444	553 00	0 15.2
1886	3,969	1,046 93	0 26.3
1887	3,849	481 18	0 12.5
1888	3,983	525 75	0 13.2

FOOCHOW.

1879	1,384	260 00	0 18.7
1880	1,468	81 16	0 05.5
1881	1,468	182 52	0 12.4
1882	1,640	172 50	0 10.8
1883	1,669	150 66	0 09.0
1884	2,719	176 75	0 05.7
1885	2,804	100 64	0 03.7
1886	3,050	132 02	0 04.3
1887	3,411	217 39	0 07.1
1888	3,433	271 00	0 07.8

GENESSEE.

1879	30,552	11,072 04	0 36.2
1880	23,380	8,581 97	0 36.7
1881	24,063	9,826 17	0 40.8
1882	24,581	11,794 98	0 47.9
1883	25,022	11,532 89	0 46.1
1884	27,327	10,988 00	0 40.2
1885	27,555	11,251 89	0 41.1
1886	29,638	13,295 18	0 45.0
1887	30,555	17,781 90	0 50.2
1888	32,607	18,516 46	0 57.0

GEORGIA.

1879	2,514	127 30	0 05.6
1880	2,677	167 02	0 06.2
1881	2,749	186 92	0 06.7
1882	2,921	265 81	0 09.7
1883	2,791	266 45	0 09.5
1884	3,030	168 12	0 05.4
1885	3,262	160 03	0 04.9
1886	3,600	179 55	0 04.9
1887	3,766	189 40	0 05.2
1888	3,766	171 40	0 04.3

GERMANY.

1879	9,191	1,392 69	0 15.1
1880	9,444	1,394 40	0 13.7
1881	9,717	1,300 90	0 13.2
1882	9,760	1,185 40	0 12.1
1883	10,058	1,392 00	0 13.2
1884	12,864	1,447 00	0 09.9
1885	13,378	1,460 28	0 10.9
1886	14,167	1,794 21	0 12.6
1887	9,225	1,188 45	0 12.7
1888	9,499	1,888 20	0 12.5

HOLSTON.

1879	22,594	1,559 09	0 06.9
1880	18,242	.....	.....
1881	17,876	1,450 50	0 08.1
1882	17,888	664 65	0 03.7
1883	17,906	85 42	0 02.3
1884	20,532	890 00	0 28.2
1885	20,508	768 15	0 03.7
1886	21,122	934 79	0 04.4
1887	22,597	1,128 67	0 05.3
1888	22,343	1,624 35	0 06.7

IDAHO.

1884	698	223 50	0 32.0
1885	773	272 50	0 35.2
1886	952	325 00	0 34.1
1887	950	590 94	0 62.0
1888	.....	.....	.....

ILLINOIS.

1879	37,798	13,092 95	0 34.6
1880	37,736	14,580 87	0 38.0
1881	36,344	16,994 35	0 30.0
1882	36,217	17,016 13	0 46.9
1883	37,607	17,027 26	0 45.2
1884	42,021	16,511 00	0 39.3

ILLINOIS—Continued.				LEXINGTON—Continued.				MISSISSIPPI—Continued.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1885	42,641	\$17,357 94	\$0 40.5	1887	9,168	\$ 426 09	\$0 04.6	1887	28,551	\$764 70	\$0 02.6
1886	46,658	24,396 51	0 50.1	1888	10,293	445 47	0 04.2	1888	80,952	672 69	0 02.1
1887	48,100	27,758 46	0 59.3								
1888	49,184	25,252 80	0 51.3								
INDIANA.				LITTLE ROCK.				MISSOURI.			
1879	30,532	6,102 85	0 19.9	1879	1,443	102 20	0 07.0	1879	16,020	1,304 43	0 08.1
1880	30,162	6,365 05	0 21.1	1880	1,362	189 50	0 13.9	1880	16,734	1,613 93	0 09.6
1881	29,470	6,772 22	0 22.9	1881	1,528	163 70	0 10.7	1881	17,595	1,805 77	0 10.2
1882	29,892	7,001 68	0 23.4	1882	1,919	86 60	0 04.5	1882	16,629	2,169 15	0 13.0
1883	29,888	6,886 19	0 23.0	1883	2,420	198 65	0 08.2	1883	17,932	2,178 56	0 12.6
1884	32,831	6,319 11	0 19.2	1884	2,896	116 84	0 04.0	1884	18,822	2,287 57	0 12.9
1885	32,831	6,189 60	0 18.8	1885	2,613	102 00	0 03.9	1885	18,684	2,287 39	0 12.3
1886	35,861	7,580 82	0 21.1	1886	2,624	191 90	0 07.3	1886	21,293	3,433 70	0 15.7
1887	38,213	7,565 75	0 21.0	1887	3,186	243 75	0 07.9	1887	19,680	3,243 10	0 16.4
1888	38,347	6,742 73	0 17.5	1888	3,473	269 60	0 07.1	1888	20,066	3,209 88	0 16.0
IOWA.				LOUISIANA.				MONTANA.			
1879	19,561	5,611 03	0 28.6	1879	8,824	488 80	0 05.5	1879	327	136 00	0 41.6
1880	18,423	6,027 35	0 32.7	1880	9,545	634 55	0 07.2	1880	293	...	...
1881	18,573	7,120 54	0 37.7	1881	9,038	327 90	0 03.6	1881	343	127 75	0 37.2
1882	18,425	6,579 22	0 35.6	1882	9,038	582 80	0 06.5	1882	442	176 71	0 39.9
1883	18,133	6,702 74	0 37.0	1883	10,131	662 45	0 06.5	1883	529	302 04	0 57.0
1884	19,611	6,737 02	0 34.3	1884	12,529	620 70	0 05.0	1884	800	430 17	0 53.7
1885	19,837	7,161 04	0 36.1	1885	11,533	404 00	0 03.5	1885	790	347 00	0 44.0
1886	20,614	8,427 65	0 40.8	1886	12,003	690 00	0 05.7	1886	1,221	653 00	0 53.4
1887	21,164	10,250 80	0 49.5	1887	13,140	626 12	0 04.7	1887	1,239	1,403 75	1 14.9
1888	21,226	9,193 00	0 43.1	1888	13,425	714 10	0 05.3	1888	1,358	1,132 03	0 83.3
ITALY.				MAINE.				NEBRASKA.			
1881	720	...	...	1879	11,624	2,593 24	0 22.3	1879	9,983	1,370 09	0 13.7
1882	720	...	...	1880	11,537	2,306 59	0 19.9	1880	9,511	1,256 94	0 13.2
1883	833	...	...	1881	10,421	2,882 37	0 27.6	1881	10,047	1,680 96	0 16.5
1884	1,104	...	...	1882	10,657	2,558 42	0 24.0	1882	8,576	1,570 60	0 18.3
1885	1,065	...	...	1883	10,862	3,505 96	0 32.3	1883	9,165	1,964 20	0 21.7
1886	1,113	...	...	1884	12,049	3,347 42	0 27.7	1884	11,119	2,158 04	0 19.4
1887	1,043	70 00	0 06.7	1885	12,798	3,126 15	0 24.4	1885	11,178	3,106 63	0 27.8
1888	1,159	124 86	0 10.7	1886	12,726	3,225 71	0 30.0	1886	13,448	3,359 56	0 28.6
				1887	12,825	4,382 58	0 34.1	1887	15,627	4,624 63	0 34.3
				1888	13,746	4,764 93	0 34.6	1888	16,739	4,219 13	0 27.5
JAPAN.				MEXICO.				NEVADA.			
1879	477	100 00	0 20.9	1879	241	200 00	0 83.0	1879	710	225 35	0 31.7
1880	478	100 00	0 20.9	1880	337	201 96	0 69.9	1880	858	221 25	0 25.7
1881	507	...	...	1881	338	166 48	0 49.4	1881	745	253 45	0 34.0
1882	515	75 96	...	1882	356	24 33	0 07.0	1882	703	379 60	0 54.0
1883	703	108 00	0 15.2	1883	339	210 73	0 52.8	1883	651	364 41	0 56.0
1884	1,148	414 10	0 36.1	1884	1,234	226 70	0 18.4	1884	697	274 05	0 39.3
1885	1,148	...	...	1885	1,299	198 77	0 15.3	1885	707	306 00	0 43.3
1886	2,204	3 20	0 00.1	1886	1,461	806 00	0 55.1	1886	800	456 65	0 57.0
1887	2,494	10 05	0 00.4	1887	1,294	10 00	0 00.7	1887	850	599 57	0 74.9
1888	2,494	149 55	0 06.1	1888	1,735	418 78	0 29.9	1888	793	580 15	0 73.1
KANSAS.				MICHIGAN.				NEWARK.			
1879	12,455	1,827 93	0 14.6	1879	28,849	6,199 07	0 21.4	1879	35,494	14,198 40	0 40.0
1880	15,511	1,837 39	0 11.8	1880	28,879	7,896 58	0 27.3	1880	34,499	14,268 80	0 41.4
1881	17,126	2,093 84	0 12.3	1881	29,171	7,908 74	0 27.1	1881	34,932	15,223 43	0 43.5
1882	17,322	2,447 06	0 14.1	1882	29,366	9,200 02	0 31.0	1882	35,095	17,630 41	0 50.3
1883	12,607	2,568 34	0 20.3	1883	28,780	9,366 70	0 32.5	1883	35,022	19,615 09	0 56.0
1884	15,314	3,184 82	0 20.7	1884	33,287	10,944 00	0 32.9	1884	38,444	22,362 00	0 58.0
1885	16,230	2,917 42	0 18.0	1885	33,350	9,130 49	0 27.4	1885	38,334	23,817 81	0 62.1
1886	18,758	5,130 74	0 27.3	1886	36,425	10,659 84	0 29.2	1886	38,923	31,126 88	0 79.9
1887	19,763	5,526 42	0 27.9	1887	38,613	12,226 96	0 33.5	1887	39,269	32,651 12	0 83.1
1888	20,450	6,177 83	0 30.2	1888	39,694	12,481 87	0 31.4	1888	39,584	34,380 93	0 86.6
KENTUCKY.				MINNESOTA.				NEW ENGLAND.			
1879	16,074	1,857 99	0 11.5	1879	14,257	4,226 05	0 29.6	1879	27,968	12,156 85	0 43.4
1880	17,002	2,333 42	0 16.6	1880	13,211	3,694 75	0 27.9	1880	28,286	13,144 75	0 46.4
1881	16,213	2,116 19	0 13.0	1881	13,195	4,399 53	0 32.2	1881	29,129	12,717 00	0 43.6
1882	18,154	2,080 62	0 11.5	1882	13,809	5,379 85	0 38.8	1882	29,300	14,072 43	0 48.0
1883	15,508	2,255 04	0 14.5	1883	14,553	5,292 73	0 36.3	1883	29,781	15,457 16	0 51.8
1884	19,469	2,095 34	0 10.7	1884	14,564	4,778 11	0 32.8	1884	34,312	16,026 06	0 46.7
1885	19,178	2,216 63	0 11.5	1885	14,949	11,586 93	0 77.5	1885	34,876	15,352 13	0 44.0
1886	20,574	2,568 02	0 12.4	1886	17,391	15,094 01	0 86.2	1886	35,839	30,387 63	0 86.6
1887	21,109	2,945 41	0 14.3	1887	19,116	12,965 15	0 74.1	1887	36,677	29,927 04	0 82.5
1888	21,365	3,056 15	0 14.2	1888	20,145	11,863 87	0 59.3	1888	37,535	22,262 24	0 59.2
LEXINGTON.				MISSISSIPPI.				NEW ENGLAND SOUTHERN.			
1879	5,826	164 63	0 02.8	1879	26,101	128 10	0 00.4	1879	20,407	7,508 86	0 36.8
1880	6,109	230 56	0 03.7	1880	22,029	327 65	0 01.4	1880	20,880	7,515 10	0 35.5
1881	6,202	343 35	0 05.5	1881	21,491	199 05	0 00.9	1881	20,678	8,580 18	0 41.4
1882	6,440	321 67	0 04.9	1882	21,082	279 70	0 01.2	1882	20,625	8,943 43	0 43.3
1883	7,024	377 81	0 05.3	1883	22,867	233 45	0 01.0	1883	20,913	9,099 66	0 43.5
1884	8,808	350 87	0 04.0	1884	26,267	253 10	0 00.9	1884	23,888	9,228 00	0 39.7
1885	8,925	402 32	0 04.5	1885	27,372	289 19	0 01.1	1885	23,859	9,500 95	0 39.8
1886	9,486	429 25	0 04.5	1886	27,162	484 90	0 01.7	1886	23,929	10,557 16	0 44.1

NEW ENG. SOUTHERN—Con.

	Members.	Amount.	Average.
1887	24,232	\$11,036 08	\$0 45.5
1888	25,034	11,330 45	0 45.2

NEW HAMPSHIRE.

1879	13,001	3,851 88	0 29.6
1880	12,673	3,532 87	0 27.8
1881	12,163	3,320 33	0 27.4
1882	12,097	4,452 73	0 37.6
1883	12,083	4,410 76	0 36.5
1884	13,883	4,820 59	0 34.8
1885	14,002	4,657 76	0 33.3
1886	14,272	6,224 16	0 43.5
1887	14,298	7,456 17	0 52.1
1888	14,482	7,660 31	0 52.9

NEW JERSEY.

1879	33,714	14,384 85	0 42.6
1880	34,290	15,335 60	0 45.3
1881	34,918	15,360 91	0 46.5
1882	34,851	18,240 33	0 52.3
1883	34,810	20,623 84	0 59.5
1884	39,732	21,613 22	0 54.8
1885	41,394	22,700 27	0 55.1
1886	43,319	27,003 22	0 62.3
1887	43,666	27,179 85	0 62.2
1888	44,748	28,381 34	0 63.9

NEW MEXICO.

1879	261	100 00	0 38.3
1880	272	150 00	0 55.1
1881	335	150 00	0 44.7
1882	474	180 00	0 38.0
1883	454	213 00	0 44.0
1884	608	192 00	0 31.4
1885	610	237 00	0 38.9
1886	219	337 00	0 107.0
1887	226	295 00	0 102.6
1888	88	88 70	0 100.7

NEW MEXICO SPANISH.

1886	815	...	...
1887	1,115	200 00	0 24.5
1888	...	...	...

NEW YORK.

1879	43,698	28,232 22	0 65.2
1880	44,475	28,048 12	0 63.0
1881	44,199	32,029 83	0 72.9
1882	43,084	32,659 50	0 75.7
1883	44,539	31,648 68	0 73.7
1884	49,080	35,123 20	0 73.5
1885	49,502	35,123 13	0 70.9
1886	50,520	42,814 01	0 84.4
1887	50,777	42,739 81	0 82.2
1888	51,570	42,463 14	0 82.3

NEW YORK EAST.

1879	40,503	24,063 22	0 59.4
1880	41,074	27,051 70	0 65.8
1881	41,561	31,616 05	0 76.0
1882	42,096	32,518 21	0 76.2
1883	42,832	31,865 99	0 72.6
1884	49,640	34,366 36	0 69.2
1885	50,299	33,314 85	0 66.2
1886	51,114	40,213 25	0 78.6
1887	52,236	44,586 24	0 85.3
1888	54,039	44,368 61	0 82.0

NORTH CAROLINA.

1879	8,762	109 62	0 01.2
1880	6,149	116 01	0 01.8
1881	6,384	184 96	0 02.9
1882	6,547	96 36	0 01.5
1883	6,659	178 52	0 02.6
1884	8,439	164 49	0 01.9
1885	8,563	95 00	0 01.1
1886	8,424	540 75	0 06.4
1887	8,948	348 00	0 04.1
1888	9,024	412 00	0 04.5

NORTH CHINA.

	Members.	Amount.	Average.
1879	126	\$60 00	\$0 39.8
1880	162	47 31	0 29.2
1881	210	...	...
1882	286	99 12	0 42.0
1883	247	62 72	0 25.4
1884	501	277 53	0 49.4
1885	453	21 65	0 55.5
1886	581	394 40	0 67.8
1887	229	384 85	0 66.2
1888	1,028	486 34	0 47.3

NORTH DAKOTA.

1884	1,813	457 35	0 25.2
1885	1,823	1,085 45	0 56.8
1886	2,809	1,391 51	0 49.5
1887	2,928	2,187 55	0 77.8
1888	3,681	2,260 89	0 62.2

NORTHERN GERMAN.

1887	4,441	2,363 24	0 52.2
1888	4,693	1,945 00	0 41.4

NORTH NEBRASKA.

1882	2,320	490 35	0 21.1
1883	2,395	513 31	0 21.4
1884	3,377	583 40	0 17.8
1885	3,276	1,015 27	0 31.0
1886	5,229	1,573 61	0 26.5
1887	6,945	2,424 36	0 40.8
1888	7,401	2,426 25	0 32.7

NORTHERN NEW YORK.

1879	24,616	8,436 92	0 34.2
1880	24,478	8,833 83	0 36.0
1881	24,887	9,238 76	0 37.3
1882	24,187	9,986 15	0 41.2
1883	23,920	10,289 61	0 43.0
1884	25,819	8,902 03	0 34.4
1885	25,719	9,263 87	0 35.0
1886	26,786	11,422 18	0 43.3
1887	27,407	15,429 41	0 56.2
1888	27,656	13,110 62	0 47.4

NORTH INDIA.

1879	1,468	197 17	0 13.0
1880	1,532	172 55	0 11.2
1881	1,916	248 24	0 14.9
1882	1,686	240 00	0 12.5
1883	2,091	324 13	0 15.5
1884	4,400	337 32	0 07.6
1885	4,573	218 55	0 04.8
1886	5,278	438 00	0 08.6
1887	5,278	756 55	0 11.2
1888	6,196	456 71	0 07.4

NORTH INDIANA.

1879	27,584	5,745 38	0 20.8
1880	29,808	6,263 90	0 21.0
1881	27,681	6,808 86	0 24.5
1882	28,131	8,102 32	0 21.7
1883	29,906	8,045 83	0 27.8
1884	35,133	7,748 89	0 22.0
1885	37,353	6,568 83	0 17.6
1886	40,562	9,352 01	0 23.0
1887	42,416	9,619 00	0 22.6
1888	42,976	11,591 55	0 27.0

NORTH OHIO.

1879	23,449	8,314 86	0 35.4
1880	23,178	8,579 18	0 37.0
1881	23,607	8,879 66	0 33.3
1882	23,343	9,121 82	0 39.0
1883	23,268	8,433 32	0 36.2
1884	25,707	8,029 59	0 32.4
1885	26,002	9,212 96	0 35.4
1886	28,434	9,291 36	0 32.6
1887	28,763	11,902 94	0 41.8
1888	29,332	10,322 33	0 35.5

NORTH-WEST GERMAN.

	Members.	Amount.	Average.
1879	5,529	\$4,608 96	\$0 85.0
1880	...	2,755 68	...
1881	5,512	3,249 29	0 58.9
1882	5,722	3,450 14	0 60.2
1883	5,968	3,438 95	0 57.6
1884	7,780	4,210 00	0 54.1
1885	7,781	4,319 98	0 55.6
1886	8,626	4,608 55	0 53.4
1887	1,898	2,416 55	0 42.5
1888	...	...	...

NORTH-WEST INDIANA.

1879	23,264	4,808 51	0 20.6
1880	23,327	5,044 33	0 21.6
1881	23,374	5,124 01	0 21.9
1882	23,588	6,109 00	0 26.2
1883	23,903	6,018 64	0 25.2
1884	25,045	5,637 41	0 21.9
1885	23,669	5,967 27	0 23.3
1886	27,060	7,572 32	0 28.3
1887	29,022	9,011 40	0 33.2
1888	30,290	9,276 17	0 30.6

NORTH-WEST IOWA.

1879	6,184	947 32	0 12.6
1880	5,802	779 53	0 13.3
1881	4,495	1,066 60	0 23.8
1882	6,018	1,265 46	0 20.8
1883	6,692	2,031 35	0 30.1
1884	7,972	1,914 40	0 23.3
1885	8,048	2,922 61	0 36.0
1886	10,724	3,408 61	0 34.2
1887	12,261	4,629 74	0 43.1
1888	13,597	5,540 39	0 40.7

NORTH-WEST KANSAS.

1883	5,991	591 84	0 09.8
1884	6,797	976 76	0 14.4
1885	7,514	1,092 00	0 14.5
1886	8,995	2,168 64	0 21.1
1887	11,951	2,008 08	0 18.4
1888	13,479	2,059 25	0 15.3

NORTH-WEST SWEDISH.

1879	4,180	1,881 25	0 47.4
1880	4,571	1,948 89	0 43.7
1881	4,930	2,118 30	0 43.2
1882	5,086	2,573 79	0 50.6
1883	5,586	3,004 77	0 53.8
1884	6,345	2,959 00	0 46.6
1885	6,345	3,759 90	0 59.9
1886	6,979	4,170 17	0 59.7
1887	7,484	4,551 17	0 65.2
1888	7,971	4,941 80	0 63.0

NORWAY.

1879	2,823	564 67	0 20.0
1880	2,658	382 17	0 13.3
1881	2,782	555 20	0 19.4
1882	2,892	643 82	0 22.2
1883	3,004	839 07	0 27.7
1884	3,868	777 00	0 20.0
1885	4,072	809 09	0 19.9
1886	4,396	983 00	0 22.3
1887	4,444	1,037 42	0 23.3
1888	...	1,106 65	0 24.9

NORWEGIAN AND DANISH.

1880	2,236	1,202 09	0 51.4
1881	2,321	1,559 96	0 80.1
1882	2,357	1,850 00	0 78.4
1883	2,522	1,928 06	0 76.4
1884	3,102	1,874 37	0 60.4
1885	3,176	2,046 25	0 64.6
1886	3,594	2,283 60	0 63.5
1887	3,706	2,418 64	0 67.2
1888	3,741	2,453 61	0 65.8

OHIO.

1879	42,005	14,218 22	0 33.8
1880	41,933	14,103 76	0 33.6
1881	42,710	15,881 77	0 37.1
1882	44,123	16,758 74	0 37.1
1883	43,571	17,201 00	0 39.5

OHIO—Continued.				SAINT LOUIS GERMAN.				SOUTHERN ILLINOIS.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1884	47,169	\$13,292 00	\$0 28.3	1879	7,564	\$4,544 30	\$0 60.0	1879	23,771	\$3,086 33	\$0 91.4
1885	47,161	13,257 54	0 28.4	1880	7,908	4,597 45	0 58.1	1880	24,616	3,881 91	0 23.8
1886	53,330	18,902 26	0 35.4	1881	7,982	5,392 56	0 67.5	1881	23,426	6,497 61	0 22.8
1887	51,762	22,577 38	0 42.3	1882	8,384	5,327 35	0 63.5	1882	24,665	7,261 50	0 29.4
1888	56,654	21,279 60	0 37.3	1883	8,516	5,323 55	0 62.5	1883	24,447	7,341 85	0 30.0
OREGON.				1884	9,655	4,923 75	0 51.0	1884	28,750	7,619 00	0 26.0
1879	4,013	918 58	0 22.8	1885	9,545	4,734 92	0 49.6	1885	28,753	8,028 75	0 27.9
1880	3,966	602 50	0 15.1	1886	9,840	4,972 07	0 50.5	1886	28,965	7,956 40	0 27.4
1881	4,048	774 30	0 19.1	1887	9,971	5,419 75	0 55.0	1887	29,074	8,511 74	0 29.3
1882	4,345	939 50	0 21.4	1888	10,061	5,620 40	0 55.8	1888	28,675	6,941 25	0 24.2
1883	4,436	2,616 75	0 58.7	SAVANNAH.				SOUTH INDIA.			
1884	4,178	1,107 70	0 26.5	1879	9,935	311 55	0 03.1	1879	1,439	363 66	0 25.2
1885	4,178	1,175 50	0 28.1	1880	11,092	294 53	0 02.6	1880	1,563	333 66	0 26.6
1886	5,754	1,866 64	0 32.4	1881	11,133	478 50	0 04.3	1881	1,253	.....	.....
1887	5,599	2,963 07	0 51.4	1882	10,699	366 40	0 03.4	1882	1,253	.....	.....
1888	6,098	2,534 60	0 46.4	1883	12,080	390 68	0 01.2	1883	1,202	1,753 17	1 11.6
PHILADELPHIA.				1884	15,146	434 00	0 02.8	1884	1,912	2,252 80	1 17.8
1879	41,010	34,125 70	0 83.1	1885	15,066	399 50	0 02.7	1885	1,912	.....	.....
1880	43,816	38,010 17	0 86.7	1886	16,293	639 27	0 03.9	1886	1,983	.....	.....
1881	41,521	46,240 00	1 09.3	1887	16,371	718 56	0 04.4	1887	2,045	.....	.....
1882	43,733	46,500 00	1 06.2	1888	16,026	902 55	0 05.6	1888	....	280 00	0 49.3
1883	41,529	43,000 00	1 10.0	SOUTH AMERICA.				SOUTH KANSAS.			
1884	51,639	51,993 04	1 00.7	1881	224	.....	.....	1879	15,686	1,794 37	0 11.4
1885	55,932	51,900 00	0 92.0	1882	224	.....	.....	1880	17,138	1,980 74	0 11.5
1886	55,980	61,709 50	1 10.2	1883	315	.....	.....	1881	16,855	2,260 96	0 13.4
1887	57,196	62,340 00	1 09.0	1884	757	301 00	0 39.7	1882	16,796	2,768 00	0 16.3
1888	59,708	59,000 00	0 94.3	1885	769	310 50	0 40.4	1883	11,594	1,891 13	0 15.8
PITTSBURG.				1886	898	460 35	0 51.2	1884	14,262	2,228 40	0 15.9
1879	32,242	10,210 13	0 31.7	1887	.....	.....	.....	1885	16,332	2,260 85	0 13.8
1880	32,058	10,671 35	0 33.2	1888	.....	.....	.....	1886	19,613	3,771 90	0 19.2
1881	32,246	11,679 46	0 36.1	SOUTH CAROLINA.				1887	19,976	3,748 00	0 18.4
1882	32,586	12,275 07	0 38.0	1879	26,026	1,924 98	0 07.3	1888	21,723	4,986 05	0 22.9
1883	33,170	13,946 13	0 42.0	1880	27,044	2,337 24	0 08.6	SOUTH-WEST KANSAS.			
1884	34,554	11,761 00	0 34.0	1881	28,939	2,288 01	0 07.9	1883	7,029	1,559 63	0 22.1
1885	34,554	13,418 10	0 38.8	1882	31,083	2,470 23	0 07.8	1884	9,345	1,641 00	0 17.5
1886	37,814	14,738 95	0 37.5	1883	30,126	3,283 33	0 10.9	1885	10,516	2,218 87	0 20.5
1887	39,441	19,310 82	0 50.3	1884	38,805	3,349 23	0 08.6	1886	14,154	3,390 04	0 28.1
1888	42,435	19,177 73	0 45.2	1885	38,733	2,551 69	0 06.6	1887	18,083	4,869 50	0 26.9
PUGET SOUND.				1886	38,163	1,967 58	0 05.1	1888	21,856	4,620 78	0 21.1
1884	1,350	357 65	0 26.5	1887	45,391	2,427 07	0 06.2	SWEDEN.			
1885	1,350	639 50	0 47.4	1888	43,460	3,182 21	0 07.3	1879	5,336	1,641 68	0 29.6
1886	2,265	956 00	0 42.2	SOUTH-EAST INDIANA.				1880	5,989	1,649 28	0 26.6
1887	2,397	1,554 50	0 64.6	1879	25,483	4,606 99	0 18.0	1881	6,300	1,960 22	0 31.9
1888	2,750	1,746 50	0 63.5	1880	24,724	4,728 54	0 19.0	1882	6,825	2,284 65	0 33.5
ROCK RIVER.				1881	24,090	4,902 31	0 16.8	1883	7,572	3,126 79	0 41.3
1879	25,381	11,995 84	0 47.2	1882	25,018	4,986 98	0 19.8	1884	11,959	2,900 77	0 24.2
1880	25,243	12,161 23	0 48.1	1883	25,333	5,312 35	0 20.9	1885	12,746	3,083 54	0 24.2
1881	24,146	15,003 92	0 63.7	1884	26,794	3,712 10	0 13.8	1886	13,897	3,018 25	0 21.8
1882	24,396	21,099 17	0 86.4	1885	27,117	4,781 23	0 17.5	1887	15,178	3,715 04	0 24.4
1883	24,235	20,462 71	0 84.0	1886	31,446	5,894 67	0 18.6	1888	15,915	3,513 91	0 22.1
1884	22,394	19,631 52	0 89.1	1887	32,594	6,815 40	0 21.6	SWITZERLAND.			
1885	28,438	24,101 51	0 84.7	1888	33,664	7,369 95	0 21.5	1887	5,631	545 08	0 09.6
1886	30,194	24,954 39	0 82.6	SOUTHERN CALIFORNIA.				1888	5,752	565 70	0 09.6
1887	33,789	26,054 55	0 86.3	1879	1,674	296 85	0 17.7	TENNESSEE.			
1888	35,144	26,133 85	0 74.3	1880	1,630	444 23	0 27.2	1879	6,921	307 04	0 04.4
ST. JOHN'S RIVER.				1881	1,735	649 90	0 37.4	1880	5,673	403 37	0 07.1
1887	792	463 15	0 58.4	1882	2,026	1,020 00	0 50.3	1881	6,684	413 18	0 06.2
1888	886	644 04	0 72.6	1883	2,272	2,385 80	1 05.0	1882	6,914	414 49	0 05.9
SAINT LOUIS.				1884	3,124	1,392 00	0 44.5	1883	6,788	557 35	0 08.2
1879	13,220	2,352 23	0 17.8	1885	3,160	2,263 75	0 71.6	1884	7,703	404 22	0 05.0
1880	14,171	2,490 73	0 17.5	1886	4,511	2,746 50	0 63.7	1885	7,733	472 66	0 06.1
1881	9,300	3,484 67	0 37.4	1887	5,778	4,205 28	0 97.5	1886	8,647	477 67	0 05.5
1882	15,508	3,690 36	0 23.8	1888	8,303	7,404 13	0 89.1	1887	9,318	587 35	0 06.7
1883	15,838	3,756 89	0 23.7	SOUTHERN GERMAN.				1888	....	.....	.....
1884	18,476	4,885 93	0 26.4	1879	1,083	1,316 70	1 21.3	1879	7,256	189 05	0 02.6
1885	19,335	4,423 17	0 22.8	1880	1,251	1,205 40	0 96.3	1880	8,799	230 10	0 02.9
1886	20,429	6,878 29	0 33.6	1881	1,251	1,679 95	1 35.7	1881	9,484	533 15	0 05.6
1887	18,949	7,743 51	0 40.8	1882	1,294	1,638 60	1 26.6	1882	8,475	801 30	0 09.2
1888	19,264	8,463 36	0 43.9	1883	1,416	2,055 65	1 45.2	1883	8,972	412 50	0 04.6
SAINT LOUIS.				1884	1,629	1,340 00	0 82.2	1884	11,071	528 00	0 04.7
1879	1,083	1,316 70	1 21.3	1885	1,629	1,246 75	0 76.5	1885	11,448	459 58	0 03.8
1880	1,251	1,205 40	0 96.3	1886	1,708	1,277 00	0 74.7	1886	11,344	735 50	0 06.4
1881	1,251	1,679 95	1 35.7	1887	1,704	1,380 00	0 80.7	1887	11,818	1,067 73	0 09.5
1882	1,294	1,638 60	1 26.6	1888	1,704	1,274 00	0 74.7	1888	11,848	699 05	0 05.9
1883	1,416	2,055 65	1 45.2	TEXAS.							
1884	1,629	1,340 00	0 82.2								
1885	1,629	1,246 75	0 76.5								
1886	1,708	1,277 00	0 74.7								
1887	1,704	1,380 00	0 80.7								
1888	1,704	1,274 00	0 74.7								

TROY.				WASHINGTON.				WEST VIRGINIA.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1879	24,004	\$10,198 51	\$0 29.9	1879	27,113	\$1,769 99	\$0 06.5	1879	29,451	\$2,500 13	\$0 08.5
1880	24,673	10,119 30	0 29.4	1880	26,498	1,973 51	0 07.4	1880	30,892	2,744 32	0 08.8
1881	29,502	11,475 42	0 39.8	1881	26,467	1,071 37	0 03.7	1881	30,477	3,078 76	0 10.3
1882	—	12,422 26	0 41.6	1882	26,287	1,943 80	0 07.2	1882	31,176	3,287 66	0 10.5
1883	31,178	13,143 82	0 42.1	1883	22,637	2,307 21	0 10.6	1883	31,141	3,672 94	0 11.8
1884	38,885	13,247 22	0 39.1	1884	30,233	2,440 40	0 08.1	1884	34,640	3,369 00	0 09.8
1885	39,380	13,444 56	0 34.1	1885	31,835	2,123 80	0 06.7	1885	34,607	3,234 58	0 09.3
1886	40,360	20,115 47	0 49.8	1886	33,718	2,024 70	0 06.0	1886	37,984	3,360 99	0 09.3
1887	41,495	22,111 74	0 53.2	1887	36,180	2,279 50	0 06.2	1887	38,982	4,281 60	0 11.2
1888	42,438	19,397 48	0 45.4	1888	35,432	1,559 00	0 04.4	1888	40,395	4,449 29	0 11.5

UPPER IOWA.				WEST CHINA.				WEST WISCONSIN.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1879	21,101	6,263 02	0 29.6	1879	3,015	1,481 98	0 49.1	1879	11,812	2,668 74	0 22.5
1880	20,690	6,356 69	0 30.7	1880	3,193	1,654 72	0 51.8	1880	11,544	2,547 92	0 22.0
1881	19,892	8,388 78	0 42.2	1881	3,240	2,207 78	0 66.1	1881	11,138	3,156 62	0 28.2
1882	19,494	8,540 48	0 43.7	1882	3,438	2,970 95	0 86.4	1882	10,965	3,236 88	0 29.5
1883	19,042	9,650 49	0 49.9	1883	3,677	3,115 90	0 84.8	1883	10,240	3,463 34	0 33.6
1884	21,529	9,167 00	0 42.6	1884	4,469	2,856 00	0 64.0	1884	11,612	2,950 79	0 25.4
1885	20,667	12,941 17	0 62.6	1885	4,504	3,218 37	0 71.4	1885	11,709	3,645 75	0 31.1
1886	22,868	13,225 10	0 58.0	1886	5,141	3,207 50	0 62.3	1886	12,790	3,710 77	0 29.0
1887	24,270	14,601 95	0 61.8	1887	5,397	3,447 00	0 67.0	1887	13,257	4,279 45	0 33.4
1888	25,027	14,007 63	0 55.9	1888	5,485	3,490 00	0 63.6	1888	14,169	4,775 22	0 33.7

UTAH.				WEST GERMAN.				WILMINGTON.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1879	159	125 75	0 79.0	1879	3,015	1,481 98	0 49.1	1879	25,819	9,204 28	0 36.5
1880	142	138 75	0 97.0	1880	3,193	1,654 72	0 51.8	1880	26,754	10,024 09	0 37.4
1881	142	138 75	0 97.0	1881	3,240	2,207 78	0 66.1	1881	26,429	11,318 70	0 41.6
1882	147	131 95	0 89.7	1882	3,438	2,970 95	0 86.4	1882	25,556	12,895 13	0 50.2
1883	167	137 56	0 82.3	1883	3,677	3,115 90	0 84.8	1883	25,623	13,637 06	0 51.3
1884	802	130 00	0 43.0	1884	4,469	2,856 00	0 64.0	1884	30,435	16,116 04	0 52.5
1885	311	270 00	0 87.0	1885	4,504	3,218 37	0 71.4	1885	31,474	15,196 01	0 48.4
1886	436	324 25	0 88.0	1886	5,141	3,207 50	0 62.3	1886	31,735	17,393 00	0 54.5
1887	473	542 00	1 24.3	1887	5,397	3,447 00	0 67.0	1887	32,930	20,499 77	0 62.2
1888	375	601 35	1 60.3	1888	5,485	3,490 00	0 63.6	1888	33,150	22,691 75	0 68.5

VERMONT.				WEST NEBRASKA.				WISCONSIN.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1879	11,676	2,987 71	0 25.5	1879	....	78 75	0	1879	13,965	5,151 18	0 36.8
1880	11,967	2,880 57	0 24.0	1880	1,605	199 77	0 12.4	1880	12,450	4,174 22	0 33.5
1881	16,024	3,507 38	0 21.8	1881	1,089	212 67	0 13.2	1881	12,186	4,382 56	0 35.2
1882	15,290	5,109 58	0 33.4	1882	2,167	305 50	0 14.1	1882	12,329	5,333 42	0 43.2
1883	15,355	5,042 79	0 32.8	1883	3,097	489 55	0 15.8	1883	12,015	5,556 70	0 45.2
1884	17,417	5,541 37	0 31.8	1884	3,089	648 77	0 21.0	1884	13,893	5,569 17	0 40.7
1885	12,672	3,512 02	0 27.7	1885	4,082	697 56	0 17.0	1885	13,795	7,177 75	0 52.0
1886	12,875	5,245 80	0 40.7	1886	6,430	1,425 82	0 24.9	1886	14,689	7,780 74	0 52.9
1887	13,244	5,389 82	0 40.6	1887	7,535	1,281 00	0 17.1	1887	15,481	7,548 91	0 51.3
1888	13,216	5,481 57	0 41.5	1888	....	....	....	1888	15,748	7,163 34	0 45.1

VIRGINIA.				WEST TEXAS.				WYOMING.			
	Members.	Amount.	Average.		Members.	Amount.	Average.		Members.	Amount.	Average.
1879	5,902	663 45	0 11.2	1879	5,705	853 15	0 06.1	1879	26,935	7,721 49	0 28.6
1880	6,186	560 09	0 09.0	1880	5,793	822 50	0 05.6	1880	27,519	8,406 90	0 30.5
1881	6,124	508 40	0 08.3	1881	5,940	410 59	0 06.9	1881	27,565	9,989 74	0 36.2
1882	6,561	803 28	0 12.2	1882	6,480	347 00	0 05.3	1882	26,305	10,550 73	0 40.1
1883	5,894	784 35	0 07.4	1883	6,626	490 35	0 07.2	1883	27,485	12,443 63	0 45.2
1884	7,602	808 46	0 10.6	1884	7,301	711 00	0 09.3	1884	30,723	13,366 60	0 43.5
1885	7,944	725 31	0 09.1	1885	8,212	736 00	0 08.9	1885	31,657	13,345 19	0 42.1
1886	8,395	734 43	0 08.7	1886	8,936	1,006 70	0 11.2	1886	33,338	13,903 17	0 41.9
1887	8,727	850 64	0 09.7	1887	8,481	1,003 35	0 11.3	1887	36,898	17,436 76	0 47.5
1888	9,056	1,033 38	0 11.4	1888	8,505	715 00	0 08.4	1888	37,197	20,028 00	0 53.8

APPROPRIATIONS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY FOR THE YEAR 1888-89.

NORTH INDIA CONFERENCE.

General work.....	\$29,490
Missionaries, salaries and passage..	13,550
Buildings, rent and repairs.....	4,800
Total.....	\$47,780

SOUTH INDIA CONFERENCE.

General work.....	\$3,035
Missionaries, salaries and passage..	3,000
Repairs, rent, etc.....	1,720
Total.....	\$10,755

BENGAL CONFERENCE.

General work.....	\$3,765
Missionaries, salaries and passage..	3,000
Buildings.....	3,500
Total.....	\$10,275

SINGAPORE MISSION.

General work.....	\$980
Missionaries, salaries and passage..	1,600
Total.....	\$2,580

RECAPITULATION FOR INDIA.

North India Conference.....	\$47,780
South India Conference.....	10,755
Bengal Conference.....	10,275
Singapore Mission.....	2,580
Total for India.....	\$71,390

CHINA.—Foochow.

General work.....	\$8,734
Missionaries.....	4,200
Buildings.....	6,500
Total.....	\$19,234

North China.

General work.....	\$7,180
Missionaries.....	5,500
Buildings.....	1,900
Total.....	\$14,580

Central China.

General work.....	\$2,493
Missionaries.....	3,500
Total.....	\$5,993

Nanking.

General work.....	\$1,327
Missionaries.....	1,200
Total.....	\$2,527

RECAPITULATION FOR CHINA.

Foochow.....	\$19,234
North China.....	14,580
Central China.....	5,993
Nanking.....	2,527
Total for China.....	\$42,334

JAPAN.—Tokyo.

General work.....	\$9,042
Missionaries, salaries and passage..	5,000

Total.....\$13,042

Industrial Home.....3,080

Yokohama.

General work.....	\$1,750
Missionaries, salaries and passage..	2,200
Repairs, etc.....	600

Total.....\$4,550

Hakodati.

General work.....	\$5,693
Missionaries, salaries and passage..	3,500

Total.....\$9,193

Nagasaki.

General work.....	\$5,085
Missionaries, salaries and passage..	3,700
Buildings, etc.....	1,500

Total.....\$10,285

Yonezawa.

Establishing work and sending mis- sionaries.....	\$3,825
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Nagoya.

Missionary and support of work.....\$1,095

RECAPITULATION FOR JAPAN.

Tokyo.....	\$13,042
Industrial Home.....	3,080
Yokohama.....	4,550
Hakodati.....	9,193
Nagasaki.....	10,285
Yonezawa.....	3,825
Nagoya.....	1,095

Total for Japan.....\$45,070

KOREA.—Seoul.

General work.....	\$3,835
Missionaries.....	1,800
Repairs, etc.....	425

Total.....\$6,050

BULGARIA.		Montevideo.	
General work.....	\$2,677	General work.....	\$2,500
Missionaries.....	1,300	Missionary.....	600
Repairs.....	200	Buildings.....	600
Total.....	\$4,016	Total.....	\$3,700
ITALY.		Total for South America....	
General work.....	\$2,356		\$16,960
Missionary.....	600		
Rent, etc.....	1,000		
Total.....	\$3,956		
SOUTH AMERICA.—Rosario.		MEXICO.	
General work.....	\$3,500	General work.....	\$16,580
Missionaries.....	1,800	Missionaries, salaries and passage..	5,300
Buildings.....	4,500	Buildings and rent.....	5,900
Total.....	\$9,800	Total for Mexico.....	\$27,780
Buenos Ayres.		SUMMARY.	
General work.....	\$1,660	India.....	\$71,390
Missionary.....	600	China.....	42,334
Rent, etc.....	1,200	Japan.....	45,070
Total.....	\$3,460	Korea.....	6,060
		Bulgaria.....	4,016
		Italy.....	3,954
		South America.....	16,960
		Mexico.....	27,780
		Contingent.....	10,540
		Grand Total.....	\$228,101

APPROPRIATIONS OF THE WOMAN'S HOME MISSIONARY SOCIETY FOR THE YEAR 1888-89.

ATLANTA.		INDIAN WORK.	
Salary of missionary at \$40 per..		Pawhuska—Salary of Messrs. Gaddis	
month.....	\$480	& Son.....	\$750
Finishing and furnishing Home.....	1,300	Salary of matron and teacher.....	960
Incidentals.....	100	House and incidentals (conditional)	2,000
	\$1,880		\$3,710
Jacksonville, Florida.		Pawnees.....	\$620
Salary of missionary at \$40 per..		Poncas.....	620
month.....	\$480	Building-room for meetings.....	150
Salary of two missionaries.....	640	Cabinet organ.....	60
Board for Mrs. Emerson.....	100	Nooksacks.....	625
Furnishing new building.....	150	House and furnishing.....	1,510
Additional furniture for Home.....	50	Salary of missionary.....	380
Incidental expenses and sanitary im-		Incidentals.....	100
provements.....	175	Quillovutus.....	620
Home in middle or northern Florida	3,000	St. Regis (conditional).....	480
	\$4,595		\$5,155
SAVANNAH.		UTAH—Spring City.	
Salary of missionary at \$40 per		Furnishing teacher's room.....	\$50
month.....	\$480	Furnishing school-room.....	100
Salary of three missionaries.....	1,080	Out-buildings and improvements..	35
Out-buildings and repairs.....	200	Missionary.....	400
Incidentals.....	200	Ephraim room-rent.....	5
Speedwell (conditional).....	100	Seven missionary teachers.....	2,800
School building at Speedwell (con-		Four missionaries.....	1,920
ditional).....	1,000	Missionary teacher at Spencer House	400
	\$3,060	Teacher at Mt. Pleasant part of the	
Beneficiaries (conditional).....	\$3,000	year.....	250
		Missionary at Mt. Pleasant.....	480
		Strengthening the work.....	1,000
		Two Lucy Hayes school-houses (con-	
		ditional).....	400
		Logan Home.....	3,000
			\$11,840

CONFERENCE WORK.

Detroit Conference (conditional), frontier work.....	\$2,000
Detroit City mission building.....	2,300
Expenses of mission.....	700
Michigan Conference (conditional).. Pittsburg " ".....	2,000 500
	<hr/> \$7,500

IMMIGRANT WORK—(New York City.)

Castle Garden missionary.....	\$480
Supt. of lodging house.....	480
Incidentals for miss. and supt.....	140
Lodging-house rental.....	650
Current Expenses.....	750
	<hr/> \$2,500

East Boston.

Lodging-house rental.....	\$350
Salary of Missionary.....	450
Incidentals.....	200
Building immigrants' Home (con- ditional).....	3,000
	<hr/> \$4,000

Chicago Training-school.....

\$300

Local Work—conditional.

Chicago Bohemian work:	
Salary of two missionaries.....	720
Incidentals.....	20
Day nursery.....	1,000
Mission Home.....	2,000
	<hr/> \$3,740

Asheville, N. C.

Superintendent, salary, and travel- ing expenses.....	\$420
Industrial teacher.....	420
Missionary ".....	360
Incidentals.....	200
Industrial Home (conditional).....	3,000
	<hr/> \$4,400

Morristown, Tenn.

Industrial Home (conditional).....	\$2,000
Finishing and furnishing.....	500
Indian teacher, traveling expenses and incidentals.....	450
	<hr/> \$2,950

New Orleans.

Peck Home.....	\$5,500
Two ladies to be sent.....	600
	<hr/> \$6,100

Holly Springs.

Two missionaries.....	\$800
Repairs.....	300
	<hr/> \$1,100

Little Rock.

Home for white girls (conditional).. Two missionaries.....	\$3,500 800
Incidentals.....	150
	<hr/> \$4,450

Marshall, Texas.

Home and furnishing (conditional).. Conference work.....	\$2,900 300
	<hr/> \$3,200

Orangeburg.

Site for building.....	\$500
Superintendent, salary and travel- ing expenses.....	480
Completing out-buildings and plant- ing trees.....	150
	<hr/> \$1,130

CAMDEN.

Completing building.....	\$325
Finishing attic.....	250
Building laundry and school-room.. Fence, out-building, cistern and pump.....	800 550
Additional furniture.....	150
Two teachers, salary and traveling expenses.....	932
	<hr/> \$3,007

Sumter, S. C.

Indian teacher, salary and traveling expenses.....	\$400
Incidentals and furnishing room....	200
Missionary teacher (conditional)....	400
	<hr/> \$1,000

Charleston, S. C.

Missionary for whites, salary and traveling expenses.....	\$400
Missionary for colored, salary and traveling expenses.....	400
Rent and furnishing.....	450
Incidentals.....	150
	<hr/> \$1,400

Glenn Home (conditional).....

\$4,000

Greensboro, N. C.

Superintendent, salary and travel- ing expenses.....	\$480
Indian teacher, salary and traveling expenses.....	480
Incidentals.....	100
	<hr/> \$1,060

NEW MEXICO.—Albuquerque.

Industrial Home and school (\$500 conditional).....	\$2,500
Furniture.....	300
Salary of missionary and inciden- tals.....	600
Salary of teacher to be sent.....	300
Rent and incidental expenses.....	240

Las Vegas.

Salary of missionary and incidentals.....	\$600
Rent and incidental expenses.....	120
Building Home and school.....	2,500
Furniture.....	500
Teacher to be sent.....	300

Dulce.

Salary of two missionaries and incidentals.....	\$200
Building home and school (\$200 conditional).....	2,000
Furniture.....	500
Rent and incidental expenses.....	200
Four Bible women.....	400
To extend the work.....	500
Teacher to Arizona.....	300

\$13,060ALASKA.—*Unalaska.*

Industrial Home (conditional).....	\$7,000
Unga (conditional).....	500
	<hr/>
	\$7,500
Brooklyn (conditional).....	3,000
Philadelphia (conditional).....	2,000
New York—Scandinavian work (conditional).....	300
Mothers' Jewels Home (conditional).....	4,000
Current expenses.....	300
	<hr/>
	\$4,300
Incidental expenses.....	\$1,500
Local work.....	4,043
	<hr/>
	\$120,000

ACT OF INCORPORATION.

AN ACT to incorporate the *Missionary Society of the Methodist Episcopal Church*. Passed April 9, 1839.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1. Robert R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew, Beverly Waugh, Thomas A. Morris, Daniel Ostrander, Nathan Bangs, Thomas Mason, George Lane, Francis Hall, Joseph Smith, Peter Badeau, D. M. Reese, M.D., George Innes, M. Houseworth, Philip Romaine, L. S. Burling, J. P. Aimes, John Valentine, William Gale, Abraham Stagg, Erastus Hyde, Henry Moore, James Harper, Thomas Brown, Peter Macnamara, William B. Skidmore, Stephen Dando, J. B. Oakley, Henry Worrall, George Suckley, T. Barrett, M.D., G. Coutant, J. L. Phelps, M.D., B. F. Howe, Israel D. Disosway, G. P. Disosway, Benjamin Disbrow, Ralph Mead, Jotham S. Fountain, Samuel Martin, and all persons who now are, or hereafter may become, associated with them, are hereby constituted a body corporate, by the name of "The Missionary Society of the Methodist Episcopal Church," and by that name and style be capable of purchasing, holding, and conveying such real estate as the purposes of the Corporation shall require; but the annual income of the real estate to be held by them shall not exceed the sum of five thousand dollars.

SEC. 2. The object of the said Corporation is to diffuse more generally the blessings of education, civilization, and Christianity, throughout the United States, and elsewhere.

SEC. 3. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, to be elected annually on the third Monday in April in the city of New York.

SEC. 4. The persons named in the first section of this Act shall be the first Board of Managers of such Corporation, and shall hold their offices until the next annual election, or until others shall be elected in their places.

SEC. 5. The said Corporation shall possess the general powers and be subject to the liabilities imposed in and by the third title of the eighteenth chapter of the first part of the Revised Statutes.

SEC. 6. The Legislature may at any time alter or repeal this Act.

SEC. 7. This Act shall take effect immediately.

AN ACT *for the relief of the Missionary Society of the Methodist Episcopal Church.* Passed April 6, 1850.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Missionary Society of the Methodist Episcopal Church, incorporated on the 9th of April, 1839, shall be capable of taking, holding, or receiving, any real estate, by virtue of any devise contained in any last will and testament of any person whatsoever, the clear annual income of which devise shall not exceed the sum of ten thousand dollars: Provided, no person leaving a wife, or child, or parent, shall devise to such Corporation more than one fourth of his or her estate, after the payment of his or her debts; and such devise shall be valid to the extent of such one fourth; and no such devise shall be valid in any will which shall not have been made and executed at least two months before the death of the testator.

SEC. 2. This Act shall take effect immediately.

AN ACT *to amend "An Act to incorporate the Missionary Society of the Methodist Episcopal Church."* Passed June 30, 1853.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The third section of "An Act to incorporate the Missionary Society of the Methodist Episcopal Church," passed April 9, 1839, is hereby amended so as to read as follows:

SEC. 3. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, to be annually elected at a meeting of the Society to be called for that purpose, and held in the city of New York, at such time and on such notice as the Board of Managers for the time being shall previously prescribe: such Board shall consist of not less than thirty-two lay members, and of so many clerical members, not exceeding that number, as shall be determined upon at such annual meeting, and each of whom shall be a minister in good and regular standing in the Methodist Episcopal Church. The Board of Managers shall have power to fill any vacancy that may happen, until the ensuing annual election. Thirteen members of the Board at any meeting thereof shall be a sufficient number for the transaction of business; and at any meeting of the Society, twenty-five members of the Society shall be a sufficient quorum.

AN ACT *to consolidate the several Acts relating to the Missionary Society of the Methodist Episcopal Church into one Act, and to amend the same. Passed April 11, 1859.*

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1. The Act entitled "An Act to incorporate the Missionary Society of the Methodist Episcopal Church," passed April ninth, eighteen hundred and thirty-nine, and the several acts amendatory thereof, and relating to the said Society, are respectively hereby amended and consolidated into one Act; and the several provisions thereof as thus amended and consolidated, are comprised in the following sections :

SEC. 2. All persons associated or who may become associated together in the Society above named, are constituted a body corporate, by the name and style of "The Missionary Society of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of said Act of April ninth, eighteen hundred and thirty-nine; and such Corporation are and shall be capable of purchasing, holding, and conveying such real estate as the purposes of the said Corporation shall require; but the annual income of the real estate held by them at any one time, within the State of New York, shall not exceed the sum of thirty thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions throughout the United States and the continent of America, and also in foreign countries.

SEC. 4. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, to be annually elected at a meeting of the Society to be called for that purpose, and held in the city of New York, at such time and on such notice as the Board of Managers, for the time being, shall previously prescribe. Such Board shall consist of not less than thirty-two lay members, belonging to the Methodist Episcopal Church, and of so many clerical members, not exceeding that number, as shall be determined upon at such annual meeting, and each of whom shall be a minister in good regular standing in the Methodist Episcopal Church. Such Board of Managers may fill any vacancy happening therein, until the term shall commence of the Managers elected at such annual meeting; shall have power to direct by what officer the conveyance of real estate by said corporation shall be executed; and shall have such other power as may be necessary for the management and disposition of the affairs and property of the said corporation.

SEC. 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be sufficient number for the transaction of business; and at any meeting of the Society, twenty-five members shall be a sufficient quorum. The Managers elected at each annual meeting of the Society shall be the managers of such Corporation for one year from the

first day of January following, and until others, elected in their places, shall be competent to assume their duties.

SEC. 6. The said Corporation shall be capable of taking, receiving, or holding any real estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act, as to the aggregate amount of such real estate; and the said Corporation shall be also competent to act as a trustee in respect to any devise or bequest pertaining to the objects of said Corporation; any devises or bequests of real or personal property may be made directly to said Corporation, or in trust, for any of the purposes comprehended in the general objects of said Society; and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SEC. 7. The said Corporation shall also possess the general powers specified in and by the third title of the third article of chapter eighteen of the first part of the Revised Statutes of the State of New York.

SEC. 8. The Legislature may at any time alter or repeal this Act.

SEC. 9. This Act shall take effect immediately.

AN ACT to Amend the Charter of the Missionary Society of the Methodist Episcopal Church. Passed April 14, 1869.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1. The Act entitled "An Act to consolidate the several Acts relating to the Missionary Society of the Methodist Episcopal Church into one Act, and to amend the same, passed April 11, 1859;" and the Act entitled "An Act to incorporate the Missionary Society of the Methodist Episcopal Church," passed April ninth, eighteen hundred and thirty-nine, and the several Acts Amendatory thereof, and relating to the said Society, are respectively hereby amended and consolidated into one Act; and the several provisions thereof as thus amended and consolidated are comprised in the following sections:

SEC. 2. All persons associated or who may become associated together in the Society above named, are constituted a body corporate, by the name and style of "The Missionary Society of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of said Act of April ninth, eighteen hundred and thirty-nine; and such Corporation are and shall be capable of purchasing, holding, and conveying such real estate as the purposes of the said Corporation shall require; but the annual income of the real estate held by them at any one time, within the State of New York, shall not exceed the sum of thirty thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and

Christianity, and to promote and support missionary schools and Christian missions throughout the United States and Territories, and also in foreign countries.

SEC. 4. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, to be annually elected at a meeting of the Society to be called for that purpose, and held in the city of New York, at such time and on such notice as the Board of Managers, for the time being, shall previously prescribe. Such Board shall consist of thirty-two laymen of the Methodist Episcopal Church, and thirty-two traveling ministers of the Methodist Episcopal Church. Such Board of Managers may fill any vacancy happening therein, until the term shall commence of the Managers elected at such annual meeting; shall have power to direct by what officer the conveyance of real estate by said Corporation shall be executed; and shall have such other power as may be necessary for the management and disposition of the affairs and property of the said Corporation, in conformity with the Constitution of said Society, as it now exists, or as it may, in the manner therein provided, be from time to time amended.

SEC. 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be a sufficient number for the transaction of business; and at any meeting of the Society, twenty-five members shall be a quorum. The Managers elected at each annual meeting of the Society shall be the Managers of such Corporation for one year from the first day of January following, and until others, elected in their places, shall be competent to assume their duties. The Corresponding Secretaries of said Society shall be elected by the General Conference of the Methodist Episcopal Church, and shall hold their office for four years, and until their successors are elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops of the said Methodist Episcopal Church shall elect their successors, to hold their office till the ensuing General Conference.

SEC. 6. The said Corporation shall be capable of taking, receiving, or holding any real estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act, as to the aggregate amount of such real estate; and also to all provisions of law now existing in relation to devises and bequests; and the said Corporation shall be also competent to act as a Trustee in respect to any devise or bequest pertaining to the objects of said Corporation; and devises and bequests of real or personal property may be made directly to said Corporation, or in trust, for any of the purposes comprehended in the general objects of said Society; and such trust may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SEC. 7. The said Corporation shall also possess the general powers specified in and by the third title of chapter eighteen of the first part of the Revised Statutes of the State of New York.

SEC. 8. This Act shall take effect immediately.

AN ACT *to Amend the Charter of the Missionary Society of the Methodist Episcopal Church.* Passed April 4, 1873.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Act entitled "An Act to Amend the Charter of the Missionary Society of the Methodist Episcopal Church," passed April fourteenth, eighteen hundred and sixty-nine; also, the Act entitled "An Act to Consolidate the several Acts relating to the Missionary Society of the Methodist Episcopal Church into one Act, and to amend the same," passed April eleventh, eighteen hundred and fifty-nine; and the Act entitled "An Act to Incorporate the Missionary Society of the Methodist Episcopal Church," passed April ninth, eighteen hundred and thirty-nine, and the several Acts amendatory thereof, and relating to the said Society, are respectively hereby amended and consolidated into one Act; and the several provisions thereof, as thus amended and consolidated, are comprised in the following sections:

SEC. 2. All persons associated, or who may become associated, together in the Society above named are constituted a body corporate, by the name and style of "The Missionary Society of the Methodist Episcopal Church," and are hereby declared to have been such body corporate since the passage of said Act of April ninth, eighteen hundred and thirty-nine; and such corporation is and shall be capable of purchasing, holding, and conveying such real estate as the purposes of the said corporation shall require; but the annual income of the estate held by it at any one time, within the State of New York, shall not exceed the sum of seventy-five thousand dollars.

SEC. 3. The objects of the said Corporation are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions throughout the United States and Territories, and also in foreign countries.

SEC. 4. The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, composed of thirty-two laymen of the Methodist Episcopal Church, and thirty-two traveling ministers of the Methodist Episcopal Church, appointed by the General Conference of said Church at its quadrennial sessions, and of the Bishops of said Church, who shall be *ex-officio* members of said Board. Such Managers as were appointed by said General Conference at its last session shall be entitled to act as such from and after the passage of this Act, until they or others appointed by the ensuing General Conference shall assume their duties. Any such Board of Managers may fill any vacancy happening therein until the term shall commence of the Managers appointed by an ensuing General Conference, said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of said Corporation, in conformity with the Constitution of said Society as it now

exists, or as it may be from time to time amended by the General Conference, and to elect the officers of the Society, except as herein otherwise provided; and such Board of Managers shall be subordinate to any directions or regulations made, or to be made, by said General Conference.

SEC. 5. Thirteen members of the said Board of Managers, at any meeting thereof, shall be a sufficient number for the transaction of business. The Corresponding Secretaries, the Treasurer, and the Assistant Treasurer of said Society shall be elected by the General Conference of the Methodist Episcopal Church, and shall hold their office for four years, and until their successors are elected; and in case of a vacancy by resignation, death, or otherwise, the Bishops of the said Methodist Episcopal Church shall fill any vacancy in the office till the ensuing General Conference. And until the next session of the General Conference, said Board of Managers may appoint and remove at pleasure the Treasurer and the Assistant Treasurer of said Corporation; and the latter officer may exercise his duties, as the Board may direct, in any State.

SEC. 6. The said Corporation shall be capable of taking, receiving, or holding any real estate, by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to the limitation expressed in the second section of this Act as to the aggregate amount of such real estate, and also to the provisions of an Act entitled "An Act Relating to Wills," passed April thirteen, eighteen hundred and sixty; and the said Corporation shall be also competent to act as a Trustee in respect to any devise or bequest pertaining to the objects of said Corporation, and devises and bequests of real or personal property may be made directly to said corporation, or in trust, for any of the purposes comprehended in the general objects of said Society; and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SEC. 7. The said Corporation shall also possess the general powers specified in and by the Third Title of Chapter Eighteen of the First Part of the Revised Statutes of the State of New York.

SEC. 8. This Act shall take effect immediately.

Part I, Chapter XVIII, Third Title of Art. 3.

OF THE GENERAL POWERS, PRIVILEGES, AND LIABILITIES OF CORPORATIONS.

SECTION 1. Every Corporation, as such, has power :

1. To have succession, by its corporate name, for the period limited in its Charter ; and when no period is limited, perpetually.
2. To sue and be sued, complain and defend, in any court of law or equity.
3. To make and use a common seal, and alter the same at pleasure.
4. To hold, purchase, and convey such real and personal estate as the purposes of the Corporation shall require, not exceeding the amount limited in its Charter.
5. To appoint such subordinate officers and agents as the business of the Corporation shall require, and to allow them a suitable compensation.
6. To make By-laws, not inconsistent with any existing law, for the management of its property, the regulation of its affairs, and for the transfer of its stock.

SEC. 2. The powers enumerated in the preceding section shall vest in every Corporation that shall hereafter be created, although they may not be specified in its Charter, or in the act under which it shall be incorporated.

SEC. 3. In addition to the powers enumerated in the first section of this title, and to those expressly given in its Charter, or in the act under which it is or shall be incorporated, no Corporation shall possess or exercise any corporate powers, except such as shall be necessary to the exercise of the powers so enumerated and given.

SEC. 4. No Corporation created, or to be created, and not expressly incorporated for banking purposes, shall, by any implication or construction, be deemed to possess the power of discounting bills, notes, or other evidences of debt ; of receiving deposits ; of buying gold and silver, bullion, or foreign coins ; of buying and selling bills of exchange, or of issuing bills, notes, or other evidences of debt, upon loan, or for circulation as money.

SEC. 5. Where the whole capital of a Corporation shall not have been paid in, and the capital paid shall be insufficient to satisfy the claims of its creditors, each stockholder shall be bound to pay, on each share held by him, the sum necessary to complete the amount of such share, as fixed by the Charter of the Company, or such proportion of that sum as shall be required to satisfy the debts of the Company.

SEC. 6. When the corporate powers of any Corporation are directed by its Charter to be exercised by any particular body, or number of persons, a majority of such body, or persons, if it be not otherwise provided in the charter, shall be a sufficient number to form a board for the trans-

action of business; and every decision of a majority of the persons duly assembled as a board shall be valid as a corporate act.

SEC. 7. If any Corporation hereafter created by the Legislature shall not organize and commence the transaction of its business within one year from the date of its incorporation, its corporate powers shall cease.

SEC. 8. The Charter of every Corporation that shall hereafter be granted by the Legislature shall be subject to alteration, suspension, and repeal, in the discretion of the Legislature.

SEC. 9. Upon the dissolution of any Corporation created, or to be created, and unless other persons shall be appointed by the Legislature, or by some court of competent authority, the directors or managers of the affairs of such Corporation at the time of its dissolution, by whatever name they may be known in law, shall be the trustees of the creditors and stockholders of the Corporation dissolved, and shall have full power to settle the affairs of the Corporation, collect and pay the outstanding debts, and divide among the stockholders the moneys and other property that shall remain after the payment of debts and necessary expenses.

SEC. 10. The persons so constituted trustees shall have authority to sue for, and recover, the debts and property of the dissolved Corporation, by the name of the trustees of such Corporation, and shall have full power to settle the affairs of the Corporation, describing it by its corporate name, and shall be jointly and severally responsible to the creditors and stockholders of such Corporation to the extent of its property and effects that shall come into their hands.

CONSTITUTION

OF THE

Missionary Society of the Methodist Episcopal Church,

AS REVISED BY THE GENERAL CONFERENCE OF 1876.

ARTICLE I.

NAME AND OBJECTS OF THE SOCIETY.

THE name of this association shall be "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH." Its objects are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions throughout the United States and Territories, and also in foreign countries, under such rules and regulations as the General Conference of the Methodist Episcopal Church may from time to time prescribe.

ARTICLE II.

MEMBERS, HONORARY MANAGERS, AND PATRONS.

The payment of twenty dollars at one time shall constitute a member for life. Any person paying one hundred and fifty dollars at one time into the treasury shall be an honorary manager for life; and the contribution of five hundred dollars shall constitute the donor an honorary patron for life: any such honorary manager or patron shall be entitled to a seat, and the right of speaking, but not of voting, in the Board of Managers.

ARTICLE III.

BOARD OF MANAGERS.

The management and disposition of the affairs and property of the said Corporation shall be vested in a Board of Managers, consisting of the Bishops of said Church, who shall be *ex-officio* members of said Board, and thirty-two laymen, and thirty-two traveling ministers of the Methodist Episcopal Church, elected by the General Conference of the Methodist Episcopal Church, according to the requirements of the existing Charter of the Society: vacancies in the Board shall be filled as the

Charter provides ; and the absence without excuse of any manager from six consecutive meetings of the Board shall be equivalent to a resignation. The Board shall also have authority to make By-laws not inconsistent with this Constitution or the Charter ; to print books for Indian and Foreign Missions, and Missions in which a foreign language is used ; to elect a President, Vice-Presidents, and a Recording Secretary ; to fill vacancies that may occur among the officers elective by its own body ; and shall present a statement of its transactions and funds to the Church in its Annual Report, and also shall lay before the General Conference a report of its transactions for the four preceding years, and the state of its funds.

ARTICLE IV.

CORRESPONDING SECRETARIES.

There shall be three Corresponding Secretaries appointed by the General Conference.

They shall be subject to the direction and control of the Board of Managers, by whom their salaries shall be fixed, and their salaries shall be paid out of the treasury. They shall be exclusively employed in conducting the correspondence of the Society, in furnishing the Church with missionary intelligence, and, under the direction of the Board, in supervising the missionary work of the Church, and by correspondence, traveling, and otherwise, in promoting the general interests of the Society.

Should the office of either of the Secretaries become vacant by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the Bishops, or a majority of them, shall fill the vacancy.

ARTICLE V.

ELECTION OF OFFICERS.

At the regular meeting of the Board, next succeeding the final adjournment of the General Conference, the officers to be elected by the Board shall be chosen and hold their office for the term of one year, or until their successors shall be elected ; or, if a vacancy occur during the year by death, resignation, or otherwise, it may be filled at any regular meeting of the Board.

ARTICLE VI.

PRESIDING OFFICER.

At all meetings of the Board, the President, or, in his absence, one of the Vice-Presidents, and in the absence of the President and of all the Vice-Presidents, a member appointed by the meeting for that purpose, shall preside.

ARTICLE VII.

QUORUM.

Thirteen Managers at any meeting of the Board shall be a quorum

ARTICLE VIII.

MINUTES.

The minutes of each meeting shall be signed by the Chairman of the meeting at which the same are read and approved.

ARTICLE IX.

AUXILIARY SOCIETIES.

It is recommended that within the bounds of each Annual Conference there be established a Conference Missionary Society, auxiliary to this institution, under such regulations as the Conferences shall respectively prescribe.

ARTICLE X.

SPECIAL DONATIONS.

Auxiliary societies or donors may designate the Mission or Missions, under the care of this Society, to which they desire any part or the whole of their contributions to be appropriated ; which special designation shall be publicly acknowledged by the Board. But in the event that more funds are raised for any particular Mission than are necessary for its support the surplus shall be at the disposal of the Board for the general purposes of the Society.

ARTICLE XI.

GENERAL MISSIONARY COMMITTEE.

The General Conference shall divide the Annual Conferences into fourteen Mission Districts, from each of which there shall be one representative, to be appointed for the term of four years by the General Conference at each of its sessions, on the nomination of the delegates of the Annual Conferences within the Mission Districts respectively, and fourteen representatives, to be appointed annually by the Board of Managers from its own members, who, with the Corresponding and Recording Secretaries and the Treasurers of the Society and the Board of Bishops, shall constitute a committee, to be called the General Missionary Committee ; *provided* that the Bishops shall fill any vacancy that may occur among the members appointed by the General Conference, so that each Mission District may be fully represented at each annual meeting.

The General Missionary Committee shall meet annually at such place in the United States as the Committee may, from year to year, determine, and at such time in the month of November as shall be determined by the Secretaries and Treasurers, of which due notice shall be given to each member ; and the Bishops shall preside over the deliberations of the Committee ; but the Annual Meeting of said Committee, which for the year 1888 shall be held in the city of New York, shall not be held in the same city more frequently than once in four years.

Said General Missionary Committee shall determine what fields shall be occupied as Foreign Missions, the number of persons to be employed on said Missions, and the amount necessary for the support of each Mis-

sion ; and it shall also determine the amount for which each Bishop may draw for the Domestic Missions of the Conferences over which he shall preside, and the Bishop shall not draw on the Treasurers for more than said amount. Nevertheless, in the intervals between the meetings of the General Missionary Committee, the Board of Managers may provide for any unforeseen emergency that may arise in any of our Missions, and to meet such demands may expend any additional amount not exceeding twenty-five thousand dollars.

The General Missionary Committee shall be amenable to the General Conference, to which it shall make a full report of its doings.

Any expenses incurred in the discharge of its duties shall be paid from the treasury of the Society.

ARTICLE XII.

SUPPORT OF SUPERANNUATED AND OTHER MISSIONARIES.

The Board may provide for the support of superannuated missionaries, widows and orphans of missionaries, who may not be provided for by their Annual Conferences respectively, it being understood that they shall not receive more than is usually allowed to other superannuated ministers, their widows and orphans.

The amount allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers ; and in the case of Domestic Missions, the Bishop or president of the Conference shall draw for the same in quarterly installments, and shall always promptly notify the Treasurer of all drafts made by him. The administration of appropriations to Foreign Missions shall be under the direction of the Board of Managers.

No one shall be acknowledged as a missionary, or receive support as such from the funds of the Society, who has not some definite field assigned to him in the service of the Society, or who could not be an effective laborer on a circuit, except as above provided.

ARTICLE XIII.

AMENDMENTS.

This Constitution shall be subject to alteration or amendment only by the General Conference of the Methodist Episcopal Church.

BY-LAWS
OF THE
BOARD OF MANAGERS
OF THE
MISSIONARY SOCIETY OF THE METHODIST
EPISCOPAL CHURCH.

I.

DUTIES OF THE OFFICERS OF THE SOCIETY.

PRESIDENT AND VICE-PRESIDENTS.

THE duties of these officers are defined in the Constitution. The President, or one of the Vice-Presidents, shall preside at all meetings of the Society and of the Board, as prescribed by Article VI of the Constitution; and shall hold their respective offices during the year for which they may be elected, unless the Board of Managers otherwise determine. If the President and all the Vice-Presidents be absent, then the Board may elect a President *pro tem*.

CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall, under the direction of the Board of Managers, conduct the correspondence of the Society with its Missions, and be exclusively employed in promoting its general interests. They shall advocate the missionary cause at such Annual Conferences and Churches as their judgment may dictate and the Board approve. They shall keep a vigilant eye upon all the affairs of the Society, and especially upon all its Missions, and promptly convey to the Bishops having charge of the Missions respectively, to the Board, or the standing committees, all such communications from, and all information concerning, our Missions, as the circumstances of the case may require. They shall also in all cases give to such missionaries as may be sent out the Manual of Instructions authorized by the Board, with such other instructions and explanations as circumstances may call for, and shall explicitly inform all our missionaries that they are in no case to depart from such instructions. They shall also audit the accounts of outgoing, returned, or discharged foreign missionaries before the final settlement of the same, and all bills for office and incidental expenses before they are presented to the Treasurer for pay-

ment. They shall also superintend all property interests of the Society, exclusive of its current receipts, permanent or special funds, and fixed property, subject to instructions from the Board of Managers.

TREASURER.

The Treasurer shall keep proper books of accounts, showing all the receipts and disbursements, and all other financial affairs connected with the treasury of the Society, except such as are committed to the care of the Corresponding Secretaries. He shall, under advice of the Finance Committee, keep all uninvested moneys of the Society on deposit in some safe bank, or banks, in the name of the Society, subject to the order of its Treasurer. He shall honor all orders of the Board on the treasury, and, within the several appropriations made by the General Committee and Board, shall pay all drafts of the Bishops, and furnish the Secretaries respectively with Letters of Credit or Bills of Exchange for the support of Foreign Missions; and he shall, on the warrant of the Corresponding Secretaries, pay the outfit of missionaries, and the expenses of those authorized to return, and shall pay all bills for office and incidental expenses when properly audited. He shall be subject to the direction of the Finance Committee, and of the Board, in respect to all investments, loans, and other financial affairs of the Society. He shall report the state of the funds, and whenever required exhibit his books, vouchers, and securities at each regular meeting of the Finance Committee and of the Auditing Committee; and shall report monthly to the Board the state of the treasury. He shall keep an account of all receipts by Conferences, and of all expenditures by Missions and particular appropriations.

He shall keep the seal of the Society, and affix the same to such documents, contracts, and conveyances as may be ordered by the Board of Managers; shall execute for the Society conveyances of real estate whenever ordered by the Board.

ASSISTANT TREASURER.

The Assistant Treasurer shall reside at Cincinnati, Ohio, and shall be subject to the directions of the Board of Managers and of the Treasurer.

He shall forward to the Treasurer, monthly, a statement of his accounts to the first of each month, in order that the same may be presented to the Board at its regular meetings. He shall exhibit his books and accounts, vouchers and securities, to such auditors as may be appointed by the Board.

RECORDING SECRETARY.

The Recording Secretary shall notify all meetings of the Board and of the Society, and shall record the minutes of their proceedings. He shall also certify to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted, or expenditures authorized in pursuance of the action of the Board.

He shall, under the direction of the Corresponding Secretaries, make an appropriate record of all wills under which the Society may be interested, and of all action of the Board, and other information relating thereto.

He shall, under like direction, also record a statement of all the property of the Society, and of any conveyances thereof, or other proceedings touching the same.

He shall, under like direction, keep the roll of the officers and Managers, and of the members of the several standing Committees, in the proper order according to the seniority of their consecutive service respectively, except that the chairman of each Committee shall be first named, and shall see that such lists are printed in such order in the Annual Reports.

He shall also record the proceedings of the several standing Committees in separate books, which shall be brought to each meeting of the Board; and shall notify, when requested, all meetings of Committees; and he shall hold his office during the year for which he may be elected, unless the Board of Managers otherwise determine.

II.

FINANCIAL REGULATIONS.

Appropriations made by the General Missionary Committee for the payment of salaries of missionaries, where a schedule of salaries has been fixed by the Board of Managers for any Mission, or for the authorized current expenses of an established Mission, or by the Board for the expenses of outgoing or returning missionaries, and all specific appropriations of the Board or of the General Committee, except for the purchase or improvement of real estate, shall be paid by the Treasurer, upon the requisition of one of the Corresponding Secretaries, without further action by the Board. Except when otherwise ordered by the Board, payments made in foreign countries are to be by letters of credit or bills of exchange to the order of the Superintendent or Treasurer of the Mission; and payments made in this country on account of Foreign Missions may be made by draft of one of the Corresponding Secretaries upon the Treasurer, payable to the order of the person entitled to receive the same, and the Treasurer shall not be authorized to pay any other.

But where the appropriation is general, and for a Mission not yet occupied, and where the Bishop in charge shall have appointed a missionary, the Board has power to determine what portion of such appropriation shall be applied to particular objects, and what amount may be placed at the discretion of the Superintendent or other persons for general purposes; and when the Board has so determined, the Corresponding Secretaries may make requisition for the payment of such sums in manner and form as above stated.

Office and incidental expenses shall be audited by the Corresponding Secretaries, and paid to their order on the face of the original bills.

No Missionary or other person, other than the Corresponding Secretaries, shall be allowed to make drafts on the Treasurer for Foreign Missions, except on letters of credit duly issued.

Real estate may be purchased for the Society, and improvements made on real estate, by the erection of buildings or otherwise, only by direct order of the Board, and by persons specially authorized and appointed to make such purchase or improvement.

And where the General Committee make a special appropriation for the purchase or improvement of real estate in any Mission, as the administration of appropriations and the management of the property of the Society is with the Board of Managers, the Board shall determine the time and manner of payment, and designate the person by whom such appropriation shall be expended, before the Corresponding Secretaries are authorized to make requisition therefor.

Appropriations and balances of appropriations unexpended at the close of the fiscal year, of any Mission, whether in the hands of the Treasurer of the Society, or any of its agents, shall lapse to the Treasurer of the Society, and may not be thereafter used for the purposes for which they were appropriated, except to discharge pre-existing obligations.

III.

STANDING COMMITTEES AND THEIR DUTIES.

At the regular meeting of the Board in June of each year the following Standing Committees shall be appointed :

I. ON MISSIONS IN AFRICA.

It shall be the duty of this Committee to consider and report on all matters relating to Missions in Africa which may be referred to it by the Board or the Corresponding Secretaries.

II. ON MISSIONS IN SOUTH AMERICA AND MEXICO.

It shall be the duty of this Committee to consider and report on all matters relating to Missions in South America and Mexico which may be referred to it by the Board or Corresponding Secretaries.

III. ON MISSIONS IN CHINA.

It shall be the duty of this Committee to consider and report on all matters relating to Missions in China which may be referred to it by the Board or Corresponding Secretaries.

IV. ON MISSIONS IN JAPAN AND KOREA.

It shall be the duty of this Committee to consider and report on all matters relating to Missions in Japan and Korea which may be referred to it by the Board or the Corresponding Secretaries.

V. ON SELF-SUPPORTING MISSIONS.

It shall be the duty of this Committee to consider and report on all matters relating to self-supporting Missions which may be referred to it by the Board or the Corresponding Secretaries.

VI. ON MISSIONS IN WESTERN EUROPE.

It shall be the duty of this Committee to consider and report on all matters relating to Missions in Europe (except such as may be within the limits of Turkey) which may be referred to it by the Board or the Corresponding Secretaries.

VII. ON MISSIONS IN INDIA, BULGARIA, AND TURKEY.

It shall be the duty of this Committee to consider and report on all matters relating to Missions in India, Bulgaria, or Turkey referred to it by the Board or the Corresponding Secretaries.

VIII. ON DOMESTIC MISSIONS.

It shall be the duty of this Committee to consider and report on all matters relating to American Domestic Missions, Indian Missions, and Missions among Foreign Populations in the United States, which may be referred to it by the Board or the Corresponding Secretaries.

IX. ON FINANCE.

It shall be the duty of this Committee to aid the Treasurer in providing ways and means. Said Committee shall have power to advise the Treasurer as to the deposit of all uninvested moneys of the Society, and, in the intervals between the sessions of the Board, to direct him in respect to all investments, loans, and other financial affairs of the Society. It shall also have the management, care, and supervision of the interests of the Missionary Society in the building known as the Methodist Publishing and Mission Building, subject to the order of the Board; also to consider and report on such financial matters as may be referred to it by the Board, Treasurer, or the Corresponding Secretaries.

X. ON LANDS AND LEGACIES.

It shall be the duty of this Committee to consider and report on all bequests made to the Society, and questions arising under wills, or concerning lands temporarily held by the Society, referred to it by the Board, the Corresponding Secretaries, or Treasurer.

XI. ON PUBLICATIONS.

It shall be the duty of this Committee to publish as instructed by the Board, and consider matters respecting publications referred to it by the Board or Corresponding Secretaries.

XII. ON WOMAN'S MISSION WORK.

It shall be the duty of this Committee to consider and report on all matters relating to the work of women in the Mission field, and to the Woman's Foreign Missionary Society, referred to it by the Board or the Corresponding Secretaries.

XIII. ON ESTIMATES.

It shall be the duty of this Committee to make an estimate of the salary to be paid to any person engaged, not in the Missions, but in the immediate service of this Board; and also estimates for such incidental expenditures as may have no special relation to any particular Mission, and which may be referred to it by the Board, Treasurer, or a Secretary.

XIV. ON NOMINATIONS AND GENERAL REFERENCE.

This Committee shall consist of the chairmen of the several Standing Committees, and its duty shall be to nominate members of the Standing Committees and of the General Missionary Committee, and suitable persons to fill all vacancies that may occur in the Board of Managers, or in the list of officers, during the year. The vote of the Board on such nominations shall be by ballot. This Committee shall be the Committee on Anniversaries and Public Meetings, and for the examination of candidates for mission fields; it shall also consider and report upon all matters which may, from time to time, be referred to it by the Board.

XV. ON AUDITS.

There shall be two Committees on Audits: one in New York, and the other in Cincinnati. The former shall audit the accounts of the Treasurer, and the latter the accounts of the Assistant Treasurer annually, or oftener if they deem it necessary, or if ordered by the Board; and such other accounts as may be referred to it by the Board.

GENERAL RULES.

1. The Standing Committees shall, at their first meeting after election, elect their own permanent chairman, and if he be absent at any meeting they shall choose a chairman *pro tem*. Each committee shall cause to be recorded correct minutes of all the business brought before it, and the disposition of the same, in a book kept for that purpose, which shall be brought to the regular meetings of the Board; and said committee may hold a regular meeting once in each month, or meet at the call of its chairman, a Corresponding Secretary, or Treasurer.

2. Each committee having charge of a particular mission shall make out estimates for the mission under its charge, to be laid before the General Missionary Committee at its annual meeting, to guide it in making the appropriations for the ensuing year.

3. The Treasurer shall be *ex officio* a member, and the Corresponding Secretaries advisory members without a vote, of each of the Standing Committees, except the Committees on Estimates and on Audits; and the Bishop having charge of a Foreign Mission shall be an *ex-officio* member of the respective committees having charge of the same.

4. When any matter is referred to a committee *with power*, it shall be the duty of the committee to report its final action in the case to the Board, for record in the minutes of its proceedings.

IV.

MEETINGS OF THE BOARD, ORDER OF BUSINESS, AND RULES OF DEBATE.

I. MEETINGS OF THE BOARD.

1. The Board shall hold its regular meetings on the third Tuesday of each month, at 3:30 o'clock P. M., at the Mission Rooms of the Society.

2. The presiding officer shall preserve order, keep the speaker to the

point under consideration, and appoint committees not otherwise provided for. He shall not take part in debate, nor propose any new measure, unless he first leave the chair ; but he may vote as any other member.

3. All meetings of the Board shall open with reading the Scriptures and prayer and close with prayer or the benediction, under the direction of the chairman.

4. A Corresponding Secretary, or the Treasurer, or any five Managers, may call a special meeting of the Board.

II. ORDER OF BUSINESS.

1. Reading the Scriptures and prayer.

2. The minutes of the previous meeting shall be read, and, when approved, signed by the presiding officer.

3. The Treasurer's monthly statement, and that of the Assistant Treasurer.

4. Report of the Corresponding Secretaries.

5. Reports from the Standing Committees, in the following order : Africa ; South America and Mexico ; China, Japan, and Korea ; Self-Supporting Missions ; Western Europe ; India, Bulgaria, and Turkey ; Domestic ; Finance ; Lands and Legacies ; Publications ; Woman's Mission Work ; Estimates ; Nominations and General Reference ; Audits. The reports of each committee to be made by simply reading the minutes of its proceedings, upon which the Board shall take such action as the case may require. When any one of the Standing Committees may be called in the regular proceedings of the Board, it shall be in order to present any miscellaneous business pertaining to the particular matters of which that committee has charge, as well as to receive and consider any reports from the committee.

6. Reports of Special Committees.

7. Unfinished business.

8. Miscellaneous business.

The Board shall appoint, in the month of October in each year, the members of the General Missionary Committee to which it is entitled, according to the provision of Art. XI of the Constitution of the Missionary Society.

III. RULES FOR THE TRANSACTION OF BUSINESS.

1. A motion having been made, seconded, and stated from the Chair, shall be considered in possession of the Board, but may be withdrawn by the mover before any action is taken on it. Every motion shall be reduced to writing if the presiding officer, or any other member, require it ; and, when the question contains several distinct propositions, any member may have the same divided.

2. A motion to amend shall be considered first in order, and shall be decided before the original motion ; and a substitute for any pending motion or amendment may be offered, and shall, if it prevail, supersede the original motion or proposed amendment, and may itself be amended.

3. Every member wishing to speak shall rise and address the Chair ;

and no one shall speak more than once on one question, until every member desiring to speak shall have spoken; and no member shall speak over fifteen minutes without the permission of the Board.

4. Motions to lay on the table, and motions that the previous question be put, shall be taken without debate.

5. When a report is presented by a committee it shall be considered in possession of the Board, and may be adopted, amended, recommitted, laid on the table, or otherwise disposed of, as the Board may judge proper.

6. It shall always be deemed out of order to use personal reflections in debate, or to interrupt a speaker, except to explain or call him to order.

7. It shall be deemed out of order for any member to leave the meeting without the permission of the Chair or the Board.

8. A motion to adjourn shall always be considered in order, and shall be taken without debate.

9. A call of the ayes and noes shall be ordered on the demand of any five members present.

10. Any decision of the presiding officer shall be subject to an appeal to the Board, and such appeal shall be decided without debate; but the presiding officer may assign his reasons for his decision.

11. When a question has been once put and decided, it shall be in order for any member who voted in the majority to move for the reconsideration thereof; but no motion for reconsideration shall be taken more than once.

V.

REPORTS FROM MISSIONS.

Each missionary shall report to his Superintendent once a quarter, in writing, the state and prospects of the special work in which he is engaged.

Each Superintendent of Missions, and where there is no Superintendent, each missionary, shall make a regular quarterly report to the Corresponding Secretaries at New York, giving information of the state and prospects of the several missions under his care.

VI.

PUBLICATION AND AMENDMENT OF BY-LAWS.

1. The Charter, the Constitution of the Society, and the By-laws shall be published with each Annual Report.

2. The Board of Managers shall not make, alter, nor amend any By-law, except at the regular monthly meeting thereof, nor at the same meeting at which such By-law, alteration, or amendment may be proposed.

Directory of Missionaries*

SENT TO FOREIGN LANDS.

DATE OF APP'T.	MISSIONARY.	POST-OFFICE ADDRESS.	FROM WHAT CONFER- ENCE.
1887	Alling, Miss H. S.	Tokio, Japan.	Philadelphia.
1884	Appenzeller, H. G.	Seoul, Korea.	Des Moines.
1872	Badley, B. H.	Lucknow, India.	South India.
1881	Baker, A. H.	Bangalore, India.	N. Nebraska.
1886	Banbury, J. J.	Kiukiang, China.	Des Moines.
1879	Bare, C. L.	Shahjehanpur, India.	Rock River.
1883	Baume, James.	Naini Tal, India.	North Ohio.
1884	Beebe, R. C., M.D.	Nanking, China.	North Indiana.
1879	Bishop, Charles.	Nagasaki, Japan.	South India.
1883	Blewitt, F. J.	Mussourie, India.	Cincinnati.
1888	Brewster, W. N.	Singapore, Straits Settlements.	Ohio.
1887	Brown, F.	Peking, China.	South India.
1880	Bruere, W. W.	Lanoli, India.	Kansas.
1870	Buck, P. M.	Mussoorie, India.	N. Y. East.
1886	Burt, William.	Florence, Italy.	South India.
1886	Busby, E. S.	Lahore, India.	Rock River.
1885	Butcher, J. C., M.D.	Bijnour, India.	New England.
1874	Butler, J. W.	City of Mexico, P. O. Box, 291.	.....
1888	Buttrick, J. B.	Bangalore, India.	Bengal.
1886	Byers, William P.	Asansole, India.	Wisconsin.
1886	Cady, H. Olin.	Chungking, China.	Erie.
1869	Carlsson, B. A.	Helsingfors, Finland.	Detroit.
1875	Challis, D. C.	Loftcha, Bulgaria.	Michigan.
1883	Clancy, W. R.	Agra, India.	South India.
1884	Clarke, William Lee.	Poona, India.	Mississippi.
1887	Cleveland, J. G.	Yonezawa, Japan.	Bengal.
1887	Conklin, Chas. G.	Multan, India.	Minnesota.
1884	Constantine, T.	Varna, Bulgaria.	Philadelphia.
1873	Correll, I. H.	Tokio, Japan.	Minnesota.
1887	Craig, R. H.	Calcutta, India.	Rock River.
1870	Craven, T.	Naini Tal, India.	Iowa.
1875	Craver, S. P.	Puebla, Mexico.	Rock River.
1883	Crews, G. B., M.D.	Peking, China.	South India.
1874	Curties, W. F. G.	Secunderabad, India.	(Layman.)
1887	Curtiss, W. H., M.D.	Peking, China.	Detroit.
1870	Davis, G. R.	Tientsin, China.	Newark.
1873	Davison, J. C.	Nagasaki, Japan.	Pittsburg.
1880	Dease, Stephen S., M.D.	Pithoragarh, India.	Upper Iowa.
1886	Delamater, C. E.	Bombay, India.	South India.
1881	De Souza, C. W.	Roorkee, India.	Dakota.
1888	Donohue, T.	Foochow, China.	Central N. Y.
1880	Draper, G. F.	Yokohama, Japan.	Providence.
1874	Drees, C. W.	Buenos Ayres, Argentine Rep.	Newark.
1876	Economoff, J. I.	Sistof, Bulgaria.	Japan.
1888	Elmer, G. W.	Yonezawa, Japan.	South India.
1882	Ernsberger, D. O.	Delphos, Ohio.	New England.
1887	Ferguson, John C.	Nanking, China.	North India.
1883	Foote, F. W.	Naini Tal, India.	North Ohio.
1872	Fox, D. O.	Poona, India.	Philadelphia.
1888	Frantz, M. N.	Tokio, Japan.	East Ohio.
1887	Frease, Edwin F.	Baroda, India.	Nebraska.
1887	Fulkerson, E. R.	Tokio, Japan. ....	.....

* For the purposes of this directory, the names of some of the persons here given are not strictly, in relation to our work, Foreign Missionaries.

DATE OF APPT.	MISSIONARY.	POST-OFFICE ADDRESS.	FROM WHAT CONFERENCE.
1881	Gamewell, F. D.....	Hackensack, N. J.....	Newark.
1884	Garden, J. H.....	Tandur, India.....	Kentucky.
1874	Gilder, G. K.....	Karachi, India.....	South India.
1882	Gilruth, A.....	Ajmere, India.....	South India.
1888	Gray, C. A.....	Singapore, Straits Settlements.	Ohio.
1882	Green, C. W.....	Hakodate, Japan.....	Philadelphia.
1887	Green, Wm.....	Pachuca, Mexico.....	New York.
1880	Greenman, A. W.....	Puebla, Mexico.....	N. Indiana.
1887	Greer, Miss Vesta O.	Peking, China.....	.....
1888	Gregory, J. J., M.D.....	Tientsin, China.....	(Layman.)
1874	Hard, C. P.....	Jabalpur, India.....	Genesee.
1865	Hart, V. C.....	Parkdale, Ontario, Canada...	Black River.
1887	Hollister, W. H.....	Nagpore, India.....	Wisconsin.
1887	Hopkins, G. F.....	Cawnpore, India.....	Wilmington.
1886	Hopkins, N. S., M.D.....	Peking, China.....	.....
1867	Hoskins, R.....	Shajehanpur, India.....	Troy.
1882	Hobart, W. F.....	Peking, China.....	Minnesota.
1886	Hyde, George B.....	Xochiapulco, Mexico.....	Vermont.
1873	Hykes, J. R.....	Kiukiang, China.....	Central Penn.
1887	Isham, Geo. W.....	Madras, India.....	Nebraska.
1860	Jackson, Henry.....	Masafarpur, India.....	New York.
1882	Jackson, James.....	Chinkiang, China.....	New York.
1880	Jacobs, S. P.....	Bedford, Mich.....	Kansas.
1882	Jeffries, E.....	Mhow, India.....	South India.
1887	Johnson, H. B.....	Nagasaki, Japan.....	Wyoming.
1862	Johnson, T. S., M.D.....	Lucknow, India.....	North Indiana.
1888	Jones, G. H.....	Seoul, Korea.....	North'n N. Y.
1888	King, W. L.....	Bangalore, India.....	Minnesota.
1858	Knowles, S.....	Gondah, India.....	North India.
1886	Koepsel, L. H.....	Rangoon, Burma.....	Bengal.
1881	Kupfer, C. F.....	Chinkiang, China.....	Cent. German.
1887	Lacy, W. H.....	Foochow, China.....	Wisconsin.
1880	Ladd, J. S.....	Sistof, Bulgaria.....	New York.
1855	Larsson, J. P.....	Jonkoping, Sweden.....	Cent. Illinois.
1880	Lawson, J. C.....	Sitapur, India.....	W. Wisconsin.
1883	Leonard, A. T.....	Roi Bareilly, India.....	South India.
1881	Lewis, S.....	Chungking, China.....	Michigan.
1888	Limric, H. G.....	Queretaro, Mexico.....	East Ohio.
1886	Little, E. S.....	Chinkiang, China.....	S. California.
1857	Long, A. L.....	Constantinople, Turkey.....	Pittsburg.
1880	Long, C. S.....	Yokohama, Japan.....	Holston.
1883	Long, S. P.....	Rangoon, Burma.....	Michigan.
1884	Longden, W. C.....	Chinkiang, China.....	Wisconsin.
1875	Lounsbury, E. F.....	Rustchuk, Bulgaria.....	N. Y. East.
1867	Lowry, H. H.....	Peking, China.....	Ohio.
1879	Lyon, J.....	Hyderabad, India.....	Delaware.
1888	Madsen, Neils.....	Pakour, India.....	Bengal.
1862	Mansell, Henry.....	Cawnpore, India.....	Pittsburg.
1883	Maxwell, A. J.....	Lucknow, India.....	Michigan.
1881	Meik, J. P.....	Pakour, Bengal.....	South India.
1887	McInturff, D. N.....	Hirosaki, Japan.....	Blue Ridge.
1870	M'Mahon, J. T.....	Paori, India.....	East Genesee.
1860	Messmore, J. H.....	Naini Tal, India.....	Michigan.
1886	Milne, C. W.....	Montevideo, Uruguay.....	Alabama.
1881	Milne, A. M.*.....	Buenos Ayres, Argentina.....	Austin.

DATE OF APP'T.	MISSIONARY.	POST-OFFICE ADDRESS.	FROM WHAT CONFER- ENCE.
1884	Monroe, D. C.	35 Univ'ty Ave., Syracuse, N.Y.	(Layman.)
1880	Morton, T. E. F.	Khandwa, India.	South India.
1886	Munson, R. W.	Singapore, Straits Settlements.	Central Ohio.
1880	Neeld, Frank L.	Bareilly, India.	Pittsburg.
1885	Newhouse, F. D.	Allahabad, India.	N. W. Indiana.
1887	Nichols, D. W.	Nanking, China.	Missouri.
1851	Nuelson, H.	Bremen, Germany.	Illinois.
1870	Ohlinger, F.	Seoul, Korea.	Cent. German.
1884	Oldham, W. F.	Singapore, Straits Settlements.	Michigan.
1874	Osborne, Dennis.	Mussoorie, India.	South India.
1859	Parker, E. W.	Moradabad, India.	Vermont.
1870	Pilcher, L. W.	Peking, China.	Detroit.
1882	Plomer, C. H.	Lahore, India.	South India.
1870	Plumb, N. J.	Foochow, China.	North Ohio.
1887	Prautch, Arthur W.	Bombay, India.	South India.
1873	Pyke, J. H.	Peking, China.	S. E. Indiana.
1872	Robbins, W. E.	Bombay, India.	Indiana.
1874	Robinson, J. E.	Bombay, India.	Gen. Illinois.
1884	Rockey, N. L.	Cawnpore, India.	Colorado.
1884	Rudisill, A. W.	Madras, India.	Baltimore.
1885	Salmans, Levi B.	Puebla, Mexico.	Newark.
1886	Schively, J. H.	Lucknow, India.	Baltimore.
1873	Schou, Karl.	Copenhagen, Denmark.	Wisconsin.
1862	Scott, T. J.	Bareilly, India.	Pittsburg.
1873	Scott, J. E.	Muttra, India.	Nevada.
1884	Scranton, W. B., M.D.	Seoul, Korea.	N. Y. East.
1875	Siberts, S. W.	City of Mexico, Mexico.	Iowa.
1888	Simmons, C. W.	Moradabad, India.	Iowa.
1862	Sites, Nathan.	Foochow, China.	North Ohio.
1884	Smith, L. C.	Guanajuato, Mexico.	Philadelphia.
1882	Smyth, George B.	Foochow, China.	Newark.
1873	Soper, Julius.	Tokio, Japan.	Baltimore.
1887	Spangler, J. M.	Rosario, Argentine Republic.	
1883	Spencer, D. S.	Nagasaki, Japan.	Wyoming.
1883	Spencer, J. O.	Hirosaki, Japan.	Wyoming.
1888	Stackpole, E. S.	Florence, Italy.	Maine.
1880	Stephens, W. H.	Kampti, India.	South India.
1883	Stockton, T. H.	Buenos Ayres, Argentine Rep.	Newark.
1879	Stone, George I.	Hyderabad, India.	Ohio.
1886	Stuart, George A., M.D.	Wuhu, China.	Des Moines.
1886	Stuntz, H. C.	Bombay, India.	Upper Iowa.
1884	Swartz, H. W., M.D.	Tokio, Japan.	N. Y. East.
1880	Taft, Marcus L.	410 Monroe St., Brooklyn, N.Y.	N. Y. East.
1882	Tallon, William.	Montevideo, Uruguay.	Austin.
1859	Thoburn, Bishop J. M.	Calcutta, India.	Pittsburg.
1888	Thomas, J. B.	Bengal Conference.	Indiana.
1878	Thomoff, Stephen.	Sistof, Bulgaria.	Newark.
1866	Thomson, J. F.	Buenos Ayres, Argentine Rep.	Central Ohio.
1886	Tindale, Matthew.	Jabalpur, India.	South India.
1888	Tubbs, F. D.	Pachuca, Mexico.	Northern N.Y.
1879	Vail, M. S.	Tokio, Japan.	Maine.
1879	Vail, Miss Jennie S.	Tokio, Japan.	
1881	Vardon, A. S. E.	Burhanpur, India.	South India.
1873	Walker, W. F.	Tientsin, China.	North Indiana.
1886	Walley, John.	Wuhu, China.	On the Field.
1887	Warne, F. W.	Calcutta, India.	Rock River.
1859	Waugh, J. W.	Allahabad, India.	S. Illinois.
1881	Webb, John D.	Deoband, India.	South India.

DATE OF APPT.	MISSIONARY.	POST-OFFICE ADDRESS.	FROM WHAT CONFERENCE.
1887	West, B. F., M.D.	Singapore, Straits Settlements.	.....
1888	Wier, John.....	Hirosaki, Japan.....	Troy.
1881	Wilcox, M. C.	Foochow, China.....	Rock River.
1886	Willits, O. W.	Peking, China.....	Detroit.
1862	Wilson, P. T.	Budaon, India.....	S. Illinois.
1887	Winter, Alonzo E.	Raichur, India.....	.....
1869	Wood, T. B.	Buenos Ayres, Argentine Rep.	N. W. Indiana.
1886	Worden, W. S., M.D.	Yokohama, Japan.....	N. W. Indiana.
1882	Worley, J. H.	Foochow, China.....	Nebraska.

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DATE OF APPT.	MISSIONARY.	POST-OFFICE ADDRESS.	FROM WHAT BRANCH.
1887	Abrams, Miss Minnie F.	Bombay, India.....	Minneapolis.
1888	Allen, Miss Belle J.	Fukuoka, Japan.....	Cincinnati.
1882	Atkinson, Miss Anna P.	Tokio, Japan.....	New York.
1888	Atkinson, Miss Mary.....	Tokio, Japan.....	New York.
1886	Ayres, Miss Hattie L.	City of Mexico.....	Cincinnati.
1888	Bing, Miss Anna L.	Nagasaki, Japan.....	Cincinnati.
1888	Black, Miss Lillian R.	Calcutta, India.....	Philadelphia.
1872	Blackmar, Miss Louisa E.	Hyderabad, India.....	Des Moines.
1887	Blackmore, Miss S.	Singapore, Straits Settlements.	Minneapolis.
1888	Blair, Miss Kate A.	Calcutta, India.....	Cincinnati.
1888	Bonafield, Miss Julia.....	Foochow, China.....	Cincinnati.
1888	Bowen, Miss Mary E.	Rosario, S. A.	New England.
1880	Budden, Miss Annie N.	Pithoragarh, India.....	Western.
1887	Carlton, Miss M. E., M.D.	Foochow, China.....	New York.
1888	Carroll, Miss Mary E.	Bombay, India.....	North-western.
1874	Chapin, Miss Jennie M.	Rosario de Santa Fé, Argentina	New England.
1884	Christiancy, Miss Dr. M.	Bareilly, India.....	New England.
1884	Corey, Miss Dr. C.	Van Buren, Ind.....	North-western.
1878	Cushman, Miss Clara M.	Pekin, China.....	New England.
1888	Danforth, Miss Mary A.	Nagoya, Japan.....	New England.
1888	Day, Miss Martha A.	Calcutta, India.....	Des Moines.
1884	De Line, Miss Sarah M.	Bombay, India.....	North-western.
1874	Denning, Miss Lou. B.	Rosario de Santa Fé, Argentina	North-western.
1882	De Vine, Miss E. J.	Lucknow, India.....	Cincinnati.
1888	Dickerson, Miss Augusta.....	Hakodate, Japan.....	Philadelphia.
1884	Downey, Miss C. A.	Moradabad, India.....	New York.
1878	Easton, Miss S. A.	Naini Tal, India.....	Cincinnati.
1885	Elliot, Miss Minnie J.	Nagasaki, Japan.....	Cincinnati.
1884	English, Miss F. M.	Bareilly, India.....	New York.
1888	Ernsberger, Miss J., M.D.	Baroda, India.....	Cincinnati.
1883	Everding, Miss Emma J.	Nagasaki, Japan.....	Baltimore.
1888	Files, Miss Estella M.	Rangoon, Burmah.....	New York.
1887	Fincham, Miss Ella B.	Loftcha, Bulgaria.....	North-western.
1884	Fisher, Miss L. M.	Foochow, China.....	Baltimore.
1886	Fuller, Miss Delia A.	Sitapur, India.....	New England.
1887	Gallimore, Miss Annie.....	Gonda, India.....	Baltimore.
1879	Gheer, Miss Jennie M.	Bellwood, Pa.....	New York.
1885	Gloss, Miss Dr. Anna D.	Tientsin, China.....	North-western.
1886	Green, Miss N. R.	Peking, China.....	New England.
1889	Griffiths, Miss Mary B.	Yonezawa, Japan.....	Des Moines.
1888	Hale, Miss Lillian G.	Tientsin, China.....	New England.
1885	Hall, Miss E. M.	Rome, Italy.....	North-western.

DATE OF APPT.	MISSIONARY.	POST-OFFICE ADDRESS.	FROM WHAT BRANCH.
1881	Hampton, Miss Minnie...	Hirosaki, Japan.....	New York.
1887	Hartford, Miss M. C.....	Foochow, China.....	New England.
1884	Harvey, Miss E. L.....	Cawnpore, India.....	New England.
1874	Hastings, Miss Mary.....	Pachuca, Mexico.....	New York.
1884	Hedrick, Miss M. C.....	Calcutta, India.....	New York.
1884	Hewett, Miss E. J.....	Hakodate, Japan.....	Philadelphia.
1886	Hewett, Miss Lizzie.....	Tetela de Ocampo, Mexico...	North-western.
1872	Hoag, Miss L. H., M.D....	Chin-kiang, China.....	New York.
1878	Holbrook, Miss M. J.....	Tokio, Japan.....	Cincinnati.
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1872	Howe, Miss Gertrude.....	Kiukiang, China.....	North-western.
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1884	Jewell, Miss C. I.....	Foochow, China.....	Cincinnati.
1883	Jewell, Mrs. C. M.....	Tientsin, China.....	New York.
1888	Johnson, Miss Ella.....	Foochow, China.....	Philadelphia.
1886	Kaulbach, Miss Anna M.	Hokodate, Japan.....	New York.
1888	Ketring, Miss Mary.....	Peking, China.....	Cincinnati.
1881	Knowles, Miss Emma S....	Newark, N. J.....	New England.
1889	Kurowski, Josephine.....	Japan.....	New England.
1885	Kyle, Miss Theresa J....	Cawnpore, India.....	Philadelphia.
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1884	Le Huray, Miss E.....	Buenos Ayres, S. A.....	New York.
1884	Loyd, Miss M. De F.....	City of Mexico, Mexico.....	Philadelphia.
1884	Mansell, Miss H. V.....	Calcutta, India.....	Cincinnati.
1888	Maxey, Miss Elizabeth....	Calcutta, India.....	New York.
1888	McBurnie, Miss S.....	Muttra, India.....	Philadelphia.
1886	McDowell, Miss Kate, M.D.	Muttra, India.....	Philadelphia.
1886	Miller, Miss Oriel.....	Naini Tal, India.....	Cincinnati.
1888	Mitchell, Miss Emma.....	Nanking, China.....	New York.
1887	Ogden, Miss Nettie C....	Puebla, Mexico.....	Minneapolis.
1888	Pardoe, Miss Mary E....	Tokyo, Japan.....	Philadelphia.
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1888	Peters, Miss Sarah.....	Chin-kiang, China.....	North-western.
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1881	Rowe, Miss Phoebe.....	Gonda, India.....	North-western.
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1884	Scranton, Mrs. M. F.....	Seoul, Korea.....	New York.
1880	Sears, Miss A. B.....	Bucyrus, Ohio.....	Cincinnati.
1887	Shaw, Miss Ella C.....	Nanking, China.....	North-western.
1888	Sheldon, Miss M. A., M.D.	North India.....	New England.
1889	Simons, Miss Maud.....	Nagaski, Japan.....	Cincinnati.
1885	Smith, Miss Lida B.....	Fukuoka, Japan.....	New York.
1870	Sparkes, Miss F. J.....	Muttra, India.....	New York.
1878	Spencer, Miss M. A.....	Tokio, Japan.....	Philadelphia.
1889	Steere, Miss Anna.....	Tientsin, China.....	North-western.
1888	Sullivan, Miss Lucy W....	North India.....	Cincinnati.
1887	Terry, Miss Edna C., M.D.	Peking, China.....	New England.
1869	Thoburn, Miss Isabella...	Cincinnati, Ohio.....	Cincinnati.
1887	Vance, Miss Mary A.....	Tokio, Japan.....	Des Moines.

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1874	Warner, Miss Susan M...	Puebla, Mexico.....	Cincinnati.
1883	Watson, Miss R. J.....	Tokio, Japan.....	Topeka.
1881	Wheeler, Miss Frances J..	Kiukiang, China.....	North-western.
1889	Wilson, Miss Frances O..	Tientsin, China.....	Des Moines.
1885	Wisner, Miss Julia E....	Rangoon, Burma.....	Cincinnati.

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2. Reading the Minutes of previous meeting.
3. Treasurer's Monthly Statement.
4. Report of Corresponding Secretaries.
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 4. Japan and Korea.
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 6. Western Europe.
 7. India, Bulgaria, and Turkey.
 8. Domestic Missions.
 9. Finance.
 10. Lands and Legacies.
 11. Publications.
 12. Woman's Mission Work.
 13. Estimates.
 14. Nominations and General Reference.
 15. Audits.
6. Reports of Special Committees.
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